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Vol. 16.]

TORONTO, CANADA, THURSDAY, JUNE 12, 1890.

[No. 24.]

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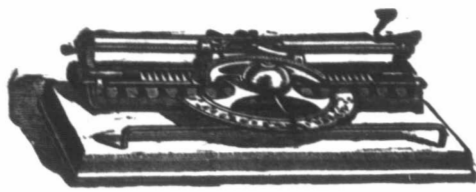
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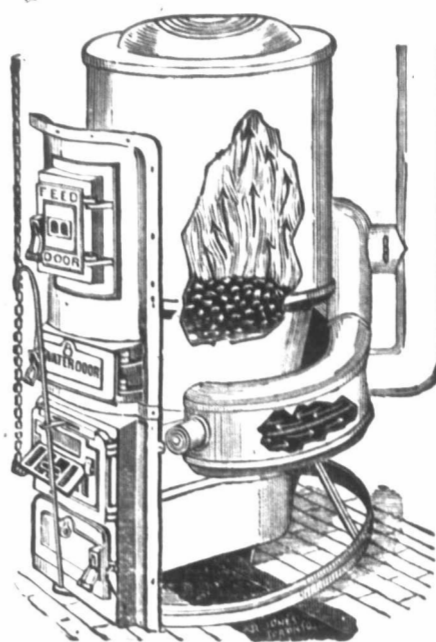
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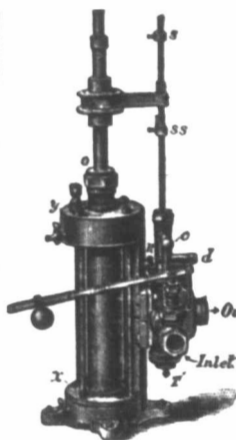
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 12th, 1890.

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Lessons for Sundays and Holy Days.

June 15.—2 SUNDAY AFTER TRINITY.
Morning.—Judges 4, John 21.
Evening.—Judges 5; or 6 v. 11. 1 Pet. 1 to v. 22.

A NEW SCHEME OF CHURCH GOVERNMENT.—It must be confessed that the Autocracy of the English Parson is a little more absolute than seems altogether congenial to modern notions. The Rev. Dr. Jessopp suggests a scheme from which we may derive suggestions for some reform among ourselves. The scheme is as follows:—
1. The freehold of every church, churchyard, glebe-house and lands, tithes and invested funds, to be vested in a body of trustees who would administer the estate. 2. The trustees to be liable for keeping house and chancel in repair. 3. They would be the patrons of the living; 4, empowered to fix the net income of the benefice, determining the minimum according to circumstances; and also, 5, have to render a financial account annually to the "constituted authority." 6. Any clergyman under their patronage would be liable to dismissal for inefficiency or misconduct, subject to appeal. The trustees are to be a small body of five, elected, one by the landowners who pay tithe, a second by the rate-payers, a third by the members of the congregation, a fourth by the Bishop of the diocese, and the fifth by the present patron of the living. It would be strictly a finance and patronage committee, not a parochial council, and with no power of interference with the service or arrangements of the church except, we suppose, in the event of alterations touching the fabric in any way.

TRIALS OF A COUNTRY PARSON.—The position of the English Country Clergyman is apt to appear to us an ideal one. But long ago Cowper reminded us that it had its trials:

"O, why are farmers made so coarse,

Or clergy made so fine?

A kick that scarce would move a horse,

May kill a sound divine."

And now Dr. Jessopp publishes a work with the above title, that we may know that their sorrows have not ended. The real trial of the country parson, says the Doctor, is isolation,

the ignorant rich (not the men of true blood) patronize him, the uncultured poor live in a mental atmosphere which is death to him, and all around there is a want of poetic sentiment most dreadful to be borne with by a man of ordinary imaginative power. And yet the Doctor has been, and is, happy; for has he not "made the best of things as they are," and having concluded that he must be a social and intellectual force, as well as spiritual, succeeded in putting a little sunshine and warmth into Arcady. This isolation, however, is a terrible and fateful fact for some men, and we wish, says the *Church Times*, our author had said a word to the Bishops and Archdeacons on their cruel neglect of hundreds of our country clergy, leaving them as they have done, year after year, without either visit or invitation and showing no more interest in their work than if they were so many fen scarecrows or moor cattle-tenders.

MR. GLADSTONE AGAIN.—Long ago Mr. Gladstone remarked that he was "an old hand" at parliamentary and political warfare; and, in his usual manner, he is seeking to make capital for his political schemes by side issues. Some time ago he was flattering "gallant little Wales" to get the inhabitants to come round to his Home Rule views. Now "dear old Scotland" is having its turn; but in a way that many Scotchmen do not relish. Mr. Gladstone is preparing to advocate the disestablishment of the Presbyterian Church of Scotland, a step for which a good many people are unprepared besides the members of the Church. Naturally, we hear from England, the church does not like being disestablished and resolves against it. What is far more remarkable is the unanimity with which Mr. Gladstone's church supporters declare that they will support him no longer on any question. "He is no longer himself," said Principal Cunningham. One after another the most eminent men in the Scottish Church rose in the crowded Assembly to renounce all connection with the leader who, as they hold, has betrayed them and their church. "Bear in mind," exclaimed Mr. Gladstone the other day, "that the main business now is electioneering." But whether he has won more Radical or lost more church votes in Scotland seems an open question. Not only will most of the Scottish Episcopalians and of the members of the established church be opposed to him; but we believe that a good many Free Churchmen are, on principle, opposed to disestablishment. It will be strange if this new bid for votes should annihilate or diminish Mr. Gladstone's majority in Scotland.

MR. KENNAN AND RUSSIA.—Mr. Dunston the American Vice-Consul-General at St. Petersburg, has come out as the defender of the Russian Government and prison system, in opposition to his countryman Mr. Kennan. He declares that Mr. Kennan has been misleading the people by exaggerated and sensational statements, and that the Russian prisons are better managed than the American. Mr. Kennan through a Buffalo reporter, replies that Mr. Dunston does not know what he is speaking about, asserts that he not only made himself acquainted with all the facts and circumstances which he related; but that Mr. Dunston might have known better if he had only read the official reports, from which he gives several extracts in support of his own testimony.

Nay, now he adduces the authority of the Czar himself. We are bound to say that, so far, no good reason has been assigned for entertaining the least doubt of the absolute truth of Mr. Kennan's statements.

THE FISHERIES QUESTION.—The Governor-General promises a speedy settlement of the Behring's Sea question: he does not promise a speedy settlement of the Fisheries question. Now we shall again hear reproaches launched at the mother country for not settling these questions with iron-clads. The mother country is in daily peril both of a Russian and a French war: she is besides weakened internally by Irish sedition, which Canadian Legislatures have done their best to foster by hypocritical resolutions of sympathy with disunion, passed for the purpose of capturing the Irish vote. She will do all that her diplomacy, now thoroughly well represented at Washington, as well as at Westminster, can do; but it is idle to expect of her anything more. We contribute nothing to her armaments, nor we do allow her any privileges of trade. Sir Charles Dilke is in the right; if Canada wants to be a power and to have her rights enforced by arms she must set up an army and a navy of her own. The Fisheries question with France is more angry and dangerous than that with the United States. France seems to cherish it as a pretext for quarrel: there is no saying to what it may lead; and we should take it on our hands if we incorporated Newfoundland.—*The Bystander*.

LUX MUNDI.—One of the most important features of the new number of the *Review of Reviews* is a very able and elaborate summary of the contents of *Lux Mundi*. The writer, who is described as one of the "believing and reverent minds in the generation now coming on this scene," remarks that the book aims at reinterpreting Christianity in the light of evolution. The controversy which *Lux Mundi* has aroused, and in which Canon Liddon has already taken part, will increase the interest in the eloquent preacher's long-expected life of Dr. Pusey. Canon Liddon has been engaged on this work at intervals for some time past, and has refused the bishopric of St. Alban's, it is rumoured, in order to have leisure for its completion. Mr. Gore, the editor of the offending book (which is now, by the way, in its fifth edition), is the principal of Pusey House, and Canon Liddon, it is said, feels acute pain in the thought that the memorial to Pusey should have turned out a nursery of heresy. The book continues to create much stir in ecclesiastical circles. *The Publishers' Circular* believes another edition is being issued. It is reported that this edition will have some information bearing on the Rev. C. Gore's paper on "Inspiration," the object being to remove what is said to be an erroneous impression amongst High Churchmen regarding the views of the author on Christ's divine power.

ARCHBISHOP BENSON'S HABITS.—The Archbishop of Canterbury is a stout advocate of early rising, and practises (says the *Echo*) in person what he preaches. He rises at six in summer and half an hour later in winter. And the Archbishop has a fixed period for going to bed as well as getting up. He retires regularly at twelve, and it must be pressing business indeed that keeps Dr. Benson

from his pillow after that. The Archbishop has a very heavy bag of correspondence to deal with each day, and although he has, of course, an ample staff of secretaries, he insists upon seeing every letter before it goes off. His Grace is hardly more an enthusiast for physical exercise than is Lord Salisbury, and is an indifferent walker—as most men of a studious turn are. But he is a very capable horseman, and keeps himself in condition by an hour and a half's gallop every day. Those who have seen him taking his daily ride will aver that the Archbishop means business in the saddle. For many of us it may not be possible to get horse exercise; but it is not impossible to imitate the Archbishop's habits in other ways. Few men do really good and effective work who are incapable of conquering the enemy, sloth.

THE GALLICANS.—It is proper that members of the Canadian Church should be made acquainted with (or reminded of) the generous efforts of the American Church to bring aid to the struggling Catholic Remnant in France. When M. Loyson, better known as Père Hyacinthe, rebelled against the Vatican decrees, he was doing only what our forefathers did, and what we ourselves are sanctioning by our refusal to acknowledge the claims of the Papacy. If the Father stopped short of the position of the French Protestants, in this respect also he did as we have done. On every ground, therefore, he deserves our sympathy and help; and we fear that, although a good deal of money has been raised in England and in America, there is great danger of the work coming to nought. The learned and eloquent Bishop of Western New York, Dr. Cleveland Coxe, has appealed, through the *New York Churchman*, for assistance to the Gallican cause—"to secure," as he puts it, "to the Antipas of France a sufficiency of material resource to free him from temporal personal cares for the rest of his life. Beyond this," he adds, "we ought to secure at least \$3,000 per annum for the work in Paris, which, we trust, is about to be greatly enlarged." It does, indeed, seem sad that a man of such marvellous oratorical powers as Mr. Loyson, one capable of doing so much for the work of the Reformation, should be cooped up, as Bishop Coxe has it, in the *Rue d'Arms* for years; his burning and shining light put under a bushel. "When he is gone," says Bishop Potter, of New York, quoted by Bishop Coxe, "When this fiery heart and matchless eloquence is stilled, we shall all wake up and say, here was a great instrument, pre-eminently gifted for a great work, and the Church of God had no use for it." The work of Père Hyacinthe is approved not merely by French seceders from Rome, and by Anglicans, but by French Protestants like the eminent M. de Pressensé, who has expressed his satisfaction at the steps being taken to relieve M. Loyson from anxiety as to material resources. He will thus be set free to preach the Reformation in the great cities of France, a work for which he is qualified above all living men.

OUR YOUNGER CLERGY.

There are many differences of opinion respecting the best manner of fitting our newly ordained deacons and priests for the work of the ministry which they have undertaken. There are also many complaints, some reasonable and some unreasonable, as to the spirit in which they enter upon their work and the manner in which they accomplish it. Some of them cannot read, a good many of them cannot preach, they are wanting in

the virtue of self-denial, unwilling to go out to mission stations, eager for curacies or incumbencies in the cities or larger towns, and generally lacking in devotion and self-sacrifice.

It is quite true that accusations of this kind may be made with more or less of truth against the members, lay or clerical, of almost any Christian Church or denomination. It is, however, of very little use either to make them at first hand, or to repeat them after others, it is more to the purpose to ask how the men who are entering upon the work of the ministry may be best disciplined for the task which lies before them.

The remote preparation we cannot here deal with except in passing. Of course the beginning of the whole process should be the consecration of the heart to God. No man should take up the work of the Christian Ministry as a mere profession or business. Then, again, a great deal of the right spirit of the ministry should be fostered in the College or Seminary in which the candidates are prepared. By careful instruction, by a sacred example of self-denying attention to duty, by a continual reminding of the greatness of the work to which they are giving themselves, the theological professors and tutors may do very much to mould men, if at least they have got the right material. And then the discipline of the College, the morning chapels and other services, will do much at once to test and confirm the spirit of devotion, without which no ministry can have any real or lasting power and influence.

Now, supposing that we have our candidate as well prepared as by such agencies he can be, how is he to be sent forth to his work? The usual answer is, that every newly ordained deacon should at once proceed to some country mission, where he may endure hardness and learn his work. On the other hand, however, it is urged that a young man without the least experience is hardly the man to undertake work, and often difficult work, purely on his own account, and without the guidance of more experienced men. Various evils are frequently found resulting, it is said. One kind of man is apt to get into slovenly ways which stick to him for years or even for life, and disqualify him for work in towns afterwards; whilst men of another stamp are apt, from sheer ignorance and inexperience, to introduce foolish innovations which irritate the people and drive them from the Church. Is there no remedy for these evils?

There is at least a partial remedy, although we must admit that in the present circumstances of the Canadian Church, it is not universally applicable. We think that the Bishops might arrange that young men should work for two years, or for one year, in towns under experienced rectors, and then that, after having taken priest's orders, they should be required to work for a season in a mission.

We are speaking of what should generally be done, not of a universal rule. There may be cases in which a young deacon may be perfectly trusted to take charge of a difficult mission; and there are cases in which it may be expedient that a man who has been ordained to a town or city curacy should remain and continue to labour in the place of his first ministry. This would be a matter for Bishops and Incumbents to arrange as they best might for the good of the Church.

The advantages of such a method would be manifold. In the first place, it is of inestimable value for a young man, when beginning his ministry, to be attached to a well-ordered church, where he may learn to conduct the service with reverence,

decency, and order; where he may get initiated into the various departments of clerical duty by the counsel and example of experienced men. But it would also be of great advantage to these men that they should learn the nature of the work which has to be done by the clergy in the rougher, outlying parts of the Church, where two or three stations have to be served, and considerable distances have to be traversed in serving them. Such experience would enable these men, when afterwards they returned to town work, to sympathize with the labours and self-denial of their brethren who were ministering among scattered populations.

But the question arises: Would this system be accepted by the candidates for ordination themselves? There is a double answer to the question. In the first place, the Bishops have the matter very much in their own hands. If they made it clear that men who refused to do the work of the Church in the manner approved by those who were set over them, must be contented to remain in the shade; and that those who were willing to spend and be spent under the guidance of their spiritual superiors would not be forgotten; we are persuaded that very little difficulty would be experienced.

But we will go further. We believe that most of the young men who enter the ministry would gladly give their services in any way that might be desired, if they were only assured of the sympathy and consideration of the Bishops and the clergy. Let the younger clergy only be assured that their Bishops think of them, remember them, follow their work with interest, with good wishes, with prayers, that they are ready to recognize all that is well done for God and His Church, and these young men will not be wanting on their part.

And here we are touching upon one of the manifest evils of our present method of working. We mean particularly in the disposition of our men. An incumbent chooses a curate sometimes even without consulting his tutors as to his probable fitness for that particular post, he presents him to the Bishop, and he is accepted as a matter of course, and is often a failure; whereas, if he had been sent to some different kind of position he might have done very well.

It need not be very difficult to ascertain what a man is fit for during his college course. In the first place, his power of reading can be known. Then the place he takes in his examinations should count for something, but by no means for everything. Then his general attention to his studies. Again, his attendances at chapel, especially at morning chapel, will evince his self-denial or his sloth. His interest and success in Sunday school work is of importance; and further, his success or want of success in the conducting of services at the stations to which he is sent, from time to time, on Sundays, should be put on record. Is it too much to expect some such methods to be used by our theological tutors, and to be recognized by our Bishops and Incumbents? We believe that the effect upon the Church and the ministry would be wide and deep.

MAJOR MAYNE'S PROPOSAL.

In returning to the Paper which Major Mayne is addressing to the Synod of Ontario, and to which we directed the attention of our readers last week, we now propose to take note of the scheme which the writer brings forward as a means of meeting the needs of the Anglican Communion, which he wishes to have considered by the Church, and particularly by the Diocese of Ontario.

Major Mayne's Scheme may be freely described as "thorough," and will be at once characterized by many as visionary and impossible. We are not ourselves inclined to designate it in this manner, although we are not at all sanguine of its being carried out in its entirety—now or at any future time. Still it points in the right direction, and it may be worth while to note its proposals, and to say how far, in our judgment, it may be possible, for the present and immediate future, to give effect to them.

The whole Scheme, then, is based upon the extension of the Episcopate; and we believe, with the author of the Scheme, that this is one of the needs of the Canadian Church. When, however, he contends that each one of the present Dioceses should be made into a Province, we confess that we are not quite convinced of the necessity or utility of a measure so sweeping. The proposal, which has found favour with the Provincial Synod, to turn each of our civil Provinces into an ecclesiastical Province, would seem to be quite sufficient to meet our present needs. If, through any causes, our populations in the earlier settled parts of Canada should greatly increase, it would then be time enough to consider whether the number of Archbishops should be increased. But, until there is some prospect of such development, we are only helping to make impossible that which taken by itself may be possible, namely, the immediately necessary or expedient.

As a temporary measure, the writer suggests that several Suffragan Bishops should be consecrated in each of the present Dioceses, and should be placed as Rectors of the principal endowed churches in each Diocese, and that the Bishops so chosen should be good Church historians and theologians. In itself this proposal is not so unreasonable as it may seem to many persons who think of the state of things in the Church of England as the ideal state. In the early Church the number of Bishops was relatively very much larger than it is among ourselves; and there can be no doubt that the life of the Church of England has been immensely stimulated and invigorated by the increase of the Episcopate during the last few years. But how to obtain the men and the circumstances desiderated in this proposal? We have very few endowed churches to begin with, and perhaps we have even fewer men who possess the qualifications demanded by Major Mayne, together with the other qualities necessary in a Bishop.

In the Canadian Church we have a few men of learning. It is not reasonable to expect that we should have many. There is too much work to be done and too few hands to do it, to allow of the possibility of learned leisure to any considerable number of our Clergy. When, however, we have to demand not merely learning, but those other qualifications which are needed in "Rectors of the principal endowed churches," namely, that they should be good preachers and administrators, necessitating the possession of health and strength as well as many other things, we are forced to ask where they are to be had. Still it seems necessary that something should be attempted. The present Diocese of Ontario might be divided into two. So might the present Diocese of Toronto. A portion of Huron might be assigned to Niagara, and some interchange might be made with Toronto, in case of the latter being divided.

But these are not the crying needs. Let us be quite honest with ourselves, and we shall allow that, in comparison with the Church in the Old Country, neither our Bishops nor our Clergy are oppressed by excessive labour. With a proper ar-

range of the different departments of their work, it would not be at all beyond the possibility of accomplishment in a fairly satisfactory manner. What we really want is thorough devotion and zeal among clergy and laity alike, the willingness to labour and to make sacrifices for the work of Christ and His Church; and perhaps also a greater care to fit themselves for the doing of the work to which they are called.

Some one is or has been to blame. Who is to blame? The Clergy complain of the niggardliness of the Laity. The Laity complain of the Clergy as not consulting them, sometimes as not being "up to the mark," and sometimes as being remiss in their duties. We are all to blame in so far as we are selfish, slothful, or coldhearted. When we have rid ourselves of these faults, we shall have also helped to deliver our neighbours from them. Let every one leave off blaming some one else and begin to do all he can in a spirit of love and devotion, and there will soon be less to complain about.

One suggestion of Major Mayne should not go unheeded, it is that there should be at the episcopal centre of each existing Diocese a Clergy House and a Church Library, where the Clergy might obtain an annual holiday and opportunities for study free of cost, the Library to be available also for the Laity on their subscribing. Something of this kind was part of the Bishop of Toronto's plan in the Constitution of the Chapter of St. Alban's, and something of the kind is well worth doing.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 1.

The reformation that emerged in England near the middle of the sixteenth century did not mature in a year, or take its rise in one source. Henry VIII. chanced to be anxious for a divorce from Queen Katharine, but influences had long been at work, which, under God, would otherwise have brought about the reformation of the Church and her formularies, even at the risk of a rupture with Rome. There were many forces whose energies were directed towards the same end, and it is on this account that the study of the reign of Henry VIII. is so full of interest. Under the King there were three figures that rose in succession, Wolsey, Thomas Cromwell, and Cranmer, and each had character and movement enough to engage our attention. Each also was preparing the way for the reformation and for the compilation of our Prayer Book, although the last alone was spared to see the hour and take a conscious part in the issue. The whole is replete with interest to any one who cares to engage in the study, but a thorough mastering of all the details can only be attained by the devotion of years. One portion, however, *The Origin of the Communion Office*, may suffice for the present.

In some respects our Communion Office resembles the Roman Order of the Mass, but in others it most materially differs. It is evidently not a translation, and can hardly be an adaptation, but it has more the appearance of being an offshoot from some common stem which has decayed and disappeared. Its nearest parentage is the old *Sarum Missal*, which was probably better known in England at that time than the Roman was, and during all Henry's reign there was a strange movement among the *Primers*, *Missals*, and *Breviaries* as if some great change was at hand: reform and revision appear to have been in the air, and the whole Church was rising in answer to a mysterious impulse, which was accentuated in the New

Translation of the Scriptures. The later years of his reign was a period of unprecedented religious activity. The *Royal Pleasure* that all Mass Books, Antiphoners, and similar service books should be called up, examined, and reformed, sends a sharp pang through the heart of the archæologist, as it must have caused sad havoc among the old books, yet it is probably in the work of the Committee appointed at this time (1542), that we must look for the agency that originated the Prayer Book. The Committee never made a formal report, but they were not discharged, and we have every reason to believe that they were actively engaged in the onerous duty. When in 1544 a royal instruction was transmitted to Cranmer to translate and issue the Litany for the people's use, he turned at once to the old English Litany and it was put out without delay. Before his death the king seems to have consented to a similar issue of an English Mass, and when Edward VI. came to the throne it was one of the first things taken in hand, though with considerable caution, as if the reforming party were not quite sure of their ground or had their material not quite prepared. The first result, issued in March, 1548, and entitled "*The Order of the Communion*," shows a very distinctly transitional state of feeling, and the work may be tentative. Its first words bear the trace of a strong Lutheran influence in the *Exhortation* that is to be read on the "Sunday, Holy day, or at least one day" before the Communion: this *Exhortation* is still in the Prayer Book, and was suggested by Herman of Cologne's *Consultation*, newly appearing in English and probably being the work of Luther's disciples. The most characteristic part of the *Exhortation* is near the close, pleading for entire liberty in using general confession or a resort to the private and auricular: "Every man to be satisfied with his own conscience, not judging other men's minds or acts, where as he hath no warrant of God's Word for the same." The Latin Mass was continued as formerly until the celebrant had communicated himself, and then the rubric will give the clearest picture:—"The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass, (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless and consecrate so much as will serve the people. So it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine, with some water put into it. And that day not drink it up all himself, but taking one only sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion," etc. The exhortation, "Dearly beloved in the Lord," was followed by a careful "fencing of the Tables," which is now transferred to a place in the *Exhortation* which is to be read on a day preceding that for the Communion: the fencing was probably found inoperative as none was likely to take the rubrical hint to withdraw himself there and then. There then followed the *Invitation*, *Confession*, *Absolution*, *Comfortable Words*, *Prayer of Humble Access*, *Distribution* in both kinds, and the *Peace*. The first two we owe to Herman's *Consultation*, and the *Absolution* is altered from the *Sarum Missal*: the Roman confession and absolution are upon a wholly different scheme. The *Comfortable Words* were suggested by Herman, and taken from Cranmer's Bible, *The Great Bible*. The *Prayer of Humble Access* is probably compiled from collects in ancient

liturgies like those of S. Basil and S. James. The words of *Distribution* were adopted from the old English Missals, with the noticeable arrangement, "The Body . . . preserve thy body," "The Blood . . . thy soul." The *Peace* is an expansion of the *Pax vobiscum*.

THE CHRISTIAN MINISTRY.

CHAPTER V. *Continued.*

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

THE NEED OF A MINISTRY.

Thus—first, there are some—very few indeed, yet some—who hold that there is no need whatever of a ministry; that the Bible alone furnishes all that we require, which seems to be the theory of the Plymouth Brethren; or that, even without the Bible, by means of the inner Divine light which is given to every man, we may have all the needful guidance and grace of the Holy Ghost, which is the doctrine of the Quakers.

Others hold, and these are a far larger class, that a ministry is either absolutely necessary in the Church; or, at any rate, divinely ordained to continue in some form; or at the very least, that it is very useful and conduces to results which could not easily be attained in any other way; but that it has no Divine authority, except that which is derived from the inward promoting of the Holy Spirit who calls men to the work of the ministry, and from the appointment and sanction of the Church or congregation in which they minister. This may be said to be the belief of the Dissenters in England, and of a few Presbyterians and Episcopalians.

Others again believe not only that the Christian ministry is of Divine appointment, and is ordained to continue to the end of the world, until our Lord shall come again; but that no man has a right to minister in the Church unless he is ordained to the office of the ministry by those who have authority to consecrate him to such a work, an authority which is derived from Christ. We say nothing at present as to the nature of that authority—whether it be papal, episcopal, or presbyteral. That question belongs not to the *fact* of authority which we are now considering, but to the manner of its transmission. The belief, thus generally stated, is held by the Church of Rome, the Greek Church, the Oriental Communion, the Church of England, and by the old Presbyterians and Independents. We firmly believe that this is the doctrine of the New Testament—the doctrine of Jesus Christ and His Apostles.

THE TRUE THEORY.

Let us then briefly state the points which we believe to be clearly revealed on this subject, before we adduce Scripture testimony in support of them. We believe, first of all, that the Apostles were called by Christ to their work, and that they were sent by Him with authority to rule and govern the Church in His Name. We believe that the ministry which was first committed to them was to be continued, with the necessary modifications, in the Church, until our Lord's coming again. We believe that the continued existence of the ministry was to be not a matter of human convenience and of human arrangement, but of Divine appointment and order. And we believe, further, that no one has, or was intended to have, a right to minister in the Christian Church unless he was ordained to that office by those who had authority from Christ to confer that right upon him.

Let these points be well observed, because a clear comprehension of the question in dispute is often a considerable advance towards its settlement. At present there is no question of Episcopacy or of any other form of Church Government before us, but simply of the fact that the Christian ministry is of Divine origin and authority, and that every individual Christian minister ought to have not merely an inward call, but an outward designation to his office, given to him by the authority of Christ.

SCRIPTURE PROOF.

In illustrating these points, we must first consider the appointment and ordinance of Jesus Christ as set forth in the Gospels; and secondly,

we must trace the history of the ministry in the subsequent records of the New Testament. And we may do so with the full assurance of obtaining at least all necessary and sufficient information and guidance. We may not—we probably shall not—discover, even on the most minute examination of the documents, all the details of information which we may desire; yet we may be quite sure that we shall find the principles upon which our inquiry must be settled, stated with all needful clearness and fullness; so that, at least, there need be no difficulty in deciding whether these were the principles which guided the action of the early Church, or whether they departed from them.

In fact, we may be quite sure—and all our investigations will confirm the assurance—that in the question of the Christian ministry, as in the questions respecting Christian doctrine in general, the language of Holy Scripture fairly and grammatically interpreted, with reference to its context and the consent of the parallel passages, especially when illuminated by the testimony and history of the age which comes nearest to that of the Apostles, will afford us all needful guidance, if we are willing to be instructed on this subject.

OUR LORD'S WORDS.

We begin with the well known words of power which our Lord spoke to His disciples immediately after His resurrection. We have at present, let it be again observed, nothing to do with the special power—which he here committed to them—of loosing from sin; but simply with the reality of the authority which He bestowed upon them that they might be His ministers and representatives. "As My Father hath sent me, even so send I you." The words are most striking and remarkable. They were spoken on a most solemn occasion, and they affirm a principle which elsewhere receives abundant recognition and confirmation.

It is clearly implied in these words that the Apostles had given to them by their Lord an authority of a very peculiar and remarkable kind. To no other men who might undertake work similar to that which they were sent to perform could the same powers be attributed. None could claim to teach or to govern with Apostolic authority, but those who had received their commission from Christ. There is an incident recorded in the Gospels which has at first sight the appearance of an exception to this principle. It is the case of those who did not belong to the immediate circle of Christ's disciples, and who were, therefore, forbidden by the disciples to cast out devils in their Master's name. Christ said they were not to forbid them the exercise of a true faith in Him; but He did not say they were to admit them to equal or co-ordinate authority: He implied the reverse. Those men were helpers in the work of spreading the name and the power of the Messiah; but they were not rulers and they had no authority in the Christian society.

(To be Continued.)

THE PENDING JUDGMENT IN THE LINCOLN TRIAL.

The Bishop of Wakefield has addressed the following letter to each of the rural deans in his diocese:—

"I am anxious to write to you as rural dean with regard to the impending judgment of the Archbishop of Canterbury and his assessors in the case of the Bishop of Lincoln. It is possible that some of the clergy in your rural deanery may wish to know their Bishop's opinion with regard to the duty of compliance with the judgment in the case referred to when the judgment is pronounced. I desire, therefore, to record my opinion, and to state quite clearly, that I think it is the duty of the clergy to comply with the terms of the forthcoming judgment. Of course I am not asserting that such judgment will possess legal force in the Province of York; but I think it ought to carry the greatest moral weight, especially with those who have felt such strong objections to the courts which hitherto dealt with ritual cases, and have expressed so strong a wish for a purely spiritual court. I would earnestly entreat any clergy who may find their own practices condemned by the judgment which may be shortly expected, to sacrifice their own wishes

in such matters, and to yield a willing obedience to what may be declared to be the law by the spiritual court called upon to decide the matters brought before it. I am quite sure that the example of simple obedience, be involving, as it may, some little sacrifice of personal feeling, will be far more valuable than the retention of any practice, however in itself harmless or edifying, in matters which are acknowledged to be non-essential."

Mr. Cosby White, as the president of a Clerical meeting assembled to consider the effect of the pending judgment gives the results of their deliberation in a letter to the Dean of Worcester, as follows:—

"1. That the Court of the Archbishops is a spiritual court, even though it may not be constituted in entire accordance with the precedents of the Primitive Church.

"2. That the Bishop of Lincoln has recognised its authority by consenting to plead before it, though under protest.

"3. That the Archbishop's Court may be regarded as a step towards an authoritative settlement of questions of ritual, a matter so earnestly desired by very many of the clergy, who shrink from being a law unto themselves.

"4. That the charge of 'anomia' which we have hitherto met by saying that the decisions of a secular court were not binding in *foro conscientia*, would lie against us if we should refuse to yield submission to the ruling of the Archbishop.

"5. That we should have no sufficient answer to give to any communicants who might ask us why we refused to render obedience to the judgment.

"6. That should disestablishment come and find us unwilling to recognise any authority above ourselves, the Church of England would indeed be a house divided against a house.

"Some of those who were present reserved to themselves the right of obeying under protest; and two of our number, with great reason, insisted upon the possible effects which such obedience on the part of her priests (involving as it may do the discontinuance or modified usage of practices which have obtained more or less widely in the Catholic Church) might have on the relation of the Church of England to the whole of Christendom.

REVIEWS.

CANADIAN GAZETTEER AND ATLAS.*

This is a very beautiful little volume, uniform with Mr. Bartholomew's Pocket Atlas and Pocket Gazetteer of the world; and, as far as the Gazetteer is concerned, it meets an urgent need, and it meets it satisfactorily. The need of the Atlas is perhaps not quite so conspicuous; but it may be safely said that we have nothing at once so complete, so convenient, and so beautiful as the collection now before us. To begin with the maps, they are in number altogether thirty six, small but clear, and beautifully executed. After three general maps, the remaining thirty three are given to the Dominion, including, however, Newfoundland. Of these six are plans of Cities, four are maps of the environs of Quebec, Montreal, Toronto, and Niagara, and the rest are maps of the usual kind. One map of which nothing was known in our school boy days is the orographical. It gives the distribution of the mountains.

As regards the Gazetteer, it is certainly a very complete compendium, since it gives a list of 8,000 names of places, with the Province and County in which each place is located, together with its population and general features. Under each place there is a reference to the map and to the place on the map in which it may be found. The author's aim has been to "include every place likely to be inquired after even down to the smallest hamlet," and he seems to have carried out his plan with care and success. He has been happy in finding a coadjutor in Dr. Harper of Montreal, by whose help, doubtless, a greater amount of accuracy has been secured.

*The Pocket Atlas and Gazetteer of the Dominion of Canada, by J. G. Bartholomew, F.R.G.S. Edited by J. M. Harper, M.A., Ph.D., Montreal. \$1.00, in cloth; \$1.50 in leather. Hart & Co, 1890.

The book professes to give a great deal of useful information relating to the Geography, Climate, Population, Education, Social Conditions, Geology, Agriculture, Products, Manufactures, Banking, Railways, Canals, and a mass of important facts, and Statistical Tables. This very copious claim we are inclined to think it makes good. We have examined the volume with some care, and have detected hardly any slips, and these not such as would be generally misleading. For example, we are told that there is a University at Toronto. The Editor might not be aware that there are three; but he ought to have known that for many years, for more than half the life of the city, there have been two.

This article on Toronto, however, is a very good specimen of the value and extent of the information which is here afforded. We learn the position of the city, its distance from Montreal, &c. We are told that it was formerly called York, that in 1881 it had a population of 86,415, and in 1888, 164,000, or (including Parkdale, now added to the city) 170,000. We are told of the principal ecclesiastical and other buildings, of the numerous manufactories, and, in fact, the information on every conceivable subject seems to be complete and accurate. It is quite unnecessary to recommend a volume which is in every way so serviceable and so admirable.

THE GREAT HYMNS.†

This volume is calculated to be of great service, in a practical manner, to the worshippers in all our Reformed Christian Churches. It is not a format history of Hymnology, nor does the writer attempt any classification of the authors. It does not, therefore, take the place of more formal treatises on this subject, which will still be needed by those who wish to study the subject historically, in anything like a complete and systematic manner; but it does give what will be even more useful to ordinary readers and worshippers, an account of the origin and authorship of our principal English hymns, and this with a fullness which could hardly have been used in a more complete exposition.

The author, who writes with the enthusiasm of a man who is at home with his Hymnal, tells us that his first intention was to confine himself to the twelve greatest hymns, and with this view he began his papers in the "Canada Presbyterian;" but he soon received such encouragement from those who became interested in his labours that he extended his work until it reached its present dimensions. Every one who is familiar with our modern English hymns, and with all the most popular collections of them, will see at a glance how well Dr. Morrison has made his selection. Hardly one of the hymns which he illustrates is absent from any Hymn Book in use at the present time.

First comes the *Te Deum*, "the great historical hymn," as he calls it, then Neale's translation of the "old Greek Hymn," *Art thou weary? Dies Ira*, "the great judgment hymn," comes next, and is treated very sympathetically; but whilst we agree with a good deal that Dr. Morrison says of the hymn, and admit that there are passages of great beauty and magnificence in it, such as those which he quotes in connexion with the last days of Walter Scott, and the grand verse beginning "Quærens me sedisti lassus," which, we are told, Dr. Johnson never could repeat without bursting into tears, we think he might have pointed out the utterly unevangelical, mediæval theology of some of its lines, which are unfit for Christian worship.

Then follows the *Veni Creator*, the section on which he strangely heads, "Come Holy Spirit, our souls inspire," although it is quite right in the text. Next come "Jerusalem the Golden," Luther's great Reformation Hymn, "Jerusalem, my happy home," "Ken's great evening hymn," on all of which the comments are admirable. Next comes the grand "Rock of Ages," which, with Dr. Pusey, he regards as the greatest hymn in the English language. The text is that of Lord Selborne's (Sir R. Palmer's) Book of Praise, but the editor has altered one line, "When mine eye-

strings break in death," into the form in common use. In a book of this kind this ought not to be done. It may be necessary in versions prepared for public worship, to make alterations in the author's text; but, in a book of this kind, such changes should not be made, or should appear only in notes.

Among the remaining hymns (there are twenty-eight in all) we have "Jesus, Lover of my soul," "Guide me, O Thou great Jehovah," "Jesus shall reign," "Just as I am," "Sun of my soul," which the author calls the second greatest hymn in the language. "Abide with me," "Lead kindly light," "I heard the voice of Jesus say," "Hark the herald angels sing;" by which our readers may perceive the catholicity of the author's taste. We have freely noted one or two slight points on which we venture to differ with the author; but we can honestly close his book with warm approval, feeling that its study cannot fail to make the use of our great hymns more instructive and edifying, as well as more real in worship.

SCENES IN HAWAII. By Mrs. Forsyth Grant. Hart & Co., Toronto.

We are glad to announce a new issue of Mrs. Forsyth Grant's "Scenes in Hawaii." The Sandwich Islands are in many ways interesting to ourselves and the writer can speak from personal observation. This knowledge she conveys in the volume before us in a very agreeable manner. No one need now be without a full acquaintance with these famous islands.

PROTESTANT EPISCOPAL LAYMAN'S HANDBOOK. Hart & Co., Toronto.

We always wish to deal fairly and kindly with every school of thought inside the Church and outside. The present volume, professedly written by an English Churchman, is really an attack upon the whole system of the Church of England. We can honestly say in its favour that it is admirably "got up," like the books of Messrs. Hart in general; but its contents are very little to our taste. The tone of the book may be judged from one extract. The writer says, "The so-called Apostles' Creed, which was not written by the Apostles [as every one knows], neither does it in one respect contain their doctrine," which, we should have thought, every one would reject. It appears that the article, "He descended into hell," vexes the soul of the Layman. This is certainly a strong reason for leaving these subjects to theologians. We may return to the contents of this volume again.

MAGAZINES.—The *Century* (June) has an excellent portrait of Mr. Walter Besant, a good article on London Polytechnics and People's Palaces, some very interesting "Artist's letters from Japan," with charming illustrations, by Mr. La Farge. "Friend Olivia," "the women of the French Salons," and the "autobiography of Joseph Jefferson" are continued. "The anglo-maniacs" is the suggestive title of a new story, begun in the present number, by Mr. W. C. Wilkinson, which promises much entertainment. Not the least interesting among the varied contents of this issue is a series of "Memoranda on the Life of Lincoln" by various hands. *Littell's Living Age* (May 31) begins with the already famous article of Mr. A. V. Dicey, "Ought the Referendum to be introduced into England." The reference is to the custom in Switzerland of carrying great measures to the whole people for their vote, before they are allowed to pass into law. Mr. Dicey does not give a decisive answer to his own question; but he regards it as worthy of consideration. One of the advantages involved in the plan would be the tendency of separate legislation from politics. Among the other articles are "The Land of Calverts," a continuation of Norris's "Marcia," a notable paper from the *Contemporary* on Matthew Prior. We wonder how many educated Englishmen know anything of this famous poet. The *Methodist Magazine* (June) closes its thirty first volume with what it calls (and quite truly) "an excellent number." The Canadian tourist party is taken to Padua, Milan, and other sweet Italian cities, Lady Brassey gets to Labuan, and this paper, like the preceding one, is admirably

illustrated. "A diamond in the rough, by a minister's daughter" is a good story of Newfoundland. This is a very excellent magazine. *The Canadian Church Magazine* (June) holds on its useful course, a good deal of space is given to the "Trivitt Memorial Church." A continuation of the Story of the Jerusalem Bishopric is accompanied by a good likeness of Bishop Blyth. The *By-Stander* for June is a very interesting number. We shall direct attention to some of its topics in another place.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

To the Clerical and Lay Members of Synod.

GENTLEMEN,—We have the honor of informing you that, in accordance with Section 10 of the Constitution, the Thirty-first Annual Session of the Synod of the Diocese of Montreal will be held in the Synod Hall, on Tuesday, the 17th day of June.

There will be Divine Service, with Holy Communion, in the Cathedral at half-past ten o'clock. Preacher, Ven. Archdeacon Evans.

The Synod will meet for business on the first day of Session at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod.

The following notices of motion have been received:—

The Dean of Montreal will submit to the Synod of Montreal the resolution passed at the last Provincial Synod, "on the Union or Consolidation of the various sections of the Anglican Church in British North America," and also the minutes of the meeting of the joint Committee of both Houses appointed to carry the resolution into effect;

And will move the following resolution:— That the Rev. and Mr. be appointed to represent this Synod at the Conference on "Church Consolidation," to be held in the city of Winnipeg, on the day of 1890.

Rev. Jas. H. Dixon will move:— That, in view of the growth of the Church in this Diocese, Section 1 of By-law on Executive Committee, be amended by changing the word fifteen into twenty before the words "Clerical members" and "Lay members."

The Ottawa River Navigation Co. and The Richelieu and Ontario Navigation Co. will issue tickets, valid from the 16 June to 2nd July, to members presenting a certificate, which may be had on application to the Synod office, at the following rates: the former Company as under, the latter, one and a third for all, including wives and delegates.

Clergy—One first-class fare for the double journey. Lay Members—One and a third fare for the double journey.

To Delegates travelling between Toronto and Montreal, meals and berth are extra Eastward, and included Westward.

The Grand Trunk, Canadian Pacific, and the Central Vermont Railways have so changed their regulations from previous years that we have not been able to arrange for any substantial reduction in rates over these lines this year. We are Gentlemen, very faithfully yours, J. Empson, Clerical Secretary. Richard White, Lay Secretary.

At the closing meeting of the city clergy held at the rectory, Cote St. Antoine, an excellent paper was read by Rev. Mr. King, M.A., on the Jews' future:—Rom. xi. v. 2. "God hath not cast away his people whom he foreknew," &c. After discussion, it was agreed to continue the subject, the Dean kindly inviting us to his house for the opening of the session (D.V.), when he proposes to read a paper on Daniel's Vision of the four great empires. On Mr. King's request for results, it was suggested that sermons might be preached on the subject, and that it might also be on the programme at Missionary Meetings, illustrated by lantern views:—Vide, "The Magic Lantern on the Misson Field."—Riley Bros., Bradford, England.

ONTARIO.

BROCKVILLE.—St. Paul's.—On the occasion of the Rev. Dyson Hague leaving this parish, of which he was the first rector, a meeting of the congregation was held on Friday evening, 16th May, at the Victoria Hall. Mesdames Welford and Baker, on behalf of the St. Paul's branch of the Church of England Women's Auxiliary, presented Mrs. Hague with an address and a celery dish with stand, and a silver spoon. Mr. Fitzpatrick and Miss Dowell, on behalf of the Young People's Association, presented an address and a table cover and table gong. Messrs.

†The Great Hymns of the Church; Their Origin and Authorship. By Rev. Duncan Morrison, M.A., Owen Sound. \$1.50. Hart & Co., Toronto, 1890.

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Davis and Baker, churchwardens, on behalf of the parishioners, presented Mr. Hague with an engraved address and a gold watch with a suitable inscription engraved upon it. Also with a sum of money in gold. Mr. Hague made a suitable reply, and remarks were made by Judge McDonald, and Messrs. E. J. Reynolds, R. Bryant, T. A. Allen, and H. Y. Farr. During the evening there was sacred music. On the Sunday after Ascension Day, there were large congregations at both services, and in the evening chairs were brought in for the accommodation of those present. At the Sunday school, in the afternoon, Mr. Hague was presented with the "Treasury of David" in seven volumes. In the evening the text was Isaiah lv. 1, and an earnest and faithful sermon was preached by Mr. Hague. He and his family left Brockville on Monday, 19th May. He has been appointed rector of St. Paul's church, Halifax, Nova Scotia. The Lord Bishop of Ontario has offered the incumbency of St. Paul's, Brockville, to the Rev. Ogilvie G. Dobbs, M.A. rector of St. George's, Carleton, St. John's, N.B., who has accepted it.

KINGSTON.—The Synod of the diocese will meet here on Tuesday, 17th June. Divine service will be held in St. George's cathedral at 10.30 a.m., and the sermon will be preached by the Rev. J. K. McMorine, M.A. At 3 p.m. the Synod will meet in the Synod Hall for the despatch of business. On Wednesday and Thursday, at 7.45 a.m., celebrations of the Holy Communion will be held in St. George's cathedral. Rev. J. M. Snowden has been appointed rector of St.

George's Anglican church, Ottawa, in place of Rev. P. Owen Jones, resigned.

WINCHESTER.—The laying of the corner stone of St. Matthias', the first English church in Winchester, took place here, on May 27th. Preparations of a most elaborate nature had been under way for some time, and, when the morning of the event arrived, arrangements had almost reached a state of perfection. All that was now necessary for a happy termination was a fair day. Rain had fallen through the night, but not in sufficient quantity to interfere with the day's programme. In compliance with a requisition, reeve Rose had appointed Tuesday a civic holiday. About 10 o'clock, a.m., the streets of Winchester had rather a lively appearance. From 11.30 a.m. to 2 p.m. dinner was served by the congregation in a building near the site of the new church. Shortly after 12 o'clock the Governor-General's Foot Guard's band arrived from Ottawa, and marched through the principal streets of our village green, playing well. The principal feature of the day, round which perhaps the chief interest centered, was the laying of the corner-stone of St. Matthias' church, with Masonic ceremonies. Besides the lodge of this village, there was a large representation from Smith's Falls, Kemptville, Iroquois, Chesterville, Farran's Point, Morrisburg, and Maxwell Lodges. Lieut.-Col. W. H. Jackson, D.D., G.M., acting Grand Master for the occasion, called a special meeting in the concert hall, at 1.30 p.m., and appointed Grand Lodge officers pro tem. After having formed a procession headed by the G.G.F. Band, they marched through the principal streets; and, arriving at a proper distance from the foundation of the church (where they were met by about two thousand people) the ranks of the procession opened and the most worshipful the Grand Master ascended the platform followed by the clergy, officers, brethren, and band. After a short and suitable address from Col. Jackson, Mr. S. L. Forrest, on behalf of the congregation and the worthy Incumbent, Rev. J. A. Shaw, M.A., read an appropriate address, and presented Col. Jackson with a beautiful silver trowel bearing a suitable inscription. The corner-stone was then placed in its proper position in the North-East angle of the building, and pronounced "Well made, truly laid, well proved, true and trusty." At the conclusion of this impressive ceremony, Col. Jackson addressed the committee at whose request this duty was performed. After an able response from the Incumbent, Rev. J. A. Shaw, M.A., the procession re-formed and marched back to their starting point, where the Grand Master thanked the brethren for their zealous labours. The day's performance was concluded by a grand concert in the evening, the proceeds of which amounted to over one hundred dollars. The total proceeds of the day amounted to three hundred and sixty dollars. The Church, in this place, in 1886, was in a very poor condition, but, owing to the zealous labours of the Incumbent, Rev. J. A. Shaw, M.A., and the number of Church people coming from neighbouring towns to reside here, the congregation has made a rapid increase during the last three years. And we hope by God's preventing and co-operating grace, and with the zealous labours of our small congregation, to be able to have our new church (which will cost, when completed, about two thousand dollars) paid for in a short time.

TORONTO.

TORONTO.—*Bishop Strachan School.*—The Lord Bishop of the diocese visited the school on Monday evening, June 2nd, for the purpose of holding a confirmation. Eighteen candidates were presented to his lordship. The chapel was quite filled with the pupils and with those of the clergy and laity who took this opportunity of showing their sympathy in the good work which is being done in this school, which was never in a more prosperous condition. Among those present were the Rev. Dr. Davies (who has succeeded the late lamented secretary, Mr. Alexander Marling) the Rev. Dr. Langtry, Revs. A. J. Broughall, W. H. Clark, J. C. Roper, C. B. Darling, Rev. Dr. Mockridge, and Dr. L. H. Davidson, (Montreal).

NIAGARA.

HAMILTON.—The Bishop, on Saturday afternoon, May 31st, laid the corner-stone of the new episcopal St. George's church, corner of Tour and Sophia streets, with appropriate ceremony. About all the English church clergymen of the city were present. Mr. Adam Brown, M.P., and other prominent citizens were also in attendance. The church, when finished, will supply a long-felt want in the north-western part of the city.

HURON.

LONDON.—*Huron College.*—"The Dean Boomer's Scholarships."—Rev. Principal Fowell, M.A., before leaving for England, testified in the strongest terms to the high esteem in which he held the two successful candidates for the above scholarships, Mr. O. Howard and Mr. Rhodes. The former had taken a high position in the College already, and had well earned the distinction of holding his scholarship for the second year. Mr. Fowell writes: "I venture to predict the brightest and most useful future for the 'Dean Boomer Scholars,'" and it must be a cause of thankfulness to the promoters of the fund, that the fruits of their labors are already becoming apparent."

DEANERY OF GRAHAM.—The May meeting took place in Clarksburg, on the 28th. The service was read by the Rev. T. L. Armstrong, of Clarksburgh, the lessons by the Incumbent, and the sermon was preached by the Rev. John A. Ball, of Euphrasia, who kindly took the place of the Rev. A. D. Dewdney, of Durham. Three of our clergy are in feeble health at present, and another was detained by a wedding, hence the attendance was small, where all must drive to reach the place of meeting. At the afternoon session, a paper on Parochial Visiting was read by the Rev. T. L. Armstrong, which we could wish had been heard by all our clergy and people. A vote of thanks was given him by the chapter. A resolution was passed to intimate the desire of those present that where services are less frequent than weekly, the diocesan collections should be confined to one half the present number. The chapter decided to hold its next session at Walter's Falls, when the Rev. W. A. Graham, of Shelbourne, is expected to read his prominent paper on Pastoral Visiting. In the evening, at 8 p.m., there was a missionary meeting, with between eighty and ninety persons present, who were addressed by the Rev. T. L. Armstrong and the chairman.

BRANTFORD.—The Rev. D. J. Caswell, B. D., delivered a lecture on a "Missionary Tour Around the World" in the school-room of St. Jude's church, here, which was illustrated by stereoptical views. This method of illustrating the subject has commended itself to many, and the following letters have been written in regard to it. The letters speak for themselves. The first is from Lieut.-Col. Gilkison, visiting superintendent of the Six Nations, near Brantford, and delegate representing St. Jude's church in the Synod of Huron.

Brantford, 20th May, 1890.

REV. AND DEAR SIR,—I cannot refrain from conveying to you an expression of my enjoyment the other evening in St. Jude's church Sunday school room, here, through your magic lantern exhibit of the missionary efforts and work of the Church of England throughout the world. You led your audience, as it were, the circle of the globe, with scenes in which were depicted living representations of the progress of the missions with the spread of Christianity, and producing portraits of self-sacrificing, noble men, who have gone forth to distant lands, full of privations and loss of lives. All these silent photographs, magnified through the lantern, were deeply impressive; and those of the crucifixion, and Dr. Moffat's peril amidst savages, excited sensation, while the transition from the placid views of England, then to those nearer home, of the old Mohawk church and Mohawk institution, were most pleasing. But I cannot close my brief review without allusion

to your admirable descriptive powers, which were happy and graphic, surprising your hearers with your memory in the relation of events and histories attending so many illustrations. I hope you may have opportunities to afford to many and large audiences so varied and instructive entertainment, while being a forcible mode of preaching the cause of missions. I am, yours sincerely,

THE REV. D. J. CASWELL, J. T. GILKISON.

The second letter is from the pen of Miss Helen M. Weir, an active member of the Women's Auxiliary of St. Jude's church, Brantford. From this we give the following extracts:—

We had a most enjoyable "entertainment"—I suppose there is no better word, and certainly on this occasion it was not a misnomer—in our school house, last week, under the auspices of our W.A.M.A. It was a missionary lecture—do not groan—given by the Rev. D. J. Caswell, but it was not the regulation lecture, dry statistics and well known facts linked together by stereotype exhortations, it was a history of places and people, illustrated by a delightful magic lantern. In the space of what seemed two very short hours we made a missionary journey round the world, starting from St. Augustine's College, Canterbury, and finding ourselves at home again in front of our dear old Mohawk church. *Seeing is believing!*—how these excellent views, some of them from photographs taken in the North-West by the Rev. P. L. Spencer, of Thorold, others procured from England, brought things home to us! There can be no better way of interesting people in mission work, and it is most earnestly to be hoped that every branch of the W.A.M.A. will follow our example and ask Mr. Caswell to visit it with his lantern, and also send a petition to Mr. Spencer that he would supply some more views, illustrating the daily lives of our missionaries, those noble exiles for the love of God and man; perhaps if we could see the interiors of these isolated mission houses and some of the difficulties and incidents of those lonely lives, we, sitting in our cosy homes, might count over what needless ornamentation, what *fancied* necessities we could learn to do without for the sake of those, who, at the call of duty, give up all those things which we, in our self-love and dread of our neighbor's comments, say *we could not* do without. These views are many and various, and at intervals, as we passed from Africa to Asia, and from the islands of the Southern Hemisphere to the wilds of our "Great lone land," the verses of Bishop Heber's beautiful hymn were sung; and "When I survey the wondrous cross" as we gazed with a feeling of awe on a most beautiful picture of the Crucifixion. Besides places, Mr. Caswell showed us portraits of the martyr Bishops, Patteson and Hannington, of several of our Canadian Bishops, and one of "the black Bishop" Crowther—surely, if our militant Church had lived up to her high ideal, there would not be, after nearly nineteen centuries of Christianity, *only one* "black Bishop." Mr. Caswell's lecture was clear, concise, and very telling, and we hope some day he will come to us again, and show us some more views of many of those places in Algoma and the North-west in which we are so deeply and warmly interested."

LONDON.—The Synod of the Diocese will meet here on Tuesday, 17th June. Divine Service will be held in the Cathedral at 9.30 o'clock, a.m., and on each succeeding day during the Session of Synod.

His Lordship the bishop of Huron, held confirmation on Sunday morning, May 25th, at Petrolia, confirming 59 candidates at Wyoming, in the afternoon administering the rite to 17 candidates, and at Goderich, June 1st.

The May meeting of the Ruri-decanal Chapter of Middlesex was held in St. John's Church, Strathroy, on Thursday afternoon. Amongst those present were Revs. Canon Smith, Rural Dean; L. Des Brisay, Rector of the parish; E. Softley, of Belmont; W. T. Hill, London; S. R. Asbury, Delaware; W. M. Shore, Ailsa Craig; G. B. Sage, London West; W. R. Seaborne, Thorndale; Messrs. W. J. Dyas, Strathroy; M. Neagle, Delaware, and others. The Holy Communion was administered by the Rural Dean and the Rector at two o'clock. The Chapter assembled for business at three o'clock, the Rural Dean presiding, Rev. W. R. Seaborne acting as secretary. The proceedings were opened with prayer, led by Rev. Mr. Asbury, after which the minutes of the last meeting were read and confirmed. The usual order of business was then proceeded with, including the collection of statistical information, the consideration of assessment of the various congregations, the boundaries of parishes and the establishment of new missions. Considerable discussion took place in regard to lay help and the best way of utilizing the same, in which all took part. The Rev. E. Softley, B.D., then read an admirable paper on "Consecration, in Relation to Ministerial Life." The paper was listened to with deep interest, and a hearty vote of thanks

was tendered Mr. Softley, coupled with a request to send the paper to the church papers for publication. A resolution of sympathy with the Rev. Canon Richardson, on the loss of his brother, was unanimously passed. It was decided to hold the next meeting in Christ Church, London, the Rev. W. T. Hill, and W. R. Seaborne being appointed to read papers at such meeting. In the evening divine service was held at 8 o'clock, at which a large congregation was present, the excellent choir of the church rendering efficient service. The Rev. W. T. Hill preached an able and instructive sermon from Acts, 20th chapter and 28th verse. At the close of the service the congregation were invited to remain, and the Rev. Mr. Softley, at the request of the Chapter, again read his paper on consecration. This was followed by discussion, in which the Rural Dean and Revs. Hill, Sage, Seaborne and Des Brisay took part. A very interesting meeting was brought to a close shortly after ten o'clock.

FLORENCE.—Rev. Mr. Bryan, who was offered the appointment to Trinity Church, Blenheim, has decided to remain at Florence, his parishioners at Florence being strongly opposed to his leaving.

LONDON.—*The Dean Boomer Scholarships.*—Rev. Principal Fowell, M.A., before leaving for England, testified in the strongest terms to the high esteem in which he held the two successful candidates for the above scholarships, Mr. O. Howard and Mr. Rhodes. The former has taken a high position in the college already, and had well earned the distinction of holding his scholarship for the second year. Mr. Fowell writes:—"I venture to predict the brightest and most useful future for both the 'Dean Boomer scholars,' and it must be a great cause of thankfulness to the promoters of the fund that the fruits of their labors are already becoming apparent."

A meeting of the Ruri-decanal Chapter of the county of Lambton was held on the 27th ult. in the parish of Warwick. The clergy present were the Revs. Dr. Armstrong, of Moore, Rural Dean; H. A. Thomas, the Rector of Warwick; T. R. Davis, M.A., of Sarnia; R. McCosh, of Petrolia; William Stout, of Point Edward; J. Jacobs, of Walpole Island; H. P. Chase, of the Sarnia Reserve; William Johnston, of Forest, and J. M. Gunne, of Wyoming. The laity present were Messrs. T. Woods, A. G. Brown, R. Herbert, A. Williams, H. Kenward, E. Tanner, J. French, Jr., Silas Weebmong, Samson Jackson, etc. After reading a portion of Holy Scripture and prayer by the Rural Dean, the meeting proceeded to do business. As this was the first meeting since the election of Rural Dean to fill the vacancy caused by the resignation of Rev. P. E. Hyland, Dr. Armstrong referred to his commission to the office, and asked Rev. H. A. Thomas to read His Lordship the Bishop's instructions to Rural Deans.

The Rev. T. R. Davis, M.A., was elected Secretary. A long discussion took place upon making correct statistical returns, and also upon increased efforts in regard to holding missionary meetings.

A Committee was appointed to report upon a Sunday school and church workers' convention.

The next meeting of the chapter is to be held at Forest.

The Rev. H. A. and Mrs. Thomas received the hearty vote of the Chapter for their hospitality in entertaining both the clergy and laity.

The Chapter closed by the Rural Dean pronouncing the benediction.

In the evening a service was held in the church, and was addressed by the Revs. J. M. Gunne and W. Johnston.

SASKATCHEWAN AND CALGARY.

CALGARY.—Bishop Pinkham, D.D., left Calgary on the 7th of May, for an extended Episcopal tour through his Northern Diocese of Saskatchewan.

BLACKFOOT CROSSING.—Crowfoot, the great chief of the Blackfeet nation, died a short time ago, to the great mourning and sorrow of his entire tribe, amongst whom he was highly esteemed. The missionaries lose a good friend and one who always received their teaching with apparent seriousness and good-will. His career was an eventful one, a sketch of which would be of undoubted interest. Rev. J. W. Tims, C.M.S. missionary to the Blackfeet has returned from England and again settled down to hard work amongst his dusky people, who were very glad to have him amongst them again.

MACLEOD.—The Guild of St. Anne's in connection with the parish of Christ Church, Macleod, realized \$387.20, by a sale of work held recently. The ladies of the field had been working hard for months previous to the sale, and it was very gratifying to all that the undertaking was such a pronounced success.

The proceeds are to be devoted to the erection of a handsome tower to the Church and a bell (Meneely & Co., N. Y.), 500 lbs. in weight is to be procured.

Mr. Hilton lately received the handsome donation of \$72.50 from a lady friend in England. With this money a shed for horses and a fence round the church are to be built.

The Provincial Synod of the Ecclesiastical Province of Rupert's Land, meets in Winnipeg in August. The delegates from the Diocese of Calgary are:—Clerical.

Revs. J. W. Tims, A. W. J. Cooper, H. H. Smith, Ronald Hilton, J. J. Pritchard, H. W. Gibbon-Stocken, Canon Newton. Lay.—Hon. Mr. Justice Macleod, C.M.G., Messrs. A. D. Braithwaite, A. G. Wolley-Dodd, J. H. Cavanaugh, J. P. J. Jephson, W. Pearce, J. C. Cornish.

British and Foreign.

Mr. Lloyd, the new Bishop of Bangor, has defined himself as a moderate High Churchman; and, while seeking to defend and to advance the interests of the Church to which he belongs, expresses himself as anxious to live in harmony with Nonconformists. In reply to an inquirer who asked his position in relation to the Dissenting bodies, he said: "I hope to be able to live in peace and charity with all Nonconformists in the country; yet, at the same time, I shall feel it my duty to maintain and to defend the teaching of the truth—the Catholic truth. I shall be a churchman, upholding that which is committed to my charge."

There are three Presbyterian sects in Scotland, says John Bull, that are absolutely agreed on all questions of doctrine and discipline. Yet they remain apart, with divided energies and divided interest. There are several denominations in this country of which nearly the same statement might be made.—*Living Church.*

OXFORD AND THE EAST-END.—At the annual meeting of the Christ Church Mission to East London, held at Oxford on Sunday night, it was stated that the new Church of St. Frideswide in Poplar was nearly completed, and would be consecrated in July. The total cost was estimated at £6,500, of which there had been received £5,900, and an appeal was made to old Christ Church men for the remaining £600. Towards the close of the meeting the treasurer (Rev. W. O. Burrows) announced that he had just received an envelope, which, on being opened, was found to contain £600 in bank notes from an anonymous donor.

It is gratifying to observe that Irish Churchmen have voluntarily contributed a no less sum than £170,724, 5s. for Church purposes during last year, being an increase of £22,343, 6s. 8d. as compared with the previous year. The receipts of 1888 showed, however, a falling off, and this also happened in 1887, so that the Church may be said to have only recovered her former position. The Church of Ireland is now dependent upon her members; she is not a rich church, and the clergy receive very small stipends. These facts, without any others, show the difficulty with which she has to contend in carrying on her work.

THE BISHOP LIGHTFOOT MEMORIAL CHURCH.—The people of Sunderland are building the Church of St. Hilda as a memorial to the late Bishop of Durham, and one of the pillars will be erected from monies contributed by the Missions to Seamen at that place, and will have inscribed on it the words: "Built by the Missions to Seamen at Sunderland to the memory of their great benefactor, Bishop Lightfoot. It was greatly due to the late Bishop's persistent advocacy that the Missions to Seamen Church and Institute for the Port of Sunderland was provided. Hence the gratitude of Seamen expressed in this contribution to the Memorial Church."

The Bishop of Capetown has notified the clergy and laity of the Church of the Province of South Africa, in the Diocese of Zululand, that, pending the election and consecration of a new Bishop for Zululand, the Bishop Maritzburg has in his kindness consented to act in his behalf as vicar-general of the Diocese, and has been appointed with full power to exercise the spiritual oversight thereof, and that it is their duty, as he doubts not it will be their happiness, to submit themselves to him as to their chief pastor in the Lord, until a new Bishop shall have been consecrated to the Diocese.

Bishop Westcott and the Wesleyans.—The Wesleyans of the Whitby and Darlington district, which is situated for the most part within the borders of the Diocese of Durham, thought well at their annual district meeting, held last week at Barnard Castle, to

send to the new Bishop a fraternal greeting. A telegram was first despatched congratulating his lordship on his enthronement, followed by a suitable resolution welcoming him to his Diocese. The chairman of the district, the Rev. Robert Stephenson, B.A., has received the following reply from the Bishop:—"I was very deeply touched by the telegram which I received from your meeting just as I was walking through the cloister of the cathedral on the way to my installation. I could not acknowledge it at the moment, for I had no distinct address. Your most kind note with the resolution adopted by your meeting enables me now to offer to the meeting, through you, my grateful acknowledgments and ledgments of the generous welcome which they have given me. As I endeavored to say on Thursday, I believe that God will give us, in His own way, that great blessing of unity for which on all sides faithful hearts are waiting and praying, and in the meantime I trust that we shall realise the power of the Spirit sent in His Son's name in our common endeavours to combat the terrible evils by which the life of men and of people is at present darkened."

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, June 3rd.—A most interesting confirmation was that which recently took place at St. Ambrose's church, this city, when two Japanese gentlemen, converts to the Faith, were confirmed by Bishop Potter. One, Mr. Awoki, had only just given up his false creed, and, after the confirmation, bestowed on each member of the class a memento in the shape of a Japanese curiosity. At the same time he made them a simple address, whose imperfect English was forgotten in the loving fervor of his words. He told them how he was not a Christian when he first came to this country, and how he was brought to the door of St. Ambrose—by chance as some might think—where he listened to the word of God, and "more singular still and surprising, at last bowed himself to embrace the doctrine of Christ." He expressed his gratitude to the congregation, "for," said he, "you have carved me and convinced me of the existence of the immortal God. . . . The benefits of life you have given me, both in the art of talking and in understanding the Divine nature which has planted in me a new Spirit. Yet I am an infant in this study, and my lack of understanding of the language renders it difficult for me to grasp things at once, so I shall wait a time to come when I am able to understand more clearly, and to thoroughly tell you my experience and about my country."

THE MISSIONS HOUSE.

In consequence of the anonymous donation of \$50,000, by a lady of Grace church parish, towards the \$200,000 required for the purchase of a site and the building of the house to be built for the use of the Domestic and Foreign Missionary Society, on Fourth Avenue, next to Calvary church, to which reference has more than once been made in these letters, the Board has resolved to begin the work at once, and, first of all, to lift the \$55,000 mortgages on the property. The building committee will then enter into the necessary contracts for the erection of the Missions House, on the understanding that as soon as the funds give out, the work shall cease. But as only \$40,000 remains to be raised, the probabilities are all in favor of there being no occasion to break off. And in this connection it is pleasing to remark that, as the collateral Inheritance Tax could be by law and was levied on the bequests left by the late William H. Vanderbilt to the Church, and not least to the mission cause, two of his sons, Messrs. Cornelius and William K., have written to the Bishop of this diocese stating that, as residuary legatees of their father, they desired to reimburse the Domestic and Foreign Missionary Society in the amount of the said tax, in order that it might enjoy the full amount left to it by their father's will. Such generosity was unexpected, and all the more welcome, as there was not even a moral obligation to make the reimbursement.

A TRAINING SCHOOL FOR DEACONESSES.

It has been determined to open a training school for deaconesses in this city, in connection with Grace church parish. It will be held in Grace House, Broadway, and will be opened on the first of October next for the admission of candidates. The aim of the school is to send out graduates thoroughly equipped to be the helpers of the parochial clergy in their missionary and charitable work. With this end in view instruction will be given in the Holy Scriptures and the Book of Common Prayer, with special reference to Bible class work, also in household management and the care of the sick. Special efforts will be made to familiarize the students with the actual work done in the hospitals, missions, homes, refuges, and reformatories of this city. Object teaching of this sort will supplement the instruction of the class-room. Extra studies for

those who may select them will be the New Testament in Greek, Church music, and ecclesiastical needle work. The course will be two years, and the school year will begin with the first Wednesday in October and end with the last Saturday of April. There will be a recess of one week at Christmas. Except with special students, to whom this part of the course will be elective, there will be three months' hospital service in each year, in May, June, and July. The scheme promises well, and already the names of several students have been sent in to Mr. A. T. Twing, who has been appointed Principal of the school.

CHURCH BROTHERHOODS.

This year the members of the Order of the Holy Cross, in the hope of quickening the interest in the Church in religious brotherhoods and communities of priests, sent round a circular to several bishops, and about 100 of the clergy known to be favorable to the development of such societies, with a request to observe the days between Ascension Day and Whitsuntide as a time for special prayer to Almighty God to bring about the establishment of such orders of men in the American Church. During this novena each day had its special subject set down for prayer and meditation, all looking to the one end and aim, the bishops and priests remembering its purpose at their celebrations of the Holy Communion, and the laity joining them in that intention before the Altar and in their private prayers.

"WHY NOT ENDOW OUR CHURCHES?"

is the title of an earnest plea made by the Rev. W. S. Rainsford, rector of St. George's church, this city, for the endowment of parish churches. In it occur several powerful passages. One rebukes as "downrightly scandalous" the uptown movement of parishes, leaving the field unoccupied and "vast spaces plunged in ignorance and vice, churchless, Christless: and, worst of all, all this done to the sound of ecclesiastical hosannas." The mission chapel started in the stead of the church thus abandoned, he looks upon as a "wretched compromise for the church, only half a church. At present the chapel is little more than the weaker half of the preaching, singing, pew-renting establishment uptown. All it pretends to do is to establish a small church where once there stood a big one; support a second class preacher where the very best preaching is above all things needed; and a comparatively poor and mean edifice just where poverty and meanness need to be uplifted and enlightened by all that Christianity can offer of what is rich, beautiful, and strong." The whole scheme is a failure from beginning to end, and failure in spite of every most heroic efforts to the contrary. Mr. Rainsford's paper might well be quoted in full in your columns.

CHURCH NOTES.

The centennial of the organization of the diocese of North Carolina, now divided into South and East Carolina, has just been held in Calvary church, Tarborough, N.C. One of the papers read proved that the earlier settlers of North Carolina were not Quakers, as was generally supposed, but Churchmen as a rule. Another showed that all the governors of the State had been Churchmen likewise.

Women may now vote for the election of church officers and vestrymen, and even be eligible in such capabilities in the diocese of Ohio.

Dr. Landis, one of the Order of the Brothers of Nazareth, is about to set off for Corea as a medical missionary.

Trinity church, Cleveland, Ohio, is now the regularly organized cathedral of the diocese, with a dean, chancellor, six honorary and two minor canons, who are doing notable work in ably sustaining missions and assisting the weaker parishes.

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.

Separate Schools.

SIR,—Mr. Brown is right in saying that "five rate-payers in city, town, or village, can demand that their school rates shall go to a separate school, and they can organize on that basis," but then the Act makes it quite clear that this can only be done where Roman Catholics have possession of the public schools, which, of course, makes this provision null and void in Ontario

WM. BEVAN.

Apsley Mission.

SIR,—Referring to the order of proceedings for the coming Synod, page 22, will you allow me to say that to the best of my knowledge and belief, this mission has never been, and is not, in arrears for Synod assessment?

F. HARDING.

Apsley, May 30th, 1890.

Patronage.

SIR,—This question will come to the surface, and with an extra degree of force in this diocese, very soon, and the more thoughtful of the clergy and laity will vote it away from the Diocesan. If such does take place, and I believe it will, "party" will be to blame, for to-day we are eaten up by "party." The progress of the Church is impeded by "party," and the "party" barnacles are fighting for dear life. We would be satisfied to a certain extent if the children of our own Diocesan College were the favorites, but when Wycliffe graduates are selected in almost all cases for good parishes, then the shoe pinches a great many; and to such an extent has this "party" business affected us may be learned from the fact that Principal Fowell resigned because of it, and that when a strong appeal was made a short time ago to raise one thousand dollars for Huron College, less than three hundred dollars was sent in—the people are becoming rich—the clergy are getting faint-hearted, progress is not now the watchword of this great diocese. I do not write merely to find fault, but to correct false impressions, and, if possible, give a warning, that hereafter more caution may be exercised in dispensing patronage of all kinds.

HURON.

June 5th, 1890.

Decay of Methodism.

SIR,—It seems to me "Panormus" is very unfair in writing as he has done on the above subject. Has he read the works of our leading Broad Churchmen? Why should he thus insinuate that Methodism, as a whole, is given over to believe a lie (on the subject he refers to) because a Methodist expounds an error? Would "Panormus" like the Church judged in this manner, because, let him remember, the views of the Methodist lecturer are only second-hand effusions of "Bampton Lectures" delivered by Churchmen. "Fair play is a jewel." Let "Panormus" read an article in the "Methodist Christian Guardian" of this week (May 28th) on "Christ in the Old Testament," which is an attempt to prove the views of the Cobourg lecturer erroneous. If "Panormus" takes the trouble to read a few of the late "Bampton Lectures" he will find something (on the same subject) to make him stop throwing stones. He will find glass windows in his own house. The truth is, Methodism is becoming more and more like the Church every day, in many ways. We may deplore the fact, she is even copying our heresies, but so it is. Has "Panormus" read "Lux Mundi." The astonishing lecture at Cobourg may possibly be the means of enlarging the scope of "Panormus's" reading.

W. B.

St. Hilda's College.

SIR,—Will you kindly permit me, through the medium of your columns, to draw the attention of Churchmen and Churchwomen to St. Hilda's College, an institution devoted to a similar work for women, carried on, on precisely the same lines, as Trinity College is doing for men.

The question of the wisdom of opening the doors of our universities to women has now been everywhere settled, and whether we approve or disapprove of the settlement, the fact remains the same. It seems, therefore, absolutely necessary that the Church should make some provision for the needs of those of her daughters who desire to take advantage of the superior opportunities in life offered to those who have taken a university course, for there is no doubt the time has come when graduates of a university can command more remunerative, as well as more dignified positions than others, whether as teachers in public and private schools, or governesses in private families.

St. Hilda's Collège, affiliated to Trinity University, which is now drawing to the close of the second year of its existence, is an attempt in this direction. In addition to the ordinary courses of lectures in Arts, both Pass and Honour, common to all Universities, the Bible is systematically studied, together with the doctrines and history of the Church.

The greatest objection to the higher education of women is the indiscriminate mixing of the sexes in the class-room. St. Hilda's is founded on the principle of separate classes, and, although the financial status of the College does not yet allow of the complete adoption of this principle, all the pass lectures are given at St. Hilda's College itself. The refining influences of a common collegiate life, under the charge of a Lady Principal, can scarcely be over-

estimated, and, whilst one might, with some show of reason, object that the advantages of mere intellectual training are over-balanced by the disadvantages of a non-residential and mixed education, there need be no question as to the happy result which must flow from the system adopted by the promoters of St. Hilda's.

The prospects for the coming year are bright, and there is no doubt that as many students as can be accommodated will apply for admission, and the success of the College now only depends upon the support of our well-to-do Church people. There are probably many who would be ready to give assistance to this work, did they know something of it, and it is partly to draw the attention of these to St. Hilda's that this letter is written.

Our most pressing need, at the present time, is an increase of subscriptions to meet the current expenses, including tuition. These have been somewhat heavier this year than last, owing to the necessity of a considerable outlay for new furniture. I shall, therefore, most gratefully acknowledge any sums of money, whether small or great, given towards the furtherance of our work.

Subscriptions may be sent by cheque (payable to the Treasurer, St. Hilda's College) or P.O.O. to the Treasurer, St. Hilda's College, Toronto, to whom also, or to Miss Pattenon, Lady Principal, letters of inquiry will be welcomed, and will be fully answered by

HERBERT SYMONDS,

Treasurer,

St. Hilda's College, Toronto.

Sunday School Lesson.

2nd Sunday after Trinity. June 15th, 1890.

THE SIXTH COMMANDMENT—INNOCENCE.

The Sixth Commandment teaches us the sacredness of human life in the sight of God. God is the giver of life to every creature, and for any man to put an end to his own life, or that of his neighbour, contrary to God's will, is an act of great presumption and a grievous sin against God.

It may be asked "what has innocence to do with murder?" "Innocence" means not hurting, while "murder" is one of the greatest hurts that we can possibly inflict upon ourselves or our fellow creatures. Innocence, therefore, is the virtue whereby we must oppose those vices which lead to murder.

Murder is the taking away of the life of ourselves or our fellow creatures from some evil motive. Self-murder, is usually called "suicide." It is just as sinful as the murdering of our neighbour.

What a dreadful thing was the first murder, where a brother lifted up his hand against his brother. How quickly the curse of God followed upon his crime. (Gen. iv. 8-15).

Every killing of a human creature, however, is not murder. In the very next chapter of Exodus, in which this commandment is set forth, Moses also taught the people that there are occasions when men might lawfully be put to death, e.g., when they have committed murder: (Ex. xxi. 12; and see Gen. ix. 6); or other offences against society, (See Ex. xxi. 15, 18, 17, 29). So also God commanded His people to make war, (See Deut. vii. 2; xiii. 15; Judges vi. 13). Therefore it is not murder to engage in war for a just cause; nor to take the life of criminals in due course of law. Neither is the killing of a man by accident, or in lawful self-defence, murder. But so sacred is human life in Christian countries, that in many cases the killing of a human being, which is caused by culpable negligence, or other misconduct, though not amounting to murder, is severely punishable.

The Catechism,—in accordance with the teaching of our Saviour Jesus Christ: (St. Matt. v. 21, 22),—expands the meaning of this commandment so that we must understand it not only to forbid us to murder, but also even to harbour those evil thoughts and passions which may lead us to injure our neighbour. We are:

I.—TO HURT NOBODY BY WORD OR DEED.

We sometimes think mere words can do no harm, but many a foul wrong has been done by evil or thoughtless words. False and malicious rumours and reports have often murdered men's characters and reputations. This kind of murder must be almost as hateful in God's sight as the taking away of life itself. If we would hurt nobody by word or deed: we must steadfastly refrain from evil speaking, and also from the indulgence in those evil passions, such as hatred, envy, covetousness, which in the end lead men sometimes to commit murder. Boys sometimes think it manly to be always ready to fight with each other on the slightest provocation, whereas it is a great deal more manly, besides being more Christlike, not to resent offences but generously to forgive them. To make use of superior

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Lesson.

June 15th, 1890.

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strength to abuse and injure those who are weaker than ourselves, is not only unmanly but the part of a coward. Not only should we refrain from injuring our neighbours, but it is our duty to prevent them as far as we are able, from injuring each other. Not many years ago a crowd was gathered round a couple of men engaged in a desperate fight in the streets of Detroit, when a Bishop of the Church happened to pass that way; the crowd was urging the fighters on, but the Bishop at once pushed his way through the crowd and separated the fighters, thus shewing himself to be a far braver man than any one else in that crowd. Not long ago a crowd of cowards stood round in the streets of Toronto, and looked on while three ruffians brutally attacked and ill-used a man, without any cause; it is a pity the brave Bishop was not there then to show them how they should act.

II.—HOW TO PRESERVE INNOCENCE.

As murder is occasioned by indulging in evil passions, such as hatred, revenge, envy, &c., the best way for us to preserve ourselves in innocence is by cultivating by God's help, a spirit of love towards all our fellow creatures. If we really love our neighbour we cannot injure him. We must even love those who hate us (St. Matt. v. 43-45). This love of our neighbour must spring from love to God. If we remember how often we offend Him by our ingratitude, and our disobedience of His laws, we shall be less disposed to think hardly of our fellow creatures who offend us.

Not only should we love our neighbours as ourselves, we should also be kind to animals, and never put them to unnecessary pain, nor permit others to do so (See Prov. xii. 10).

Coleridge, in his "Ancient Mariner," has well said:

"He prayeth best who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all."

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 21.—THE FULFILLING OF THE LAW

St. Matt. v. 43-48: "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father which is in heaven; for He maketh His sun to rise on the evil and the good; and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."

Our Lord here goes down to the fundamental principle which underlies all the preceding exhortations. Particular precepts are not unneeded. They help towards the education of the conscience, and they enlarge the sphere of action of the principle; but it is in the principle itself that we are to discover the meaning of all the precepts. That principle is love. This is the fulfilling of the Law. This is the whole of human life. It must needs be so; for the true life of man is the life of God. Man was made in the image of God; and God is love. It must be, therefore, that man is truly man when he is like God, that is to say, when he loves and as he loves.

How beautifully do all truths of revelation harmonize, support, and complete each other! Here is that radiant, self-evidencing power of truth in the presence of which all opposition of unbelief is dispelled, and even the ordinary external evidences to the faith become unnecessary.

In bringing out clearly the nature and action of this divine principle, our Lord, as before, makes reference to the teaching of the ancient law, and to that teaching as it had been expounded or misunderstood by the authoritative masters of Israel. They had been told, "Thou shalt love thy neighbour, and hate thine enemy." The first part of this command came from Lev. xix. 18; the second part was a rabbinical gloss upon it. The law nowhere required or permitted hatred; yet it must be granted that there are many passages of the Old Testament which might seem to justify this interpretation; and assuredly these words repre-

sented only too accurately the ordinary spirit of the Jewish people towards the heathen.

Must we not go further? Has this mutual hatred between nation and nation, between man and man, ceased with the downfall of Judaism? Is it absolutely banished from the hearts of individual men and women who are regular attendants not only in the House of Prayer, but at the Table of the Lord? "He that hath ears to hear, let him hear." For here we are considering THE LAW OF CHRISTIAN PERFECTION.

It will be noted that some phrases occurring in the Authorized Version are omitted from the Revised, given above. They were probably transferred from S. Luke vi. 27, 28; and it is quite likely that they were spoken in this place. But the words recorded by S. Matthew set forth the principle clearly, the universal love of mankind, including our enemies, and the highest expression of it in intercession.

We need hardly repeat that we have here no absolute condemnation of war, nor any prohibition from appealing, in certain cases, to the judicial tribunals of the countries in which we may live. If we go to war to secure the liberty, the religion, the lives of our fellow-men, then we are fighting under the banner of love. If we bring the malefactor to justice for God's sake and for man's sake, we are blessing society, and perhaps the evil doer himself. It is the same with our social wars. No man, speaking according to the mind of Christ, can absolutely condemn strikes and lockouts. They may be needful safeguards against oppression on the one side or the other. But we must equally declare that such conflicts undertaken in a merely selfish or vindictive spirit are in direct opposition to the Christian Law of Love.

We are to love our enemies; and this love is to be no mere passive sentiment, but an active principle expressing itself in words of blessing and acts of beneficence, and finding its supreme expression in intercession with God. We are to love, to bless, to benefit, to pray for all, even those who hate us. O, it is terrible to think how far we are from this exalted spirit and condition. We brood over our wrongs, real or supposed, we harden ourselves against our fellowmen, we speak of them rashly, unkindly, unjustly. We bear nothing or little and we hope for almost nothing, when we should bear all things, hope all things. And then we pray: Our Father in heaven, forgive us our trespasses, as we forgive them that trespass against us. Be merciful to us; for Thou hast said that the merciful receive mercy.

And the strange thing is, that we think it a hard matter that we should be required to exercise universal love; whereas the cruellest thing would be to allow men to hate one another. If we could imagine the Ruler of the universe to be a malignant Being, we can see that He could not vent His malignity upon us more effectually than by suffering us and inducing us to hate one another.

When is it that our "enemy" does us deadly evil? Not when he inflicts an injury upon us, but when he leads us to injure him. So long as we can press down the thoughts which arise within us in resentment of wrong or injury, so long as we can say of an enemy, May God bless him, and pour His love upon him, and give him of His own blessed Spirit—so long as we can say this from our hearts, so long does our enemy bring us good and not evil, blessing and not cursing.

Let it not, however, be imagined that our Lord intended to condemn righteous anger, true moral indignation, or even the resolution in certain cases to punish the evil doer. The very inducement to loving kindness which He brings forward—that by living in this spirit we shall be like our heavenly Father—may remind us that He who "maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust," yet does not treat evil and good alike. He rewards the good and He punishes the bad. Yet here again, in punishing, He is showing love no less than in rewarding.

And here is the resolution of our doubts and the removing of our difficulties. It is indeed possible that cases may arise in which it will not be easy for us to decide whether duty requires us to punish or to forbear; yet he who sets the Lord Jesus before his eyes, and asks with earnest prayer and

fervent desire that he may be enabled to do as Christ would have done in the same circumstances will seldom go astray; and even when he errs, which will hardly happen in any serious degree, he may confidently cast his burden upon the Lord Who knows that he erred not from intention but from ignorance.

When it shall please God to give us this spirit in its fullness—and He will give it when we sincerely desire it—then will the Church repair her shattered breaches and have peace and joy within her borders; and will go forth and gather in a regenerated world. Then shall we be truly "the sons of our Father which is in heaven;" then shall we be "perfect as our heavenly Father is perfect." Amen.

The Tongue.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometime takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps the tongue doth keep his soul."

Some Things well to Remember.

There are some things in this world we should always remember, and some which it would be wise to forget.

For example, among the things which it is always well to remember, is that in saying things against any religion, you are not only guilty of bad taste, but you do not know whose feelings you may hurt.

It is good to remember that many words and a loud voice never constituted conversation.

That all your own children are not swans, nor your neighbours children ugly ducklings.

That the long lane which has no turning is to be compared to that one which says, "The darkest hour is just before dawn."

That virtue is not alone peculiar to your own family and friends, but that there are good people with whom you have not even a bowing acquaintance.

It is also good to remember just what the surroundings where when you formed such decided opinions, and to think a little bit before you express them.

Remember, too, the beginning of most things in this life, and then your judgments are apt to be more true and greater to your own credit.

Also, that evil spoken of another woman is always set down to envy.

But it is best of all to remember that the unkind word left unspoken, the unkind look averted, the unkind manner changed to one of sweetness and dignity, are never regretted.

Whose Will Shall it Be?

One of the hardest and most difficult lessons for a Christian to learn is to submit his own will to the will of God. Upon this point human nature is not only rebellious and stubborn but easily deceived and led astray. It will often, very often, be found that when we are the most positive in thinking and asserting that our will is right and should be followed, that a little more time, a little more knowledge, experience or patience, will show that we are mistaken—that we have reached our conclusions too hastily, and that our opinions are erroneous and unwise. Our daily lives are full of illustrations upon this matter. How great the need that Christians should ever be on their guard against such mistakes. They profess to be the children of God. They tell the world that as His children they can go to Him at all times and ask for a divine wisdom and guidance in all things,

and not only so, but that their Father loves to have His children come to Him, and that He is willing and ready to hear and answer their requests. With such professions how important that Christians be very, very careful as to how they pray and what they pray for. It is not enough to say we have asked God's guidance and blessing, therefore what we propose must be right. This does not follow, and just here it is we so often make most fatal mistakes. Let us stop and think.

What it is Wise to Forget.

And now let me give you a list of some things which will make you happier if you forget them:—

Your neighbour's faults.

All the slander you have ever heard.

The numerous times you have told a servant how to do things, and the numerous times she has forgotten. Try again, and perhaps she will remember.

Forget the faults of some of your friends, and remember the temptations.

Forget the fault-finding and give a little thought to the cause which provoked it.

Forget the peculiarities of your friend, and only remember the good points that make you fond of her.

Forget any personal quarrels, or histories which you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible, all the disagreeables of life—they will come, but they only grow larger when you remember them, and the constant thoughts of acts of meanness, or, worse still, malice, will only tend to make you more familiar with them and to almost grow tolerant to them.

Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it, for sweet memory's sake, only those things that are lovely and lovable.

These are the best rules for a peaceful mind and contented life.

The Missionary Fan.

The *Gospel in all Lands* tells how a missionary, too ill and feeble to take part in the service of the mission church, sat upon his veranda and wrote with an iron pen upon a palm-leaf fan the story of the Gospel. He gave it to a stranger who had stopped to listen to the singing of hymns in the adjoining chapel. He asked the stranger to come and see him some time when he might be able to talk. The stranger never returned, and the missionary died. It transpired, many months afterwards, that the fan had been carried into a remote region to which the Gospel had never been taken. The story upon the fan had been read and re-read in the hearing of the people. They had been led by it to abandon their idol worship, had given up opium using and other evil habits, and had sent for a missionary teacher. How God does use the little things we try to do for them!

A Converted Atheist's Testimony.

Mhegard, professor of philosophy in the university of Copenhagen, has until recently been the apostle of atheism in his country. He has, says the *Semur Vaudois*, just published a second edition of one of his works, and this is what he says in the introduction:

"The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cables of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

Happy are they who learn to build upon a sure foundation before the final storm descends, when the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places of infidelity and unbelief.

Moths in Woollens and Furs.

Most persons think it necessary to hang their clothes in the open air before packing away for the summer. Experience has taught us that this method is not only useless, but injurious. The clothes certainly do not need airing, having been in use all winter, most of them out of doors, and a moments reflection will convince any one that clothing thus exposed is more likely to be seized upon by the tiny moth millers which fly about in such numbers during early spring. Winter clothing should be thoroughly brushed immediately before being packed away, as it is liable to receive the germs of destruction if allowed to lie about for even a few minutes; and if the tiny eggs of the moth are once deposited, we put them comfortably away in the trunks with the clothes, and irreparable mischief is set on foot. Gum camphor is the best thing to be put up with the clothing, and about a pound of it should be used in each trunk, but the most essential part of the whole proceeding is the brushing. All woollen garments that are worn during the summer, shawls, jackets, gowns, etc., should be taken out of the closet and brushed regularly if not kept in constant use.

Hot Water to Relieve Thirst.

It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the free use of drinks below sixty degrees; in fact, a higher temperature is to be preferred; and those who are much troubled with thirst will do well to try the advantages to be derived from hot drinks, instead of cold fluids to which they have been accustomed. Hot drinks also have the advantage of aiding digestion, instead of causing debility of the stomach and bowels.

Only Three Steps.

A learned divine one day accosted a simple-hearted Christian busy in his daily toil:

"Well, William, it is a long and hard way to Heaven, isn't it?"

"O no, sir," was the ready answer; "it is only three steps."

"Three steps! Why, how is that, William?"

"Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third step into Heaven."

The astonished minister, years afterwards, acknowledged his indebtedness to the poor rustic for one of the most instructive and comprehensive lessons in experimental theology.

The Story of a New York House.

There is in New York, upon one of the most fashionable thoroughfares, a magnificent house—yea, it is a veritable palace—which can never be looked at by the sentimental woman without a tear coming to her eye, because of the story attached to it.

It was designed and built by one of the richest men in New York—the head of an old Dutch family—for the woman he loved. Throughout the whole house, which might have been called "The House Beautiful," were the colors, furnishings, ornaments and dainty touches that were the young bride's taste. The ball-room, in which she expected to trip so many merry measures, was walled and ceiled in many-colored marbles; but the lover, himself, directed the building of the porte cochere under which her carriage was to roll, so that stepping out she would not be touched by a drop of rain or a flake of snow. Everything was ready; the horses were pawing in the stable waiting for the day to come when they would carry their new mistress out; the coachman and the footman had their big, white rosettes at hand to wear on the wedding day; the house was full of fragrance, for beautiful flowers were massed to please the coming mistress, and everything seemed to be in harmony with all this thoughtful, loving care; for the sun shone bright, and it was some-

body's wedding day. Yes; but it wasn't an earthly wedding, for when, with quick footsteps, her mother went to wake the expectant bride, she found her dead. The last kiss she had given, had been to her lover the night before. The last kiss he ever gave any human being, he gave to her as she rested in her coffin. But he lives on in the beautiful house and does with his great fortune, a deal of good, all in the name of the woman he loved. The shutters are never opened in the wonderful house, the carriage has never been used, no feet have danced in the ball-room; but it and the solitary man are there as evidences of the fact that a love can so completely fill the heart that all life is nothing without it.

All things for Good.

It is part of the wise providence of God that even the selfish individual men and women is often made an instrument for the conferring of unmeasured good upon the race. It may have been nothing but greed of gain or lust of conquest that impelled many a mediæval ship to the discovery of unknown shores; but how great is the good which these discoveries have brought to the whole of humanity! Granted that it is only the haste to be rich that impels a syndicate to build a railway across an agricultural country, yet, however selfish the aim of the projectors, the railway will prove a blessing alike to the rich and poor, alike to city and country. We cannot understand how all evil can be overruled for the good of those who are on the Lord's side; but we can believe it, knowing that God has said that all things work together for good to those that love him.

Love Produces Repentance.

If you were going out into the open air on a frosty day, and were taking a lump of ice, you might pound it with a pestle, but it would still continue ice. You might break it into ten thousand atoms, but so long as you continue in that wintry atmosphere every fragment, however small will still be frozen. But come within. Bring in the ice beside the bright fire, and soon in that genial glow "the waters fall." A man may try to make himself contrite: he may search out his sins and set them before him, and dwell on their enormity, and still feel no true repentance. Though pounded with penances in the mortar of fasts and macerations, his heart continues hard and icy still. And as long as you keep in that legal atmosphere it cannot thaw. There may be elaborate confession, a got-up sort of penitence, a voluntary humility, but there is no godly sorrow. But come to Jesus with His words of grace and truth. From the cold winter night of the ascetic, come into the summer of the Great Evangelist. Let that flinty frozen spirit bask a little in the beams of the Sun of Righteousness, and then, finding that you have been forgiven much, you will love much.

Learn to Forgive.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbour. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbour's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbour. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and consolation will come into your own soul like a flood. "Father forgive them." Sweet prayer and a blessed example.

--Prayer and praise are like the double motion of the lungs; the air that is drawn by prayer is breathed forth again by thanksgiving.

Children's Department.

A Short Sermon.

Children, who read my lay, This much I have to say: Each day, and every day, Do what is right,— Right things in great and small; Then, though the sky should fall, Sun, moon and stars and all, You shall have light.

This further would I say: Be you tempted as you may, Each day and every day, Speak what is true,— True things in great and small, Then, though the sky should fall, Sun, moon and stars and all, Heaven will show through.

Figs, as you see and know, Do not out of thistles grow; And though the blossoms blow While on the tree, Grapes never, never yet On the limbs of thorns were set; So, if you a good would get, Good you must be.

Life's journey, through and through, Speaking what is just and true, Doing what is right to do Unto one and all, When you work, and when you play, Each day and every day: Then peace shall gild your way, Though the sky should fall.

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Duty First, Pleasure Afterwards.

"A disagreeable old saw," did you say? Perhaps it does seem so when the pleasure is very inviting and the duty very irksome by contrast; and yet I doubt if any one ever made a success of life who turned the "old saw," and tried to make "pleasure first" the rule.

It is said that a rich man who was poor when a boy, was asked how he became rich. He replied: "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had, but one hour's work in a day, I must do that first; after that I was allowed to play. Then I could play, with more pleasure than if I had an unfinished task. I formed the habit of doing everything in time. It soon became easy to do so."



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it wasn't an earthly tick footsteps, her pectant bride, she she had given, had ore. The last kiss he gave to her as it he lives on in the his great fortune, ne of the woman he ever opened in the as never been used, room; but it and the vidences of the fact ll the heart that all

Food. lence of God that men and women is he conferring of un- It may have been ist of conquest that p to the discovery great is the good ough to the whole is only the haste ate to build a rail- ntry, yet, however rs, the railway will ch and poor, alike not understand how re good of those who e we can believe it, at all things work love him.

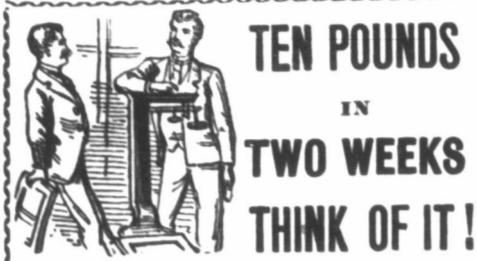
entance. the open air on a a lump of ice, you but it would still ak it into ten thou- ou continue in that ent, however small within. Bring in and soon in that A man may try may search out his and dwell on their 'epentance Though mortar of fasts and es hard and icy still. at legal atmosphere e elaborate confes- , a voluntary humil- row. But come to e and truth. From scetic, come into the ist. Let that flinty e beams of the Sun nding that you have love much.

give. carry an unforgiving ar life. It will hurt It will destroy the u, yet its chief feed- ur own heart. You r is his dwelling, one away. You pass by onsumed brand from thrust it under your t it. Who gets the arments on fire, and you can harm your ;an unforgiving spirit wn soul like an adder me who are calling re miserable because Forgive your an- knees and pray for ome into your own give them." Sweet

e the double motion drawn by prayer is gving.

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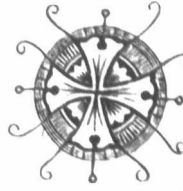
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