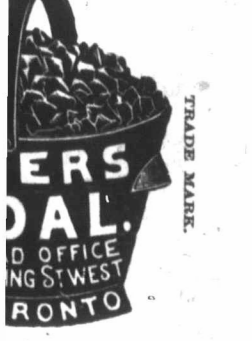


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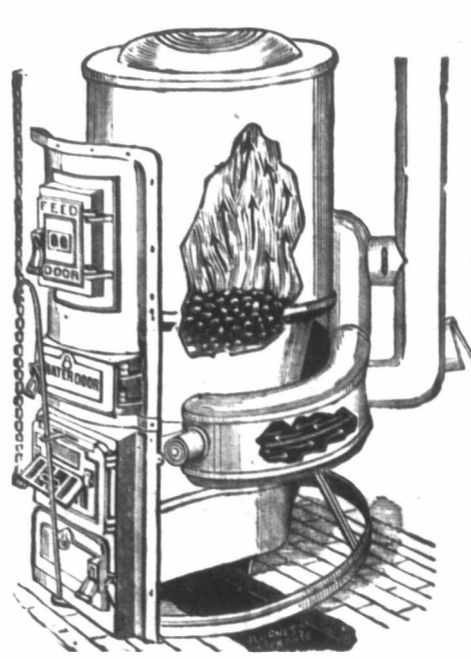
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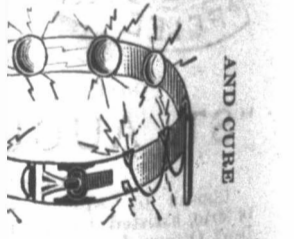
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Lessons for Sundays and Holy Days.

September 21.—16 SUNDAY AFTER TRINITY.
Morning.—2 Chron. 36. 2 Cor. 12. 14 & 13.
Evening.—Nehemiah 1 & 2 to v. 9; or 8. Mark 15. 42 & 16.

GAMBLING.—A dreadful story comes from Paris of a young Siamese minister who was stationed in that brilliant capital, and gave himself up to all the enjoyments for which it is famous. Unfortunately, his chief passion was for gambling; and, whilst for a time he was fortunate in his play, he was finally ruined; and it was only by selling all his possessions that he was able to pay his debts in Paris. There are some hopeful circumstances connected with this young man's downfall. In the first place, he did pay all that he owed in Paris, parting with everything that he possessed in order to do so. In the second place, he refused to be under any obligation to former friends and resolved to work his way back to Siam. In the third place, he announced his fixed determination never to gamble again. This man was not wholly lost. Of how few ruined gamblers could such things be said! Would that the fate of this man and the worse fate of others who have fallen into the same snare, might prove a beacon to warn others off the same dangerous rocks!

CROSSING NIAGARA.—We confess that we read the account of Mr. Dixon's daring feat in crossing the terrible span of the Niagara River on a wire rope less than an inch in breadth, with a sense of terror, and even of repugnance. We had almost a sense of wrong-doing in reading the account. If men would not witness these things or read of them, other men would not do them. And we are not acquainted with any principle upon which such feats could be justified or excused. Men must often encounter danger or even peril of death in the discharge of their duty, or because some great good may thereby be secured to society. We can see no good that is likely to result from such exhibitions as this of Mr. Dixon; and greatly averse as we are to needless interference with private and personal action on the part of the government, we yet doubt whether such exhibitions ought to be permitted. There are other ways in which men may demonstrate their nerve, coolness, and courage.

THE BYSTANDER AND THE WEEK.—The new series of *The Bystander* has completed its year, and its twelfth number, for the present at least, is its last. It has done good and useful work in various departments. We do not profess to agree with every theory which it has advocated; but it is of immense advantage to our young civilization that political and other questions should be discussed in an elevated and impartial tone. Happily the services of Professor Goldwin Smith will not be lost to us, as he has allowed his name to appear among the prominent contributors to *The Week*. "We are glad," says *The Bystander*, "to hear that *The Week* is likely to be restocked and sent forth on its course with renewed vigour. The effort to give Canadian intellect an organ in the shape of a magazine or a literary paper has been arduous and costly; much labour has been expended on it, not, presumably, without sacrifice of other work, nor has its course been unchequered by failure. The area is small and poor, being practically confined to Ontario and Montreal, and there is no use in denying the fact that the literary products of a dependency are at a discount in the dependency itself. . . . But those who have taken part repine neither at the expenditure of money and labour nor at the limited character of the success. Whatever political destiny may be in store for us, whether Ontario is always to remain apart or to be united with the English-speaking race of this continent, there is no reason why she should not be made and always remain a centre of intellectual life." We sincerely hope that these true and noble words may find a response not only among the readers of *The Week*, but from the public at large. People are ready to complain when some department of newspaper literature is not filled, or is filled badly; but many of those who complain most loudly are the last to support such literature when it is provided. Few persons have any idea of the expenditure of money and work needed to get a paper like *The Week*, or even like the CANADIAN CHURCHMAN, into good working order. When a paper fairly does the work for which it was started, its conductors have a right to expect the support of those who adhere to the principles which they advocate.

THE ENGLISHMAN.—We have been in the habit of believing that the Englishman was a rather respectable or even superior kind of person. But a writer in *The Illustrated American* is of a different opinion. According to this writer, an Englishman is never really "a gentleman." He never possesses the refinement of character, the delicacy of taste, the grace of manner, and the freedom from ostentation in the use of wealth, which the writer and his compatriots display. Moreover, unlike them, he is given to "making his pile and skipping," to carrying his country upon the sole of his foot. *The Bystander*, from whom we derive this information, remarks that the article shows signs of Hebrew ownership or inspiration; but he observes with truth, this would only add to the significance of the article; since it would, in that case, be prepared for a market which it suited. Englishmen will receive such attacks with great equanimity. Perhaps they are a little too indifferent to the opinions of their neighbours, and this may be one of the reasons for the sharpness of neighbourly criticism. Yet an Englishman may be pardoned if he does rather wonder that Ameri-

cans should be pleased with the abuse of a people from whom they have received their best blood; and he will also feel some surprise that men of other nations should seldom object to being taken for one of those selfish and unmannerly islanders. The fact is, that this sentiment towards England in no way represents the mind of the better kind of Americans; but partly those politicians who are dependent upon the Irish vote, and partly those persons of the baser sort who hate everything which is superior to themselves.

DULWICH HOSPITAL.—Secular education owes a deep debt of gratitude to the Charity Commissioners. This body has just given a heavy blow to the cause of religious education by appropriating the surplus assets of Alleyn's Dulwich College estates to establish three monster "godless" schools. Alleyn settled all his property for the erection and support of a chapel "to the especial honour of God," a school, almshouses and pensions, and a cemetery, stipulating for "divine worship, the performance of divine offices, the celebration of the sacraments of the Lord's Supper and of Holy Baptism." The Charity Commissioners have wholly ignored the conditions and devotion of Alleyn, have taken moneys arising from his gift for purposes that are in entire opposition to his desires, and have dealt another blow at religious education and scripture teaching, and have given secular education help for which its friends are thankful. So far an English newspaper. On the other hand, it is replied that the old management was so bad that a revolution had to be made. But why not on Alleyn's lines?

MORMONISM.—We have often urged, says *Church Bells*, the parochial clergy to lose no opportunity of warning their people against the Mormon emissaries who visit this country. An incident which is reported from New York shows how important it is that every one, and especially young women should be made aware of the real character of the system which they are asked to join. Last week a party of Mormon elders, who had been on a proselytising mission in England, arrived at New York "in charge" of eighty people—"converts"—whom they had induced to accompany them back to America. One of the party, a young woman from Nottingham, who is described as being good looking, had had time during the voyage to consider the step which she had been persuaded to take, and had repented of it. She therefore appealed to the Government Inspectors to help her to escape. We are glad to say that her appeal was successful, and that she will be sent back to England by the vessel which took her to America. Had she deferred her appeal she would probably not have escaped at all. It cannot be too widely known that Mormonism is illegal in the United States; that if practised at all it is secretly; that once in Utah escape is practically impossible; that the position of women there is one of unspeakable degradation and misery. Yet by means of falsehoods, and the ignorance of their dupes, Mormon agents in England are continually persuading young women to go to the United States. The accident of the repentance of one of the party to which we have referred, is the only reason of its being noticed. Had she not repented no one would have heard anything of the party.

SUGGESTED MEDITATION FOR CARDINAL TASCHEREAU.—“Let the potsherd strive with the potsherd of the earth”—if his Eminence will condescend to the authorized version, which is here more serviceable than that of Douay.

DEATH OF CANON LIDDON.

It is with a sorrow that will be shared by the whole English-speaking race, and specially by all members of the Anglican Communion, that we have heard of the death of Canon Liddon, of S. Paul's cathedral, London. Henry Parry Liddon was born in the year 1829, and had just completed his sixty-first year. He belonged to a Devonshire family, most of whom have settled in Somersetshire. Canon Liddon's father was Captain Matthew Liddon, R.N., who commanded one of the two vessels sent to explore the northern seas. The other was under the command of Captain Parry; and it was from his father's brother officer that he derived a portion of his name. Gaining a studentship at Christ church, Oxford, he entered at that famous college, and graduated in 1850, taking classical honours and gaining a senior studentship which he retained to the day of his death. He was ordained deacon in 1852 and priest in 1853, and worked for a time at Wantage under Mr. Butler, now Dean of Lincoln, having for his fellow curate Mackonochie, afterwards of S. Alban's, Holborn, of whose self-denying and devoted labours among the poor and sick Liddon used to speak with great admiration. In 1854 he was appointed by Bishop S. Wilberforce to be vice principal of Cuddesdon, under Mr. (now Archdeacon Pott). This post he held until 1859, when he returned to Oxford, becoming for a short time vice-principal of S. Edmund's Hall, under Dr. Burrow. For a time he was examining chaplain to Bishop Hamilton, of Salisbury, by whom he was made a Prebendary. In 1866 he was Bampton Lecturer, and delivered those discourses on the Divinity of our Lord which may now be spoken of as the classical work on that great subject.

Liddon used to say that he had only indirectly come under the influence of Newman; but he was, during a great part of life, profoundly influenced by Pusey, between whom and himself there existed a deep and unbroken affection, more than the love of father and son. Yet Liddon's mind was, in many ways, widely different from that of his great master. Devotionally he was the son of Pusey. Intellectually, he had much of the clearness and definiteness of Newman, qualities to which Pusey had no claim. His nature was eminently pure, true, earnest; and his whole life was devoted to the conscientious cultivation of his powers for the work which he had to do. His influence on the young men at Oxford was of a different kind from that of Newman; but it was hardly less extensive or profound. It is said that, in his Bible classes, and by his personal counsels and influence, he was of the greatest service to many young men preparing for the ministry.

It is, however, as a preacher that Canon Liddon will be remembered by the present and the next generation. And it will be as preacher at S. Paul's especially, that he will be spoken of. Yet he had a great reputation as a preacher a good while before he was appointed, in 1870, to the Canonry of S. Paul's. It is, indeed, a pity that few of those earlier sermons are printed; and we doubt whether they exist in manuscript. The appointment to S. Paul's, if it gave Dr. Liddon an opportunity, which he could not otherwise have enjoyed, of speaking to the English world, may be said to have produced a

revolution in his manner of preaching. Up to that time he had been an enthusiastic advocate of extempore preaching in the manner of Lacordaire, for whom he had the warmest admiration. His sermons were then carefully prepared, but very seldom written. Until his appointment to S. Paul's, hardly any of his sermons were read except those delivered before the university, and this was done in obedience to university etiquette. The immense area of S. Paul's, however, demanded such an amount of physical effort, that the preacher found he would be more at liberty by having his manuscript before him. Gradually the conditions under which his work was done profoundly affected its character and form; and his style at S. Paul's became elaborate and far more of a written and less of a spoken style than that of his earlier sermons—each sentence, having to be uttered with deliberation, giving food for thought to the attentive hearer.

Of specimens of his earlier manner, some will be found in the Penny Pulpit; and perhaps the University Sermons, especially those in the first volume, will seem to differ in respect to freedom of composition from his later productions. Indeed, some of the University Sermons, for example, those delivered on Good Friday, and on Ascension Day, published in the first volume, may be pointed to as among the finest specimens of his utterances from the pulpit. His “Elements of Religion,” preached in S. James', Piccadilly, are able and learned; but perhaps less like his normal work than any other of his published discourses. As examples of his brilliant work at S. Paul's the Easter, Advent, and Christmas sermons are those which will be read and studied by clergy and laity.

Like all men of distinct character, Canon Liddon's individuality pervaded his whole work. A gentle, kind, affectionate nature, yet self-contained and restrained, he was eager to carry the blessings of the Gospel to mankind, yet fully sensible that his work was to be intensive rather than diffusive. This was shown by his refusing the many applications to preach which came to him from all parts of England, he feeling and protesting that his work at Oxford and S. Paul's was all that his strength could compass. Along with the clearness of his intelligence there ran a gentle vein of satire which never wounded, hardly even scratched, but which added a distinct charm to his public utterances and to his private intercourse.

We had almost forgotten to note that from 1870 to 1882 Dr. Liddon was Ireland Professor of Exegesis at Oxford; and it was perhaps in this capacity, as lecturer on the text of the New Testament, that his influence on the undergraduates was most personal and direct. Many of them had their inner life moulded and their ecclesiastical bent determined by his gentle yet potent influence; and his authority, like that of his master, Pusey, became paramount with a large school which looked to him as its head.

His loss to the neo-tractarian party is irreparable. Liddon, like Newman and Pusey, was comparatively regardless of externals. Even his attire was not up to the highest clerical level. But he entirely approved of a high ritual, and gave every possible support to the ritualists; and this in the most effectual, because in the most unobtrusive way. The world at large might hear sermon after sermon from the eloquent Canon of S. Paul's, and never suspect that he had any leanings to ritualism in theory or in practice; but those who knew his mind were well aware that he would leave no stone unturned, if he could but give a helping hand to those who were fighting for what

he regarded as the bulwarks or the outposts of catholic doctrine and the sacramental system. His warfare is ended, his work is done. May God, in His mercy, give to His Church many men as true, as brave, as devoted!

THE INCREASE OF THE MINISTRY.

[SECOND ARTICLE.]

In a former article on this subject we referred to the reasons by which young men were kept back from the Christian ministry, and dwelt more particularly upon the insufficient remuneration provided for the clergy. We find it difficult to leave this aspect of the subject. It is quite intelligible that it should seem as nothing to a young man full of zeal and devotion, to whom all difficulties seem as nothing; but when the same young man looks around him, and sees good and earnest men, once as enthusiastic as himself, with half the life taken out of them by poverty and anxiety, he naturally and reasonably asks himself whether his devotion is likely to endure the trial better than those who have gone before him.

But we must pass on to the second reason for our want of candidates for the ministry, namely, the little esteem in which the office is held. This is a serious matter and needs to be carefully considered, or we may make mistakes. What do we mean by the office of the ministry not being highly esteemed? We greatly fear that, in the minds of some, this means merely that the clergy have not a high social position assigned to them. If that were the case, and if this reason prevailed with many, it would certainly be cause for thankfulness that men with such aspirations were kept out of the ministry.

It is said that the sons of rich men very seldom offer themselves for this work in any communion on this continent. It is different in England; and this may be explained on many grounds, some of them of a very hopeful character, others not quite so pleasant to think of. But it is of extremely little use for us here in Canada, or for those in the United States, to examine the style of things in the mother country, unless perhaps that by remarking the difference, first of causes and then of effects, we may ascertain something of what is lacking among ourselves. That the sons of rich men do not often seek for holy orders may prove that these young men want to be rich, like their parents, and see no prospect of being so in the ministry. We do not think, however, that the Church loses very much in the way of spiritual strength in this manner. In this country, far more than in England, the children of rich men are brought up luxuriously and self-indulgently, and material of this kind is hardly the stuff out of which self-sacrificing labourers can be made.

A good deal more serious is the fact, if it be such, that men of superior ability are shrinking from the office of the ministry. We say that this is really a very serious matter, if it be so. We know quite well that the simple preaching of the Gospel is a greater power than the greatest intellectual ability apart from spiritual influences; and we also know that a great deal of nonsense and cant has been spoken on this subject. To hear some people talk, one might suppose that the Apostles had been a number of intellectual imbeciles; and that those who have done the great work of the Church from age to age had been men of inferior ability and of little education. Could such things be said of Athanasius, of Augustine, of Aquinas, of Luther, of Calvin, of Crammer, of Andrewes, of Pearson—not to mention many

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MINISTRY.

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others? We must not worship intellect, but we must use it, make it the servant of God; and, if we do not, God will be badly served.

Now, it is said that many of our most gifted young men are refusing to think of the ministry; and even that some of those who enter the university, intending to go forward to holy orders, afterwards change their mind and relinquish their purpose. There may, however, be many explanations of such a course. A young man may find that he has mistaken his own mind, or the kind of work which he has to do; or he may come to associate with men, his contemporaries, who destroy the spirit which formerly animated him. But perhaps we shall find that, in many cases, his line is determined by remarking the small estimation in which the sacred office is held.

We are quite aware that many will deny this. They will point to Mr. So and So and Dr. So and So and Canon This or That, as evidences of the respect in which the clergy, and especially the Anglican clergy, are held, how some of them are sought after, and the like. But this is really nothing to the purpose. In the first place, this is social consideration—a matter of comparatively little importance—and not regard for the office; and in the second place, it is merely personal.

Do Christian people—do members of the Church of England—commonly regard their clergy as ministers of Christ for their advancement and edification, for the extension and confirmation of the Church of God? Or do they look upon them as men who ought to make themselves agreeable, who should have nice services, and preach short sermons, and give their people as little trouble as possible? And then we wonder that we do not get a heroic ministry!

Now, we quite admit that we need such a ministry—voices crying in the wilderness—a John the Baptist here, a Peter the Hermit there, a Savonarola elsewhere—Wesleys and Whitefields to break in upon our slumbers; and we should pray for such; and God may be preparing to give us such. But what right have we to complain that our clergy are not like this, when we really do not want men of such a kind? It may be said that the low estimate in which Churchmen generally hold the ministerial office should not deter men from seeking it. As an abstract statement, this is, of course, quite true; but few men can rise very much above the general notions of those who are around them. At any rate, it is not for the laity to complain that men do not crowd to occupy an office which they plainly shew that they lightly esteem. The other reason for the falling off in the candidates for the ministry we hope to consider in another paper.

THE STRIKES.

Never was there a time when people generally, and working men in particular, had more need to recall the counsel of Dr. Johnson: "Clear your mind of cant." Cant is high-flown, unreal speech, consisting of phrases and sentences which are originated by one man and copied by another, which are generally false or exaggerated as used by their original author, and which become more so as they are propagated, learned, imitated. Or these phrases and sentences may be such as had real meaning and force in their first use; but, having passed into other mouths, have become no longer the expressions of convictions, but merely the echo of other men's thoughts.

Among the cants of the present day there is hardly anything more dangerous than the frequent

and unexplained use of the words "Christian Socialism;" and this because, in the first place, Christianity was not socialistic, in the modern sense of that word, and modern socialism is not Christian. There never was a time when community of goods was required by the law of the Christian Church. There never was a time when communism prevailed throughout the Church. We know that it existed for a short time in one particular church; but we are told distinctly that it was optional and not compulsory, and many persons believe that it led to the subsequent poverty of the "Saints at Jerusalem." This is a matter, however, which we need not discuss.

There is, however, one very conspicuous difference between the socialism of the New Testament and that of modern levellers; and it has been pointed out accurately and epigrammatically by a German writer whose name we cannot at present recall. The socialism of the New Testament, he remarks, says: "All mine is thine;" whilst the unbelieving socialism of the present times says: "All thine is mine." This is the exact point of difference. The spirit of the Gospel is loving, giving, communicating, self-sacrificing. The spirit of modern socialism is selfish, envious, covetous, rapacious.

Now, if by socialism the first, the Christian spirit is meant, then indeed we may well pray with all our hearts that it may spread; for this is our great need. That men should love as brothers, knowing that we all belong to the one great family of Him who is God and Father of us all, is the one supreme need of modern society; and it is the need of employers as much as of employed. If masters had been more just and more kind, servants would have been more loyal and submissive. But injustice will not be cured by injustice; nor will selfishness be remedied by hatred.

There can be little doubt that the strikes which are now going on—one may say—throughout the whole world, in the United States, England, Australia, not to speak of other nations, are greatly promoted by the diffusion of the spirit of socialism. And this is shown in the tyrannical spirit which has become developed in them. Simple minded people who know only the surface aspects of these questions would say that socialism is one of the latest outcomes of the spirit of liberty; and that strikes are a way of securing liberty (among other blessings) to the working man. Let such persons get to know the interior of these movements, and they will soon be undeceived.

Socialism is the destruction of personal liberty: let that be set down as an undoubted fact which hardly needs to be argued. It is a return from the State to the Family; from the rational rule of law to the continual interference, guidance, and correction of the parent. It may be that some of us would prefer such a state of things; but at least they must admit that it is a reversal of the wheels of civilization: it is a return to a species of feudalism. No doubt, Democracy is going very much the same way, is doing its best or its worst to abridge personal liberty; but it would find its perfect work in this direction in socialism.

Then, with regard to strikes, if they had only remained as the organizations for preserving the working man from the oppression of capital, most reasonable men would have regarded them as lawful and even necessary. When, however, they are used to domineer over other working men, and to deprive them of their liberty, and perhaps of their lives, because they take a line of action different from the majority, the case assumes a new complexion.

Are any men prepared to maintain the thesis that labourers who refuse to join a certain "voluntary" organization, whether a Union, Knights of Labour, or anything else, may probably be set upon, maltreated, maimed, or even killed? If this is maintained, then we must reconsider the bases of society. If it is denied, then these socialistic strikes must be condemned. There can be no two words on these points.

But worse than this—it appears fit and proper for some of these knightly men to vent their wrath not merely on the company which dismissed them, or upon the workmen who took their places, but upon unoffending men, women, and children, travelling peaceably in the fulfilment of duty or in the pursuit of recreation. It is by what we should call a mere accident that a great train from New York to Chicago was not wrecked a few days ago through the murderous malice of some of these knights—a calamity which might have led to the slaughter and the maiming of many human beings. This is war, and it is the war of wild beasts upon civilization.

The strike on the New York Central Railway does not seem to be successful, and if one or two more dastardly attempts like that to which we have referred should be made, it will probably collapse. In England the prospects of success are not much greater; and they would be very low but for the statement of Mr. John Burns that there is there a capitalist union with eight millions (sterling) at its banker's. Mr. Burns at the same time declared that any association which tried to organize protection for blacklegs (a euphemism for non-union men) would "have its hair lifted," whatever that may mean. These are certainly very peculiar utterances to come from people who seem to be patronized by "Christian Socialists," like his eminence Cardinal Manning.

It would appear that the strikes in Australia are more "successful," as it is said that the whole sea-board trade is stopped. We will, however, venture one remark of a prophetic character. It is not well, we are warned, to prophesy before the event. But we will hazard a little. Let those places be noted in which strikes, for the time, seem to have succeeded the most, and we venture to say that, before long, in some of those places the condition of the labourer will be the worst.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 13.

2. Remembering the reverence and humility to be observed in presenting and placing the aims and other devotions of the people upon the Holy Table, we seem to be plunged at once into a new and frigid atmosphere by the next rubric: "And when there is a Communion, the Priest shall then place upon the table so much Bread and Wine as he shall think sufficient." The change of tone was possibly assumed in order to minimize the sacrificial aspect of the service. It is at least noticeable that the rubric of the Scotch Book of 1637, from which that of 1662 was taken, presents quite a different picture to our mind: "And the Presbyter shall then offer up and place the Bread and Wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service." Cosin wished to have the whole rubric transferred in 1662, but the "offer up" was cut out, so that the "Oblations" in the subsequent prayer can hardly be meant to include the sacred elements that are intended for consecration and placed so quietly upon the Table; the Oblations are rather

the "other devotions of the people," but it is hard to see the motive at work in the middle of the seventeenth century to exclude the other aspect of the presentation upon the Table. In the Sarum and Roman Missals, as in all the ancient Liturgies, the bringing in of the bread and wine prepared for consecration was attended with no little ceremony, as if they were already made sacred by the object to which they were devoted, and the Caroline divines regarded this presentation as part of the Eucharistic sacrifice. The American Prayer Book has followed the English service, while the Scotch Offices have uniformly followed the Office of 1687. And the Non-jurors' Office falls back upon the rubric of 1549, which it takes almost *verbatim*, only omitting, that is, any mention of "the Corporas," and directing that the addition of the pure and clean water be done "in view of the people." The mixing with the water was a distinctly ceremonial action, and to be participated in by the people, as the "setting both the bread and the cup upon the altar" was. The offering of the bread as already "the immaculate host," and the mixed cup as "the cup of salvation," was a distinct feature in both the Sarum and the Roman rituals, and our word "Oblations," which is so peculiarly sacrificial, may bear some distant memory of the old observance, as it seems so far-fetched in its non-eucharistic application. We have no offering now in kind, so that the Oblations must simply be the portions of the money that are not to be given to the poor, and there is no little risk of unreality in the priest's use of the words "Alms and Oblations" in our ordinary service. The application of the word "Oblations" is probably not fixed and to be used with a certain latitude beyond the *animus imponentis*. But the difficulty does not end here, as the side-note directs the occasional omission of the words "to accept our Alms and Oblations." When are we to omit "Alms," when "Oblations" and when both "Alms and Oblations"? Many churches make no distribution to the poor, and yet the offering of Alms goes on, and some omit "Oblations" when there is no celebration, thus giving the word an interpretation which it hardly bears. Each clergyman has probably his own custom, and all must feel that there is room for a diversity of opinion and practice.

The next two rubrics that we shall take up for consideration are so closely related that they must be taken together, and they suggest some curious thoughts. Preceding two Exhortations the rubrics are: "At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation, 'Dearly beloved in the Lord,' etc." "Then shall the Priest say to them that come to receive the Holy Communion, 'Ye that so truly,' etc." What is the exact relation of the second rubric to the first, and in how far is it to be addressed either to the same company or to a more select body within the larger? Are they to communicate as they are thus "conveniently placed," or are they then so "conveniently placed" as to join in the service and afterwards go forward for Communion? Our present practice gives the latter interpretation of the second query, but the rubric does not seem inconsistent with the post-reformation practice of distributing the Holy Sacrament to the communicants in the pews: the later rubric, which relates to the act of communicating, only prescribes that the Communion be delivered "to the people also in order, into their hands, all meekly kneeling," and there is no direction anywhere for their kneel-

ing at the altar rails, although the practice is seemly and has come to be usual. In the rubrics there are other two distinct features which throw us back upon much earlier facts, the placing of the people and the people addressed. They are too important for the end of a paper.

THE CHRISTIAN MINISTRY.

CHAPTER VII.

THE EPISCOPATE.—*Concluded.*

If the considerations already urged are of the weight which we have assigned to them, then there is an end to the theory that the Episcopal office came into existence by a kind of natural development after the time of the Apostles.

THE POWER OF ORDINATION.

But an objection of an historical character has been urged against the claim of the Bishop to possess the sole power of ordination. It is somewhat curious that only one case has been alleged; and therefore it will be sufficient for us to subject the facts connected with it to a careful examination.

BISHOP LIGHTFOOT.

It is with no ordinary reluctance, however, that in following this inquiry, we find ourselves constrained to differ from an authority so eminent as that of the late Bishop of Durham, the learned and gifted Dr. Lightfoot. It may, however, be well first to point out that this distinguished writer does not really differ from the conclusions at which we have already arrived. Thus, in the later editions of his Commentary on the Epistle to the Philippians, he declares that he entirely accepts the statement of the English Ordinal, that bishops have existed in the Church since the time of the Apostles; no recantation of his earlier opinions, as some imagined, since his original statements on the subject substantially agree with the conclusions stated above.

HIS SUMMARY OF THE EVIDENCE.

Speaking of the evidence for the "early and extensive adoption of Episcopacy in the Christian Church," he proceeds to call attention "to such indirect testimony as is furnished by the tacit assumptions of writers living towards and at the close of the second century. Episcopacy," he goes on, "is so inseparably interwoven with all the traditions and beliefs of men like Irenæus and Tertullian, that they betray no knowledge of a time when it was not. Even Irenæus, who was *certainly born and probably had grown up before the middle of the century* [the italics are ours], seems to be wholly ignorant that the word bishop had passed from a lower to a higher value since the Apostolic times. Nor is it important only to observe the positive though indirect testimony which they afford. Their silence suggests a strong negative presumption, that while every other point of doctrine or practice was eagerly canvassed, the form of Church government alone scarcely came under discussion." (Com. in Phil. 2d. ed. p. 225.)

It must be agreed that the force of these sober sentences is so great that they could not easily be resisted unless there were some prejudice existing against the conclusion to which they conduct us. But there is another point on which Lightfoot does not help us. He is an unquestionable authority on behalf of the Episcopal government of the Church; but he seems to regard the case of Alexandria as fatal to the opinion of the necessity of Episcopal ordination. It is therefore of the first importance that this case should be carefully examined.

THE CASE OF ALEXANDRIA: S. JEROME.

Let us take the statements of Bishop Lightfoot as they stand, and see if they can be maintained. "S. Jerome," says the Bishop (Com. Philipp. 228, 229), "after denouncing the audacity of certain persons who would give to deacons the precedence over presbyters, that is over bishops, and alleging scriptural proofs of the identity of the two, gives the following fact in illustration: 'At Alexandria, from Mark the Evangelist down to the times of

the Bishops Heracles (A.D. 233-249) and Dionysius (A.D. 249-265), the presbyters always nominated as bishop one chosen out of their own body and placed in a higher grade: just as if an army were to appoint a general, or deacons were to choose from their own body one whom they knew to be diligent and call him Archdeacon.' Though the direct statement of this father refers only to the appointment of the Bishop, still it may be inferred that the function of the presbyters extended also to the consecration. And this inference is borne out by other evidence." We cannot admit the inference and we shall find the other evidence equally insufficient.

THE INFERENCE INADMISSIBLE.

Let us give S. Jerome's own words: "Semper unum ex se electum in excelsiore eloco collocatum, episcopum nominabant." There are two words here which describe the part taken by the presbyters in the appointment of a Bishop from their own number. They *elect* him, they *nominated* him, and they put him in a *higher place*. Shall we say, they enthroned him, or did something equivalent to what we should call enthroning? But here, at least, there is no hint of ordaining or consecrating. If there is other proof alleged of that it must be examined; but here there is absolutely none.

HILARY AND AMBROSIAS.

Bishop Lightfoot proceeds to adduce corroborative evidence as he regards it, and begins with Hilary, "an older contemporary of S. Jerome." Now Hilary tells us that "in Egypt the presbyters seal, if the Bishop be not present [*presbyteri consignat, si præseus non sit episcopus*]." And Bishop Lightfoot explains *consignat* to mean "ordain or consecrate;" but it is much more likely that it means "confirm." Ambrosiaster again, (that is, a writer whose works are bound up with those of S. Ambrose and were formerly by mistake attributed to him) writes that "in Alexandria and throughout all Egypt if there is no Bishop the presbyter consecrates or seals [Nam in Alexandria et per totam Egyptum, si desit episcopus, consecrat (v. l. consignat) presbyter]." A very slender argument in defence of a custom which is contradicted by the usage of the whole Church. We have already noted the force of *consignat*; but *consecrate* might mean either the consecration of the Eucharist or the confirmation of the baptized.

TESTIMONY OF EUTYCHIUS.

Bishop Lightfoot agrees that the phrase might refer to the ordination of presbyters (which we do not admit) and not to the consecration of a Bishop. "But," he goes on, "even the latter is supported by direct evidence, which though comparatively late, deserves consideration, inasmuch as it comes from one who was himself a patriarch of Alexandria. Eutychius, who held the patriarchal see from A.D. 938 to A.D. 940, writes as follows: 'The Evangelist Mark appointed along with the patriarch Hananias twelve presbyters who should remain with the patriarch, to the end that, when the patriarchate was vacant, they might choose one of the twelve presbyters, on whose head the remaining eleven laying their hands should bless him and create him patriarch.' The vacant place in the presbytery was then to be filled up, that the number twelve might be constant. 'This custom,' adds this writer, 'did not cease till the time of Alexander (A.D. 313-326), patriarch of Alexandria. He however forbade that henceforth the presbyters should create the patriarch, and decreed that on the death of the patriarch the bishops should meet to ordain the (new patriarch), etc.' It is clear from this passage that Eutychius considered the functions of nomination and ordination to rest with the same persons."

CRITICISM OF THE TESTIMONY.

Bishop Lightfoot admits that even if this view should be correct, "the practice of the Alexandrian Church was exceptional." But he does more, he admits the general untrustworthiness of his witness. "The authority of a writer so inaccurate as Eutychius, if it had been unsupported, would have had no great weight; but, as we have seen, this is not the case." Now we venture to

-249) and Dionysius always nominated as if an army of deacons were to whom they knew leacon. Though her refers only to still it may be in- resbyters extended this inference is We cannot admit the other evidence

think that we have seen quite the reverse. Euty- chius was the writer for whom we were waiting in order to learn the true meaning of the previous testimonies; and now that he is come, we are told that he would be of no value were it not for his predecessors, whose meaning is so far from clear that it needed his testimony to elucidate it. When, moreover, we consider that this evidence witness belongs to the tenth century, we have a right to ask whether such evidence would be held satisfactory and sufficient if adduced for the proof of any fact or theory which we might be disposed to resist.

BISHOPS IN EGYPT.

Bishop Lightfoot, however, professes to account for the exceptional state of things in Egypt. "At the close of the second century," he says, "when every considerable Church in Europe and Asia appears to have had its Bishop, the only representative of the Episcopal order in Egypt was the Bishop of Alexandria;" and thus "it was a matter of convenience and almost of necessity that the Alexandrian presbyters should then ordain their chief." On this point we may quote from the late Mr. Haddan's article on the word "Bishop" in the Dictionary of Christian Antiquities. "That there were bishops enough in Egypt to consecrate legitimately is evident by the testimonies collected in Pearson (there were above a hundred at one of Bishop Alexander's councils)." He also refers to the case of Ischyrras (mentioned too by Bishop Lightfoot) who was deposed as being only a layman because he had been ordained only by presbyters, and this by an Alexandrian synod of A.D. 324 or 325; so that we are reduced, on Bishop Lightfoot's theory, to the conclusion that, at the very time when an Alexandrian synod was declaring a presbyter to be no presbyter, but a mere layman, because he had been ordained by a presbyter, the principal Bishop in Egypt was himself consecrated by presbyters. Certainly this seems a contradiction which it would be impossible to explain.

We must repeat that we have here not only a kind of testimony which is in every way most uncertain and untrustworthy, but it is a testimony which stands alone. If Alexandria allowed presbyteral ordination, there was no other Church of which we have any knowledge which had the same rule; and we should require very strong evidence indeed to prove that Alexandria was an exception to the custom and law of the Church which required the ordination of bishops.

We might answer objections and note the acceptance of the rule of bishops without resistance or objection throughout all ages, but it is not likely that those who will resist the logic of plain facts would be much moved by arguments.

REVIEWS.

MAGAZINES.—*The Churchman* (September) begins with a good article by Prebendary Stanley Leathes on the Interdependence of the Old and New Testaments, in which he maintains that our Lord's references to the older Scriptures stamp them with a divine character; and he thinks that Mr. Gore has gone too far in the way of concession. There is also a good article on pastoral work by Rev. F. Parnell. The Dean of Salisbury contributes an interesting paper, in his series on the great Prebendaries of his Church, on the great Dr. Barrow. The difficult question of "baptism for the dead" is ably discussed, if not finally settled by the Rev. H. C. Adams. *Church Bells Portrait Gallery* (September) has four excellent portraits, those of Bishop Wilberforce of Newcastle, Dr. Talbot of Leeds, Archdeacon Thomas of Montgomery, and Mr. Pearson, the architect, with admirable biographical notices. There could hardly be a more interesting publication to Churchmen. Might we suggest that the dates of the portraits should be added in the index or table of contents? It would greatly increase their value. *Littell's Living Age* (Aug. 30 and Sept. 6) begins with a careful and thorough paper from the *Quarterly Review* on "Western China: its products and trade," based upon a number of recent publications on the subject. Every one who remembers the charming pictures of Watteau in the Louvre will read with interest a very delight-

ful though brief paper on his life and work, taken from *Temple Bar*, written by Esme Stuart. Another article in the same number, a Voice from a Harem, some words about the Turkish woman of our day, is of special interest not only for the revelations which it makes, but also as being an "absolutely genuine" production, the first attempt at writing on the part of a young lady who has been shut up in a harem for ten years. In the later number the principal papers are on "Political and Social Life in Holland," "Heligoland—the island of Green, Red, and White," the Novels of Wilkie Collins, and Amelia Opie. *The Expository Times* (September) sustains its high character and closes its first annual volume. In the "Notes of Recent Exposition" there are many interesting paragraphs, on the new edition of Delitzsch's Commentary on Isaiah, on Bishop Westcott's Commentary on Hebrews, etc. A good paper on "Preaching and Poetry" is by the Rev. P. J. Forsyth. The Great Text Commentary has for its subject 1 Cor. ix. 24-27, the expository notes being from Godet, Lias, Ellicott, Edwards; and the sermon outlines from Cardinal Manning, Dr. Maclaren, and Dr. Dale. Every department of this excellent publication is well kept up. *The Church Review* (July) is a number, rather a volume, of unusual interest and excellence. The very complete paper on King's College, Windsor, is brought to a conclusion, and will be read with much interest by many besides those who are immediately connected with that excellent institution. An elaborate paper on "Church Colours" by the Rev. Arthur Lowndes, shows how diverse were the usages of the mediæval English Church. It seems, however, that there is a possibility of discovering what those uses were; but it would be very difficult to get a principle out of them. We must confess that, if we are to have colours, there is nothing which seems to us so intelligible and reasonable as the modern Roman use. The other principal articles are on the religious history of Mexico, on the fundamental elements of religion, on the origin and significance of the eastward position—a very thorough treatment of the subject, on prayers for the dead and on "Lux Mundi." Some of these subjects will receive separate treatment from us. The reviews, long and short, seem to be done with great care. *The Pulpit* (September), in its third number, keeps on its way successfully. We have a good sermon on the Prodigal Son, by Rev. Magee Pratt a Methodist; one on the Bible, very thoughtful and clever, if not entirely satisfactory, by Dr. Lyman Abbott; one on the Atoner by Rev. C. B. Symes, Congregationalist; one on Spiritualism, by Rev. H. R. Hawes [Haweis?], together with some others in outlines and in condensed form. *The Literary Digest* (August 30, September 6) has two excellent numbers, of contents so varied that it would need almost a column to enumerate them. We may remind our readers that this most useful paper gives the outlines of articles from reviews, magazines, and journals of many nations and languages, together with copious extracts from the same. For literary men, editors, and reviewers, as well as for those who wish to follow with intelligence the political history of their own times, the periodical is indeed invaluable. As specimens we may refer to articles, in the earlier number, on the Nationalizing of the Railroads, on the American Silver Bubble, from the English Quarterly, the same subject being treated by an American in the following number. Some good remarks on Divorce are from the *Westminster Review*. In the latter number we have the Race Question again, the Two Mr. Pitts (from Macmillan), by Prof. Goldwin Smith, the Social Problem of Church Unity from the *Century*; but this is only a beginning.

CARDINAL NEWMAN.

It will be interesting to our readers to read a few of the principal testimonies of the public press to the great man so recently taken from us. We have selected them from every school, merely reminding our readers that they all speak for themselves.

(From *The Times*.)

His history is the history of religious opinions, and of actions based on them. We trace the workings of his mind as he passes out of the evangelicalism of his boyhood—an effective school for the re-

ligious emotions—into the historical and logical stage from which grew the "Tracts for the Times." The story of this central moment of the modern religious history of England is always fascinating, and to those who have any personal links with the Oxford of that day it still has a curious and a powerful interest. It has to be told over again from the point of view of each actor in it—of Keble first, then of Pusey, lately, in a much-read book, of William George Ward, and now of Newman, the chief of the band, the head and front of the offending. And yet, from the standpoint of to-day, how incredibly remote it all seems! It divided educated England into two hostile camps; it filled the English world with the noise and the smoke of controversy; it led a grave University into a number of scandalously intolerant acts; it ended by threatening the disruption of the Church of England. The controversy was professedly historical. Yet of history, in the modern scientific sense, there was very little in it; and neither side seemed to suspect that behind the question whether the Fathers thought and wrote so-and-so lay the question of the grounds on which the Fathers formed their opinions. But sufficient for each age are the controversies thereof. In 1840, or thereabouts, the question which concerned the religious mind of England was the question whether what was called "Catholic Truth" was attainable within the Church of England or not. We know the way in which Newman decided it, in his converse with Pusey and others, in his published writings, and in the almost cloistral solitude of Littlemore. He would have rejoiced to carry a greater following with him, but that was not essential. His own path seemed marked out to him and he took it, leaving many friends behind him—leaving Pusey to become gradually the head of a great Anglican community, to the outside spectator scarcely distinguishable from the Roman, and yet separated from it, if we are to believe its spokesmen, by the most vital differences; and leaving Pattison to go his solitary way in the pursuit of pure knowledge entirely unfettered by formulas or creeds. From the moment of that great step Newman became, to the bulk of English people, a mere memory.

(From the *St. James Gazette*.)

On Cardinal Newman's place in the history of the Anglican and Roman Churches it is even now perhaps not yet possible to speak with any confidence; though, no doubt, before the century is out it will have been fixed clearly enough for most people with any pretensions to the historic sense and eye. At the moment, however, the great convert to Catholicism is suffering somewhat, we think, under the reaction to which the absurd exaggerations current down to about a dozen years ago among certain of his contemporaries or sub-contemporaries, with regard to his change of creed, so naturally gave rise. The preposterous assertion—preposterous, we mean, to be made forty years after the event—that his secession from the Church of England dealt a blow to Anglicanism "under which it still reels," has shared the common fate of all such rhetorical extravagances. It has led a certain number of people to lay an undue stress on its contradictory, so that we should hardly now be surprised to find that not a few enthusiastic Anglicans would be prepared to uphold the adverse paradox, that the Church of England is actually the stronger for Newman and those who followed him having left it. And they would doubtless point to its modern "evangelizing" activity, and to the decided lead which it has taken over all other English denominations on the social side of religious work as a proof of their case. Upon this exaggeration however, as upon the other, its appointed Nemesis of reaction waits. We have got to see what this feverish activity of missionary effort amounts to from the definitely religious side; we have got to see how much of it is mere "Robert Elmsmerism," mere negation and dilution—the negation of all distinctive dogma whatsoever, and the dilution of Christianity into a sort of mystical altruism, which differs only from the system preached by the Positivists of the Chapel in substituting the name of Christ for that of Comte. That is to say, we have yet to learn how much of Cardinal Newman's Old Church will be left to existence by that "new spirit" which impels the modern Churchman, lay and clerical—and especially clerical, not to say Episcopal—to hold out one hand to the Agnostic and the other to General Booth; how much, in fact, of the new spirit the old bottles will contrive to get rid of without bursting. Our own impression, our own hope and belief, is that they will get rid of a good deal of it, and that after the present period of fermentation has exhausted itself, the Church of England will revert to the position which it held before the Tractarian movement began—at any rate, before it was carried by those eager spirits of whom Newman was the chief, to unpractical if strictly logical lengths. There will always be a place in English life—and in the best kind of English life—for that sober, cultured, moderately rationalistic form of Christianity of which the Church of England is eminently—is, indeed,

alone—fitted to be the exponent. But it is not until the ferment going on within that Church at present has settled down, it is not until the "earnest" young Anglican clerics and laymen who can really do without dogma altogether (if any such there be) have finally dissociated themselves by avowed or tacit separation from those who only think they can do without dogma, that the real influence destined to be wielded by that masterly dialectician and most persuasive doctor who wrote the "Grammar of Assent," will be fully seen.

(From the Guardian.)

Cardinal Newman is dead, and we lose in him not only one of the very greatest masters of English style, not only a man of singular purity and beauty of character, not only an eminent example of personal sanctity, but the founder, we may almost say, of the Church of England as we see it. What the Church of England would have become without the Tractarian movement we can faintly guess, and of the Tractarian movement Newman was the living soul and the inspiring genius. Great as his services have been to the communion in which he died, they are as nothing by the side of those he rendered to the communion in which the most eventful years of his life were spent. All that was best in Tractarianism came from him—its reality, its depth, its low estimate of externals, its keen sense of the importance of religion to the individual soul. The conclusions to which it led him were different from those to which it led his most devoted followers, but the premises from which they started and the temper in which they worked were identical, and whatever solid success the High Church party have attained since Cardinal Newman's departure, has been due to their fidelity to his method and spirit. He will be mourned by many of the Roman Church, but their sorrow will be less than ours because they have not the same paramount reason to be grateful to him.

(From the Record.)

As a personage, probably no Englishman in the present century has excited more wide and lasting interest. There has always been a touch of mystery about his character, which to most people is in itself a charm. The mystery consists chiefly in a mixture of apparent contraries in his nature. Thus Newman's personal influence on men has always been extraordinary. On the other hand, his history shows how singularly open he has been to be swayed by others, often vastly his inferiors, one would have said, in every respect. Again, his matchless literary power has given to his words and thoughts an influence in modifying and moulding educated opinion in England, the extent of which has scarcely yet been recognized. Still Newman was not really a learned man. He never gave himself time to become so. He was teaching and preaching and editing the Fathers when, if that had been his lifework, he should have been quietly reading them. Dean Stanley's celebrated saying, "How different contemporary English Church history would have been if Newman had known German," is not less true than pungent. And so in many other aspects—e.g., his sweetness and his terrible power of sarcasm—Newman was full of contraries.

It has been again and again brought as a charge against the Church of England that she had no room for a man of such unique gifts as Newman, and that she drove him out. Cheap sneers of that sort are so easy to make and so trivial in significance that it is scarcely worth while to elaborate replies; but we cannot help thinking that a far more remarkable circumstance has been overlooked. Dr. Newman joined the Church of Rome at the age of forty-four, in the full maturity of his powers, in the possession of wide experience, and with absolutely nothing to quench activity. Even his mistakes he had slipped away from because they could be put to the account of the communion he had left. Yet what has Newman done for Rome or for mankind under the auspices of Rome? Absolutely nothing. What should have been a sort of new birth has been a collapse and an annihilation. If the Church of England could not keep Newman, assuredly the Church of Rome could not use him. Compare the abounding vitality and influence and enterprise of his Anglican days with the cloistered seclusion and inadequate tasks of Edgbaston. It is not our business to find a reason, but it would not be difficult. The secret of Newman's errors was his impatience of uncertainty, his craving for a basis of authority for his belief which he could not achieve by intellectual effort. He thought he found it in the dogmas of the Church. He wanted more faith, or rather he thought he showed faith in God by trusting in the Church. But for all that there was a depth of spirituality and a personal piety obvious in every word and deed. The Church of Rome has had such men within its fold before. It sometimes canonizes them when they are dead, but it never trusts them when they are alive. The work of Rome is not done by such men. A very different type is necessary to drive and to direct the machinery of the Vatican.

(From the Rock.)

The great fault of his life was that of an error of judgment, and no man suffered so deeply for his mistake as he did. His was not that type of mind that could yield a slavish obedience to the Romish system, so that though among them, it may be said with truth that he was never of them. The late Pope never liked him, and he got but little sympathy from that quarter. The present Pope has always recognized his merit, and he made him a Cardinal soon after he mounted the Papal throne, but as this honour was not conferred till 1879, he was nearly 80, which is a period in life when men do not much care about earthly honours.

Altogether it is difficult to think about the career of Newman without an inexpressible feeling of sadness. There was so much that was noble, pure, and good in his life, and he was so richly endowed with Nature's gifts, that one cannot but feel that his life might have been so different, and he might have done so much good to his countrymen. Had he been born in a less controversial age, his saintly life and simple character might have won many to that Saviour whom he loved so devoutly. As it was, he has done much to mislead his fellow-creatures, and to sow the seeds of religious strife that are likely to bear fruit for centuries. Yet one cannot but feel that his errors were those of the intellect rather than those of the heart.

(From the Athenæum.)

A great leader of men, an influential ecclesiastic, a man of saintly life, a spiritual force of great power, a master of English prose, has passed away this week with John Henry Newman. To modern England he has been as one of the dead from the night. Father Dominic, the Passionist, passed over his threshold at Littlemore, and he has himself written the biography of that dead self in one of the masterpieces of English literature. What Father Newman did in life and letters is of quite subordinate interest to the spiritual career of the Fellow of Oriel, who exercised so much influence on the Church of England and might have exercised more.

It seems almost a paradox to say of the author of forty volumes that his true sphere was in action, not thought or literature. Yet it is a paradox that contains more than the usual fraction of truth. He was born to lead men; the very modesty that caused him at times to deny this concealed his dissatisfaction even with the enormous mastery over men's souls and fates that he wielded for so many years. It was by personal intercourse that he sought to move the world, and did move it. The tenacity with which he clung to old friendships was significant of much. His old life was a sermon, the text of which might well be the title of his epoch-making discourse, "Personal Intercourse the Means of Propagating the Truth"—the sermon that really started the Tractarian movement, and not Keble's on National Apostasy.

(From the Tablet.)

To speak of the 40 volumes, large and small, in which his message to the world is contained, would be impossible now, if we are to do them justice. They range through all the forms of literature and touch upon innumerable questions. In the Catholic period of his life there seems added a deep warm colouring, and a power of a terrible imagery, as though the stern drawings of an Albert Durer had been suddenly quickened into Dantean life and caught the hues of Italian genius. Newman's Anglican writings are clear and cold; when he became a Catholic, it was like going into a southern atmosphere, all glow and sunshine; his nature expanded, his eloquence took fire, and the passionate energy that had been seeking for an object found it in preaching the visible kingdom of Christ. To the last he was a denizen rather of the ancient Church than the modern, though never a mere antiquarian; he was at home with the Basilids and the Chrysostoms, and moved up and down the early centuries like one to whom they were a familiar inheritance. With later centuries, on the whole, he had little in common; mediæval or modern literature, except his native English, did not draw him their way. He was a finished Greek and Latin scholar; but though he read French and Italian, they hardly interested him; and Dean Stanley's well-known epigram marks him entirely a stranger to German. These limitations extend to something more than language. At no time did Cardinal Newman busy himself with the details, whether of critical problems in Bible literature, or of scientific problems, such as Darwin has raised, that bear on religion in general. Although, strange to say, he was the first English writer that uttered the word "development," anticipating Mr. H. Spencer no less than Darwin himself, he never entered publicly into the questions suggested thereby in the history of the race or the globe. In like manner he declined the invitation of the committee for revising the English New Testament, on the ground that he had not made the text of the sacred volume his special study. Nor, again, was he a scholastic theologian or versed in the technicalities

of the school. He stood, therefore, outside the contemporary and opposing movements which are represented, on the one side, by the revival of St. Thomas Aquinas, and, on the other, by the "worship of Goethe," and the tremendous influence of French and German culture. In short, he belongs as a classic much more to the early stage of thought in England during our century than to the later.

CARDINAL NEWMAN AND CHARLES KINGSLEY.

To the Editor of the Times.

SIR,—The reference in your paper of the 12th inst. to the controversy between the late Cardinal Newman and Charles Kingsley, induces me to forward to you a copy of a letter which Dr. Newman wrote to me a few days after Mr. Kingsley's death. It is but just to the memory of our great English Cardinal that his own views on that controversy should be known, and I may add that he had before, in conversation, expressed to me the same favourable opinion of his opponent with which he concludes his letter.

I am yours faithfully,

WILLIAM H. COPE.

Bramshill, Aug. 15.

The Oratory, Feb. 13, 1875.

"MY DEAR SIR WILLIAM,—The death of Mr. Kingsley, so premature, shocked me. I never from the first have felt any anger towards him. As I said in the first pages of my "Apologia," it is very difficult to be angry with a man one has never seen. A casual reader would think my language denoted anger, but it did not. I have ever felt from experience that no one would believe me in earnest if I spoke calmly. When again and again I denied the repeated report that I was on the point of coming back to the Church of England, I have uniformly found that if I simply denied it, this only made newspapers repeat the report more confidently; but if I said something sharp, they abused me for scurrility against the Church I had left, but they believed me. Rightly or wrongly, this was the reason why I felt it would not do to be tame and not to show indignation at Mr. Kingsley's charges. Within the last few years I have been obliged to adopt a similar course towards those who said I could not receive Vatican Decrees. I sent a sharp letter to the Guardian, and, of course, the Guardian called me names, but it believed me, and did not allow the offence of its correspondent to be repeated.

As to Mr. Kingsley, much less could I feel any resentment against him, when he was accidentally the instrument, in the good Providence of God, by whom I had an opportunity given me, which otherwise I should not have had, of vindicating my character and conduct in my 'Apologia.' I heard, too, a few years back from a friend that he chanced to go into Chester Cathedral, and found Mr. Kingsley preaching about me kindly, though, of course, with criticisms on me. And it has rejoiced me to observe lately that he was defending the Athanasian Creed, and, as it seemed to me, in his views generally, near the Catholic view of things. I have always hoped that by good luck I might meet him, feeling sure there would be no embarrassment on my part, and I said Mass for his soul as soon as I heard of his death.

Most truly yours,

JOHN H. NEWMAN."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

LUNENBURG.—All the work of enlarging and repairing St. John's church, as contracted for, has been completed, and reflects the greatest credit upon the committee who superintended, and upon the contractor, Mr. C. Albert Smith. So harmonious is the whole, that no one would for a moment suppose that such a result could have been attained except by the carrying out of one original plan. There is no appearance of patching. The church now affords comfortable seating room for between eight hundred and nine hundred persons. The chancel is much improved in appearance by the new carpet that has quite recently been put down, the funds to purchase the same having been collected by two ladies of the congregation, Mrs. Alexander Anderson, and Miss Bertha Young. The thanks of all are due to these indefatigable workers. The new lamps will soon arrive, as also the two stained-glass windows that through the kindness of Mr. C. E. Kaulback are being thoroughly repaired at Toronto. The Sunday school is in a flourishing condition, and now possesses a very good library, some three hundred volumes having been recently placed upon the shelves. The Rev. Rupert Cochrane, D.D., son of the late Dr. Cochrane, for so many years the justly beloved rector of this parish, is with his wife and daughter visiting Lunenburg. The Rev. George Haslam, rector of the parish, accompanied by Mrs. Haslam, returned to town on Monday, the 11th inst. He had been

Sunday after Trinity and the following Monday. The services on the Sunday began with a celebration of the Holy Communion at 9 a.m., at which service about forty communicated. This was followed by Morning Prayer at 10.30, when the Rev. Rural Dean Swallow preached a powerful and learned discourse. At the afternoon service at 3 p.m., Rev. Wm. Walsh of Brampton preached, and at Evening Prayer the Rector of the Parish. The numerous services throughout the day were hearty and most encouraging. The church literally was packed from west door to altar rails, including vestry. It was estimated that fully fifty people had to return home, unable even to get standing room within the sacred edifice. The church was effectively decorated for the occasion, and throughout the day seemed to be wrapped in "solemn grandeur." The choir took special pains to make their offering of praise acceptable to the "Giver of every good and perfect gift." The special harvest thanksgiving services of the Sunday were followed on the Monday by a festival on the grounds surrounding the residence of Wm. Kersey, Esq. Here the glad heart gave vent to its feelings of gratitude for the joyful harvest of 1890. As one drew near to the grounds and heard the sweet notes of music, and the hearty cheer of the youth over their victory in battle, and beheld the glistening banners and numerous flags floating in the gentle summer breeze, there loomed up in his mind the words of the psalm—"Bring hither the timbrel, the pleasant harp with the psaltery, blow up the trumpet in the new moon, in the time appointed on our solemn feast day." Everybody worked with a right good will, and the consequence was everybody was pleased, and everything seemed to be "rich with the spoils of nature." Receipts \$140.37. "Deo gratias."

Rev. John McCarroll of Detroit, formerly of Toronto, sailed for Egypt, Palestine and Greece, on the Friesland, on September 10th.

NIAGARA.

GUELPH.—S. James'.—The building committee held a meeting at Mr. Saunders' office on Monday afternoon, 28th ult. Mr. Harvey gave a statement of the negotiations which had taken place respecting the purchase of a lot, and announced his intention of presenting the lot to the church. It was then moved, "That this committee learns with great pleasure the munificent offer of Mr. E. Harvey to present S. James' parish with the lot known as the Hadden lot, at the corner of Paisley and Glasgow streets, and gratefully accept his offer and decide upon the said lot as the site for S. James' church."

The rector and churchwardens were appointed a committee to go to Toronto and secure the services of a competent architect. It has been decided to have a harvest thanksgiving service on the evening of Thursday, October 2nd. The Rev. Professor Clark, M.A., of Trinity College, Toronto, has kindly promised to preach for us. Mr. R. C. Windeyer, architect, of Toronto, is hard at work upon the plans for the new church. The four lots given to S. James' church by Mr. E. Morris, before his removal to Toronto, have been sold to Mr. George Cadwell for \$160. This amount is applied to the building fund. The Earl of Selborne's handsome donation of £10 has also been received, and the \$48.44 which it realised has been added to the fund. We have now about \$400 in the bank, over and above the gift of the lot. And it must be remembered that no subscriptions have yet been asked for. The committee appointed to canvas for subscriptions has considered it wise not to begin their work until the plans are completed. They will thus be able to show those to whom they may apply for help what the proposed new church of S. James' will be like.

HURON.

MITCHELL.—Trinity church was crowded at both services on Sunday to hear Rev. Mr. Taylor's words of farewell to his congregation. The congregations were the largest that have attended the closing services of any pastor since Rev. Mr. De Lom's time. All denominations in the town were represented. Mr. Taylor referred but briefly to his ministry, preaching two sermons full of the Gospel of Christ. He pointed out, however, that the debt of the church had been nearly all paid off, that the Sunday school had largely increased in numbers, that the prayer meetings and week day services were well attended, and that the congregation had taken a foremost place in the diocese and had done well for mission work. He ascribed all praise to God for what had been accomplished. He thanked the congregation for so willingly responding to his appeals at all times. He was thankful that he had so many warm friends outside the Church of England, and earnestly appealed for love and sympathy to all. He left Mitchell and parted with his people with much sorrow, thankful, however, that he had had such a noble band of

women to aid him. The congregation were much moved towards the latter part of the discourse, and there were a great many eyes moistened with tears. There were, during the day, five baptisms and a very large number partook of the holy communion in the morning.—*Mitchell Recorder*.

Several handsome presents were made to both Mr. and Mrs. Taylor, and an address presented to them during the week.

COMBER.—Rev. Jeffrey Hill's congregation at this place have done so well that they now think that they can do better, and have notified the Bishop's commissioner, Rev. A. Brown, of Paris, of their willingness to contribute double the present amount of salary, on condition of having a resident clergyman and two services each Sunday. Should the Synod ratify this arrangement, Mr. Hill will continue in charge of Toridel, Tilbury Centre and Merlin, and Comber be connected with S. Paul's, Mersea.

HESPELER.—On Saturday, Sept 6th, the annual S. S. picnic was held in the Public Park on the banks of the river. During the morning a drizzling rain fell, but towards noon the sky cleared off and when 2 o'clock, the hour for the picnic, arrived, the sun shone out brightly, and a gentle breeze served to make the day one of the most pleasant we have had for some time. The arrangements for the day's festivities had been carefully made and everything which could contribute to the amusement of the children and the enjoyment of all, was provided by the superintendent, teachers and friends of the school.

The attendance was large and manifested an appreciation of the kind interest taken in the scholars by the teachers. Games of all kinds were organized, prizes awarded to the winners in the various races, and the day's pleasures entered into with zest by old and young. Towards evening tea was served by the ladies of the congregation, and thoroughly enjoyed by all.

Too much praise cannot be given the ladies especially, who worked so hard for the pleasure of the children and contributed so successfully to the enjoyment of all present. This congregation is one which deserves the praises which have been given it by the various clergymen who visited it.

ST. MARY'S.—The harvest home service of S. James' church were held on Sunday last, and were conducted by the new rector, the Rev. W. J. Taylor. It was his first duty in his new charge and he was greeted with overflowing congregations. His discourses were clear, forcible and eloquent, and created a very favourable impression upon the minds of his hearers. The church was beautifully decorated with all the emblems of a rich and bountiful harvest. Long wreaths of golden grain, appropriate mottoes and handsome emblems graced the walls. The pulpit, reading desk, choir, stand, gaseliers, etc., were tastefully trimmed, and the rich stained glass windows were charmingly decorated and loaded with fruit, grain and vegetables. That which was perhaps most admired of all was the huge anchor on the centre of the chancel steps, wholly covered with the rarest of cut flowers. The vestibules as well as the space in front of the chancel were loaded with vases full of flowers, carefully and tastefully arranged. Miss Nellie Sharp had charge of the decorations, and to her and those who assisted her in carrying out the designs is due the credit of so delightful a scene. On Thursday evening a reception was given to the new rector and his family. There was the largest gathering that has been seen for years, the opera house being filled. An address of welcome was read by Mr. T. D. Stanley. The hall was beautifully decorated, and an abundant supply of refreshments was provided. An excellent programme was rendered during the evening, the Rev. W. M. R. Seaborne, of Thorndale, acting most efficiently as chairman.

Algoma.

SAULT STE MARIE.—Would you kindly acknowledge through your columns the sum of \$223.57 received from the Treas. D. and F. M. S. for the following purposes: For Home at Medicine Hat, from Fredericton, \$90.08; for Shingwauk Home, from Fredericton, \$80.93; for Shingwauk Home, from Montreal, \$5.00; for Wawanosh Home, from Fredericton, \$10.00; for Indian Homes, from Fredericton, \$52.44; for Indian Homes, from Montreal, \$85.12; total, \$223.57.

F. B. WILSON.

PORT ARTHUR.—The Rev. E. J. Machin sailed last month for England, where he will spend the winter. All letters and papers are to be sent to him, care of S. P. G., London, England. The Rev. E. B. Jackson will take duty for Mr. Machin during his absence.

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.

"Tactical Succession" and "The Historic Episcopate."

SIR,—Among the "distinctive principles" of Wycliffe College, "which are the basis of the instruction given," is: "7. An historical episcopate, traceable to Apostolic direction, as conducive to the well-being, but not necessary to the being of the Church; in opposition to the dogma of tactical succession, 'a fiction,' asserts Dean Alford, 'of which I find in the New Testament no trace.'"

As this is one of the battle-cries too frequently heard within this diocese, it demands, in the interests of truth and peace, more investigation than it seems to have secured. In this and the two following letters I desire to address myself to the subject, and to say nothing merely to wound, or by way of retort, in spite of the extremely irritating harpings so steadily kept up, and the conviction, which it is hard to resist, that they are more designed to pain the brethren than to maintain the truth. Now, first, whether the episcopate is necessary for the being or the well being of the Church, is a question that may be lawfully discussed in the schools, as a piece of theory; but for members of our Church it can have no serious practical interest, as the whole Anglican Communion is pledged to the maintenance of the episcopate, and no one is pledged to any belief as to the results of its loss to those who have it not. On this point we may differ without injury to the Church or mutual offence. Again, the words "an historical episcopate traceable to Apostolic direction," would not, of themselves, occasion any disagreement, so far as High Churchmen are concerned. To them the words would signify: We have ground for believing that the episcopate is no late invention, that it has been in the Church since the Apostles' days, that inspired Apostles so shaped the growth of the ministry, and that thus it has continued ever since, by successive ordinations, from age to age, as history testifies. Thus, it is to be presumed, the Bishops at Lambeth, the American House of Bishops, and our provincial synod, have understood the "Historic Episcopate." But it seems quite certain that not so does Wycliffe Hall understand it, because it takes the "historic episcopate in opposition to a tactical succession." That is, it takes the word "historic" to mean only this: that "Scripture and ancient authors" bear witness that the ministry of the Church consisted of three grades or orders, Bishops, Elders, Deacons; and that whenever or wherever a new church is originated, as the Methodist Episcopal Church of the United States, if the ministry is modelled on this plan, a true ministry, agreeable to Scripture and antiquity, comes into existence without any laying on of hands by predecessors in office, or, for that matter, by anyone; for this is the "tactical succession" which is "in opposition to" the "historic episcopate."

This mode of transmitting and continuing the ministry is declared "a fiction." Against this I boldly state that "history" furnishes no evidence of the transmission of the ministerial office by any other than "tactical" means, the laying on of hands, and in the later Western Church the giving into the hands of sacred vessels; and I challenge all concerned to produce any such evidence if it exists. I shall not dwell, however, on the ground of history; for I know too well that the continuous life of the Church weighs very little with those who deny the unbroken line of the ministry. I shall give myself entirely to exposing the foolish assertion of a shallow man—Dean Alford, whom nobody ever accounted a theologian, and who is now almost forgotten as a commentator. "A fiction of which I find in the New Testament no trace." I call this "foolish" on two accounts. (1) Because the New Testament is not a history of the Church, and its design was not to chronicle the successions of the ministry. Moreover, if we except the Gospels and Epistles of St. John, the other writings cover no more than the first generation of the Church's history. (2) Because the most unlearned reader of the English Testament must see that it is simply folly to say that there is "no trace" of the transmission of the ministry by "tactical succession," alias "the laying on of hands." As I purpose, later on, giving this a full examination in the light of Holy Scripture, I shall content myself for the present with a few words on the phrase "tactical succession." It cannot be denied that this is the pet phrase of the party that uses it. In its plain meaning it bears quite as hard on universal Protestant practice as it does on High Churchmen. Why this darling "tactical" should be coddled as it is, I cannot understand, unless because of its offensive suggestiveness, viz., that we who insist on this

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ing the ministry of the Church, do thereby deny the

spiritual character of religion, materialize it, and

reduce it to an outward ceremony, a manual perform-

ance. If that suggestion can be made plain enough

to the vulgar by a constant iteration, I suppose the

end designed is attained, i.e., a complete misrepresen-

tation of their brethren's mind, and a corresponding

measure of vexation. For my own part, I solemnly

declare that my chief sorrow is that brethren should

be so unkind; it is on their account that I deplore the

absolutely un-Christian sneer exhibited in the constant

use of this miserable, because most foolish, word.

The folly of it lies in the vulgar, unphilosophical,

un-Christian idea that the material is against the

spiritual. It is a piece of mere Manicheism, as if

the first Article of the Christian Creed were a false-

hood; as if Christ had not redeemed our bodies, as

if He had not "reconciled all things." The simple

and all-sufficient answer to these vulgar delusions is,

that men are not mere spirits—that they are matter

and spirit—and that matter and spirit have both their

place in religion.

And now for the general testimony of Holy

Scripture.

JOHN CARRY.

Port Perry, Aug., 1890.

A Plea for our Little Feathered Friends.

Sir,—May I be allowed to say a few words to the

women of Canada on the above very interesting sub-

ject? Who amongst us has not, during our pleasant

summer holiday, been charmed and delighted by the

many sweet bird voices, as we rambled through

woods or rested by seashore? But, alas! with the

melody came notes of sadness as I remembered that

in order to supply the demand (which according to

good authority will this autumn increase tenfold)

for ornaments for bonnets dictated by a vitiated

taste, we tender-hearted women would cause the sacrifice

of thousands of these our little feathered friends.

I feel sure that all this wrong has come to pass sim-

ply from want of thought in this matter, and in

order that this cause at least may be removed, I beg

all who may read these few lines at least to stop and

think what they are doing. In "Yarrell's History of

British Birds" we find the following, alluding to the

wholesale destruction of birds on "Lunday Island:"

"In many cases wings were torn off wounded birds

before they were dead, the mangled victims being tossed

back into the water. Allowing for the starved nest-

lings, it is well within the mark to say that at least

9,000 birds were destroyed within the fortnight."

Now, my dear sisters, remember that you, by indi-

vidual acts, give sanction to this wholesale destruc-

tion of life that God has given, and do away with

these little "dew-drops of melody" who have been

sent to bring joy and sunshine into our lives. Surely

each one of us can do something, and united we shall

accomplish much! Do let us consider ere we use

birds, or portions of birds, as so-called ornaments in

our bonnets. I feel certain that not one of us would

wish deliberately to destroy the life of the smallest

bird, and yet by thoughtless example we are causing

the death of thousands of happy little warblers in

order to minister to our vanity. I earnestly beg you

to assist in this work of abstaining from wrong, and

in doing what is right, and let the women of this our

Dominion stand forth in the good cause, and in doing

so, prove that their hearts are tender to all who suffer,

and strong to protect the weaker members of God's

creation.

B. V. T. WOOD. Member Toronto Humane Society.

Sunday School Lesson.

16th Sunday after Trinity. Sept. 21st, 1890

THE LORD'S PRAYER—"BUT DELIVER US FROM EVIL."

We have seen what temptation is, and that it is

not itself evil. This petition that if God in His

wisdom sees fit to lead us into temptation (or trial),

we may not be overcome of it. "Evil" denotes

wickedness, vice, unrighteousness, sin. To "deliver"

means to set free. This petition means set us free

from all wickedness, vice, unrighteousness, sin.

I.—THAT HE WILL KEEP US, &c.

Summed up in "the Desire" "keeps us from all

sin and wickedness everlasting death."

We pray to be delivered (i) from sin and wickedness.

Baptismal vow to renounce sin:—The world, the

flesh, and the devil. Jesus so called because—(S. Matt.

i. 21.) One of the four blessings to be found in the

Church, "The forgiveness of sins." Breaking the

commandments is sin or wickedness. In Lord's

prayer we pray to be delivered from sin.

(ii.) From our ghostly enemy. "Ghostly" means

spiritual. Our ghostly enemy, the enemy of our

souls, is Satan. (1 S. Pet. v. 8). Only God can

deliver us from him. He is strong, God is stronger

than he (S. Luke xi. 21, 22.) The petition really

means "Deliver us from the evil one," i.e., Satan.

(iii.) And from everlasting death. Everlasting death

is the end of sin. (Romans vi. 23; S. James i. 15.)

II.—GENERAL ILLUSTRATION.

Some of this evil is within us, some of it without us.

The devil comes and tempts us. The evil without.

Sometimes our own heart, our own evil passions

tempt us to sin: the evil is within us. Enemies with-

out and within, God only can help us against the

devil and ourselves. If these enemies get the better

of us the end—everlasting death. Ought to pray

earnestly, "Deliver us from evil."

(i.) Romans attacked Jerusalem from without.

When the Jews looked out from the walls, they saw

enemies in every direction, fierce and cruel. Our

souls like a besieged city. We are the temple of the

Holy Ghost, our enemies are all about us, temptations

waiting to break in. We are like Jews at Jerusalem

—Satan and his evil spirits like Romans about the

city. We must say "Deliver us from evil," because

our enemies are without us.

(ii.) In siege of Jerusalem Jews fought with one

another within the city. They are enemies at home.

Our souls are like this city, there are enemies within.

All the evil thoughts of our hearts, all the evil pas-

sions and wicked inclinations of our nature, are

fighting within. Because our enemies are within we

will say "Deliver us from evil."

(iii.) At last Romans took Jerusalem, the city was

destroyed (S. Matt. xxiv. 1, 2) and became nothing

more than the city of the dead. If our spiritual

enemies get the better of us our souls shall die. If

the city of the soul is taken, we call it everlasting

death; because the end of sin is everlasting death,

we say, "Deliver us from evil."

In the Litany we say, "From all evil and mischief,

from sin, from the crafts and assaults of the devil, &c.,

Good Lord, deliver us. In all times of our tribulation,

&c., Good Lord, deliver us."

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 34.—PRAYER AND LOVE.

S. Matt. vii. 9-12: "Or what man is there of

you, who, if his son shall ask him for a loaf, will

give him a stone; or if he shall ask for a fish, will

give him a serpent? If ye then, being evil, know

how to give good gifts unto your children, how

much more shall your father which is in heaven,

give good things to them that ask him? All things

therefore whatsoever ye would that men should do

unto you, even so do ye also unto them: for this

is the law and the prophets."

These words are very naturally connected with

the promise which goes before and are spoken by

way of enforcing it. Do you hesitate to believe

that your Father in heaven will hear your prayer?

That when you ask, you will receive; when you

seek, you will find; when you knock, it will be

opened to you? Surely you forget who it is that

you are having to do with. It is your Father, and

such a Father.

Take the case of an earthly father. He will not

disappoint the hopes of his children. When they

ask for good, he will not give them evil. He will

not give them a stone instead of a loaf, a serpent

instead of a fish. You are sure that he will not.

And yet he is evil—by your judgment, by his own

confession, by the universal consent of mankind;

and yet, evil as he is, he will not hurt his child,

because he is the father of the child. And He to

whom you pray is also a Father; but He is not

evil, but absolutely good. How much more then

—being Father, and not evil, but good—will He

answer the prayers of His children?

We may remark here, in passing, how strong a

testimony we have in these words to the univer-

sality of moral evil among men, or, as theologians

would say, to the doctrine of Original Sin. One

should suppose that there was no great need of

scripture testimony to a fact so patent. Yet, in

spite of scripture, there are men who hold that the

human race is inclined to good and not to evil.

This, at least, is not the judgment of the Lord

Jesus Christ. He assumes that human fathers

have evil in them; and, as compared with the

heavenly Father, are evil.

There is an interesting parallel reading in S.

Luke (xi. 13). There, instead of the general ex-

pression "good things" contained in S. Matthew's

report, we have the more special "Holy Spirit."

And thus we are reminded of the true good of man.

It is God. It is the blessed Spirit of God—God

communicating Himself and coming to dwell with

man. For thus only can man be himself and

attain to full satisfaction. Man is made in the

image of God; and only as he comes to God and

God comes to him can he be brought into a closer

resemblance to his original and ideal. But even as

perfected, or relatively perfected, man is not suffi-

cient for himself. God is his support, his end, his

nourishment; and therefore the good of man is

the possession and indwelling of the Holy Ghost.

The exact link of connexion between these

assurances and the exhortation following that we

should do to others as we would that they should

do unto us, has been differently interpreted. Some

would have it as a warning that, unless we have

this brotherly love, our prayers will be unheeded

and unheard. According to others, it is a reminder

that if we have the good gifts of God, His heavenly

grace, His Holy Spirit, then we shall remember that

principle which has been called the Golden Rule.

It has been said, and quite truly, that this pre-

cept is not of evangelical origin. It was known

before Christ: it is the essence of the ancient law.

It is told of the Rabbi Hillel that, when one who

thought of becoming a Jewish proselyte, made this

the condition, "Teach me the law while I

stand on one foot," the master replied: "What

thou hatest thyself, that do not thou to another;"

and Gibbon declares, of this rule, it is "a rule

which I read in a moral treatise of Isocrates writ-

ten four hundred years before the publication of

the Gospel: "Those things which you resent

suffering from any man, do not to others."

But it would be a very rash inference to draw—

that Christ has therefore done nothing for human

morality. Of what service would a maxim like

this be, if men were not taught to love one another?

Simply to enter upon a life of calculation, as to

what we might ourselves like to be done to us, and

then set to work and try to do the same to our

neighbours, would be a very poor principle of life.

It would come out as a kind of compromise between

selfishness and equity; and this would hardly

prove the inspiration of a life. How much more

powerful, as well as more beautiful, is the senti-

ment of the Apostle learnt at the feet of Christ,

and breathing His spirit: "Love worketh no ill to

his neighbour; therefore love is the fulfilling of

the law."

But there is another aspect of the subject which

is eminently worthy of attention, and perhaps

never more so than in our own day. If love is the

inspiration of the Golden Rule, this rule is also

the regulator, and often a very useful and necessary

one, of the principle of love. It is so very easy to

talk of love; and sometimes it is not difficult to

persuade ourselves that the very utterance of the

word is sufficient evidence of our possession of the

thing which the word represents.

"Little children, love one another"—the words

steal into our hearts like balm. We glow, we melt,

we are ready to embrace humanity in our arms.

And yet often we find under the gush of sentiment

the hard rock of selfishness and insensibility. If

we doubt so terrible a suggestion in regard to our-

selves, let us ask whether we have never made it,

or acquiesced in its being made, with regard to

others. May not such reflections convince us of

the value of a practical test by which we may esti-

mate the reality of our principle?

Here is one of universal application. You say

that you love your brother. If you are a Christian,

you can say no less. It is involved in your pro-

fession. Well, then, how is this love shown?

You speak kindly to him, or faithfully to him, as

the case may be. You pray for him, you give him

good counsel as you have opportunity; and all this

is well, or may be well.

But there is something more universal—a law

for thought and word and deed. To do to another

as you would that he should do to you. To do

nothing to your brother which you would not have

your brother do to yourself. And to let this prin-

ciple extend to thought and word and deed. Take

an example. You are forced in some matter to

condemn your brother. There is a simple test.

Should you be angry if your brother condemned

you under the same circumstances? Or again,

you have felt bound, in some case, to treat your brother with severity. Should you blame your brother if, in a similar case, he behaved with severity to you? By all means let us learn the law of love—at the cross—at the throne—from the lips of Christ—by the inspiration of the Holy Ghost. But let us remember if we would be sure that it is the gold of love and not a spurious imitation, we must test it by the Golden Rule.

The Last Class.

(From the French by Alphonse Daudet.)

On this special morning I was very much behind time in going to school, and I was exceedingly afraid of getting a scolding, inasmuch as Monsieur Hamel had told us that he should question us on the participles, and I did not know the first word of them. For a moment the idea came to me of missing the class and of taking a run across the fields.

The weather was so warm, so fine!

One could hear the blackbirds whistling on the outskirts of the wood; and in the Rippert meadow, behind the saw-mill, the Prussians, who were at drill. All this was a much greater temptation to me than the rule of the participles, but I was strong enough to resist it, and I ran very fast to school.

In passing the mayor's residence I saw that some people had stopped round a board on which bills were posted. During the last two years, it was from this spot that all the bad news had come to us; battles lost, requisitions, orders from those in command, and without stopping, I thought, "what is the matter now?"

Then, as I was running past the place, blacksmith Wachter, who was there with his apprentice, on the point of reading the notice, called out to me:

"Do not be in such a hurry, little man; you will still be quite soon enough at your school."

I thought he was making fun of me, and I got into Monsieur Hamel's little court yard quite out of breath.

Generally at the beginning of lessons there was a great commotion which could be heard even in the street, desks opened, closed, lessons which every one repeated all at the same time very loudly, stopping their ears that they might learn better, and the master's great ruler which he tapped on the tables.

"A little more silence!"

I was counting on all this bustle for gaining my form without being noticed; but just on this day all was quite quiet, like a Sunday morning. Through the open window I saw my comrades arranged in their places and Monsieur Hamel passing and re-passing with the terrible steel ruler under his arm. I was obliged to open the door and enter in the midst of this great stillness. You may think whether I grew red, and whether I was frightened!

Well, no. Monsieur Hamel looked at me without any displeasure and said very gently to me:

"Go quickly to your place, my little Francis; we were on the point of beginning without you."

I strode over the bench and seated myself at once at my desk. Then only, having a little recovered from my fright, did I remark that our master had on his grand green frock-coat, his finely plaited shirt-frill, and his black silk embroidered cap, which he only put on on days of inspections and of the distributions of prizes. The whole school, however, had something unusual and solemn about it. But what surprised me the most was to see at the bottom of the hall, on forms which usually stood empty, the village people sitting silent as ourselves, the aged Hauser with his three-cornered cap, the former mayor, the former postman, and other persons besides. All these people looked very sad, and Hauser had brought an old spelling book, eaten at the corners, which he held open on his knees and his large spectacles were laid across the pages.

Whilst I was wondering at all this, Monsieur Hamel had gone up into his desk, and in the same gentle and grave voice with which he had received me, he said to us:

"My children, this is the last time that I shall give you a lesson. The order has come from Berlin no longer to teach anything but German in

the schools of Alsace and Lorraine. The new master arrives to-morrow. To-day is your last lesson in French. I pray you to be very attentive."

These words overwhelmed me. Ah! the miserable creatures! this then was the notice put up at the mayor's residence.

My last French lesson!

And I, who scarcely knew how to write! Then I never should learn! I should have to stop short there. How much I now wished for the lost time again, for lessons missed by running bird-nesting or in sliding on the saars! My books, which but just now I had found so tiresome, so heavy to carry—my grammar, my sacred history, now seemed to me like old friends which it would give me great pain to leave. It was the same with Monsieur Hamel. The idea that he was going away, that I should see him no more, made me forget the punishments, the blows from his ruler.

Poor man!

It was in honour of this last class that he had put on his grand Sunday clothes, and now I understood why these village elders had come to seat themselves at the end of the hall. This seemed to say that they regretted not having come oftener to the school. It was also a mode of thanking our master for his forty years of good service, and of paying their respects to their native country, which was passing.

I had got to this point in my reflections when I heard my name called. It was my turn to recite. What would I not have given to have been able to say at full length this famous rule of the participles, in a loud voice, very clearly and without a mistake; but I became confused at the very first words, and I remained standing, balancing myself against my bench, with my heart full and without daring to raise my eyes. I heard Monsieur Hamel, who was saying to me:

"I shall not scold you, my little Francis; you ought to be sufficiently punished—that is how it is; every day one says to oneself, 'Bah! I have plenty of time. I will learn to-morrow.' And now you see what happens. . . Ah! it has been the great fault of our Alsace always to put off its education till to-morrow; now these people have a right to say to us: 'What! you pretend to be French, and you do not know either how to speak or to write your own tongue!' In all this, my poor Francis, it is not, however, you who are the most to blame. We all have our full share of reproaches to make to ourselves. Your parents have not attached importance enough to seeing you educated. They have preferred to send you to work in tiling the ground or at the mill, in order to have a few cents the more. Myself, have I nothing to reproach myself with? Have not I often made you water my garden instead of working? And when I wanted to go and fish for trout, did I make myself uncomfortable at giving you a holiday?"

(To be Continued.)

Dying of Thirst.

Some are disappointed and disgusted with life. After long seeking from the world a happiness which it fails to bring, they have become dissatisfied with everything, and with themselves, and are filled with sadness and distress; they are dying of thirst! Others have lost what had been to them their joy, and know not where to turn for comfort; their souls are parched and dry, as those who are dying of thirst! Others have failed to find true and lasting happiness in the pleasure of the world, or in the gratification of their own passions and desires. Conscience awakened is causing alarm. They would silence this voice if they could; or they may truly seek for pardon and peace and purity, but know not how or where to satisfy their wish. They, too, are dying of thirst. Others, still, have attained to the purpose of living good and honest lives, free from grosser vice, and with store of commendable virtue, so as to merit God's favour. But they find this a vain attempt. They see their lives to be a tissue of sin and misery, and they dread the approach of death and of judgment. They also are dying of thirst.

To all these the same word is to be said—the same announcement of glad tidings made: Believe and live, the waters of Divine love and salvation are within your reach. "Ho, every one that

thirsteth, come ye to the waters," was the voice heard in olden time; and these are the words of Christ, the Saviour: "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Eggs in their Relation to Easter.

Very pretty little gifts, suitable for Easter presents, can be made from egg shells. Pierce each end with an egg drill, and blow out the contents with a little blower that comes for the purpose. Almost any boy interested in making a collection of birds' eggs, you will find possesses these little implements. But if they cannot be procured, pierce each end with a darning needle, and blow out the white and yolk. Paint a little landscape, a spray of flowers, or an appropriate motto on them. Knot some narrow ribbon and run through the shells. They are pretty decorated with "Black Eyed Susans" and knotted with bright yellow and brown ribbon, or "Forget-me-nots" with pale pink or blue.

It was formerly a Swiss custom for the troubadours to stroll through the country, guitars in hand, singing and playing their Easter carols, after which they were regaled by good wives on bread and wine and colored eggs which had been prepared expressly for the occasion.

A prominent ancient writer supposes the egg at Easter, "An emblem of the rising up out of the grave, in the same manner as the chick entombed, as it were, in the egg, is in due time brought to life."

That the Church of Rome has considered eggs as emblematical of the Resurrection, may be gathered from the following prayer, "Bless O Lord! we beseech Thee, this thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants eating it in thankfulness to Thee, on account of the resurrection of our Lord."

"What we Have Done for Others."

Jeannie Deans says in the "Heart of Midlothian":—"It is na when we sleep soft and wake merrily ourselves, that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our own wrongs and fighting our own battles. But when the hour o' trouble comes to mind or to the body, and when the hour o' death comes to high and low, then it is na what we hae done for ourselves, but what we hae done for others, that we think on maist pleasantly."

The Permanency of Religion.

If one man's life could be protracted through three or four centuries, the changes which he would witness would be indeed astonishing; but certain things, it may be confidently predicted, would not have changed, for they have never been other than what they are. Sin, pain, death, are what they were in the days of the Tudors, in the days of the Crusades, in the days of David. Sin, pain, death, they are permanent elements in the life of human beings, and because they are permanent, religion too will last. Only a robust faith in the unseen, only faith in our Lord and Saviour Jesus Christ, can relieve the human heart when face to face with the solemn, irreversible conditions of our life. So long as they last the religion of the crucified will last too. If the sense of sin could be drugged by a false philosophy, if pain could be forgotten, if chemical science could only arrest the march of death, then the religion of Jesus Christ might die; but as matters stand, it is too intimately associated with the facts of human life, it strikes its roots too deep in the experiences of the human life, to vanish at the bidding of any unbelievers. So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshipped as the Light of the World, as the Divine Master, whose teaching and whose death has made the darkness of human destiny to be light indeed.—
Canon Liddon.

Children's Department.

The Story of a Bulgarian Boy.

While up in the Balkan Mountains caring for his sheep, a poor Bulgarian boy in some way heard of Robert College and the education that was given there, and he resolved to go and ask for admittance.

He travelled alone on foot all the distance, and at last appeared before the gates of that institution. He stated what he had come for, but was refused admittance, as the college was already full.

He could not have presented a very encouraging appearance as he stood there, that ignorant boy of fifteen. His dress consisted of trousers and vest of sheepskin, with a large garment of the same material which was worn over the head, forming a peaked cap, which also came down over his shoulders and served as a cloak. He looked very much like an Esquimaux. Do you think their refusal to admit him satisfied him? By no means. He said he must come to the college, and he would work for them.

They told him they had no place for him to sleep; but, as that did not discourage him, the faculty came together to consider the case.

Finally, it was decided to give him the care of thirty-two stoves in the building, saying this would soon test him, believing that some morning they would wake to find the boy gone to his mountains and his sheep. They led him into the basement, where was a perfectly cold room, with no furniture in it; this, they told him, was the best they could do for him.

He appeared delighted, and said that it was better than he had been accustomed to at home. Even the prospect of thirty-two stoves did not discourage him, and he set to work at once to fit up his quarters. He dragged into his room a large, empty box. This he filled with sawdust, of which he found an abundance near the wood-pile over which he was to preside. This furnished him his bed.

As he went about his work, he attracted the attention and sympathy of the young men of the college, and one gave him a pair of shoes, another a coat, and so on, until he began to look more like a human being, and, best of all, the students, between them, found time to teach him his letters; and it was a curious sight to see this poor boy, every evening after his work was

finished, sitting in his box of sawdust to avoid the dampness of the stone floor, his little piece of candle fastened to a nail on another box, poring over his book.

At last, it was decided that his fidelity to his work deserved wages: and he was regularly hired, and told that, if he could find time to fit himself for the "preparatory course," he might enter college the following year. This was much doubted. However, with the assistance of the young men, he so fitted himself that the question was not, Can he keep up with his class? but, Can his class keep up with him?

A benevolent lady in Massachusetts furnished a scholarship for him; and he finished the course with credit, and is now a Christian worker among his own people.

Now, one word to any boy who reads this account. We are often discouraged with boys and girls in this country. Is it because they know so little? By no means that alone, but they seem to lack proper determination to ever know any more—they have so little energy and enthusiasm, and are so easily discouraged.

Can we not all learn a lesson from this poor Bulgarian boy, who carried a brave heart and determined will, and who came out triumphant?—*Missionary Reporter.*

FACTS AND FIGURES.—Thousands of people have been cured and thousands will be cured by the use of Burdock Blood Bitters, the best remedy for biliousness, dyspepsia, constipation, bad blood, lost appetite, etc. Millions of bottles have been sold and all have given satisfaction.

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s," was the voice are the words of an thirst, let him hoseover drinketh him shall never ll give him shall ing up into ever-

to Easter.

e for Easter pre-lls. Pierce each out the contents for the purpose, king a collection sseses these little not be procured, needle, and blow little landscape, opriate motto on n and run through rated with "Black th bright yellow ie-nots" with pale

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r Others."

"Heart of Mid-e sleep soft and think on other are waxed light ghting our own tles. But when d or to the body, es to high and lunc for ourself, that we think on

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Only a robust in our Lord and the human heart emn, irreversible as they last the too. If the sense se philosophy, if cal science could then the religion matters stand, it he facts of human n the experiences the bidding of n sin, so long as Jesus Christ our e worshipped as Divine Master, h has made the light indeed.

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Courtesy.

"Oh, she is too much the lady to be perfectly sincere!" I heard a young girl say. And a girl that I know always excuses her own rudeness by saying, "Well, I was perfectly truthful." I wonder how many of you girls think with them, that to be truthful one must be rude, and to be lady-like one must be untruthful?

Two young girls where I was visiting had each received a pretty chair for Christmas, and soon after my arrival I inadvertently sat down in each of them.

"I believe I have taken your chair, Lucy," I said in the first instance.

"I don't care if you have: I can take another," she replied.

But when I said, "Why, Sally, I am taking your chair," she said shyly, "You may sit in it because it is mine."

Both girls were perfectly sincere in wishing me to sit in their chair, but one reply was rude; and the other so charmed me that I have remembered it for years.

A little country girl was helping to

prepare lunch with a friend in the city; they were making milk toast with an insufficient amount of milk, the girl thought, but knowing her friend must practise strict economy, she said, "Shall I moisten the toast first with hot water? You have so much toast." Would any of you have said, "You have so little milk?" Either way was truthful, but the former held the essence of Christian courtesy.

We hear about, and meet, so many disagreeable Christians; and some people believe that it is their Christianity that makes them rude! Did Paul teach rudeness? Did Jesus Christ? When we are self-absorbed, and inattentive to the comfort of others, when we go about thinking more highly of ourselves than we ought to think, and despising others for their little acts of self-forgetful kindness, let us not console ourselves with the thought that we are sincere.

"Politeness is to do and say The kindest thing in the kindest way."

And everything that is unkind is un-Christian.

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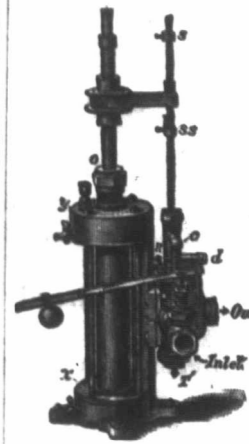
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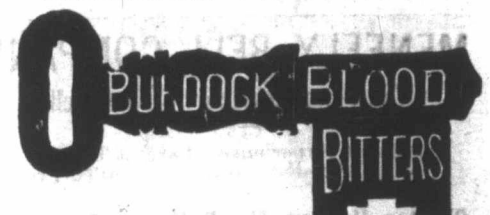
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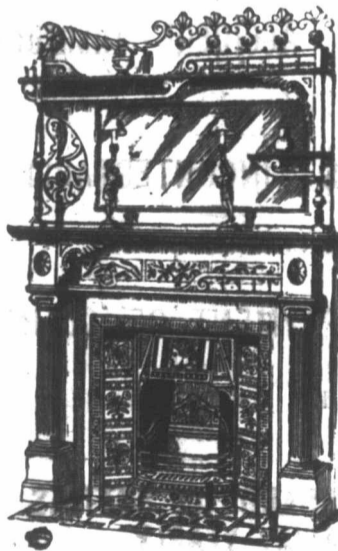


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