

# Canadian Churchman

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

Vol. 16.]

TORONTO, CANADA, THURSDAY, MAY 22, 1890.

[No. 21.

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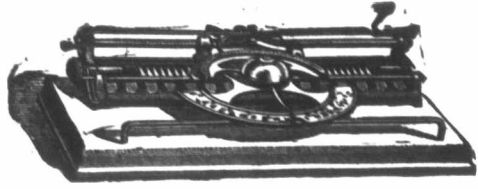
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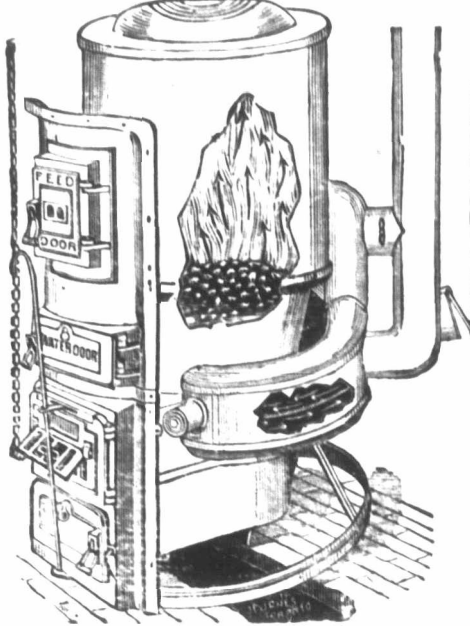
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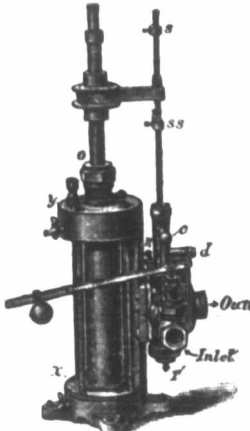


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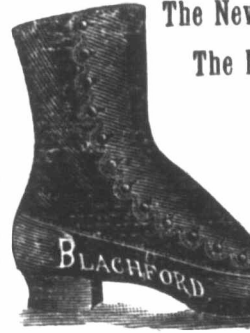
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## Lessons for Sundays and Holy Days.

May 25th.—WHITSUNDAY.  
Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.  
Evening.—Isaiah 11; or Ezek. 36, 25. Acts 18, 24 to 19, 21.

MR. CHARLTON'S SUNDAY BILL.—Our attention has been drawn to a Bill introduced into the Dominion House of Commons, by Mr. Charlton, "to secure the better observance of the Lord's Day, commonly called Sunday," which was read for the second time on the sixth of March, ult. There is no prospect of its passing into law during the present session of Parliament; but it may be well that its provisions should be understood by the country before it receives the final sanction of the legislature. The general purpose of the Bill is to make all unnecessary work on the Lord's Day a misdemeanour; and we confess that, however much we may approve of the general design of the Bill or even of its details, we have grave doubts as to the expediency of turning into laws of the State a number of counsels which might well be used as rules for private conduct. The mania for legislation is getting so violent that, unless some restraint is put upon it, we shall have Acts of Parliament regulating our food and raiment, and perhaps the hours of labour and rest. By and by it may be necessary to discuss the particular provisions of this Bill. For the present we will only enumerate the number of "misdemeanours" which are created or confirmed by the proposed Act. The first is, all unnecessary work done by any one, or by any apprentice or servant under the compulsion of his master. The next is, buying or selling on Sunday. Then come races and games, tipping, brawling, etc., done or allowed on Sunday. Next hunting, shooting, and fishing, in any kind of way, are to be misdemeanours. So is the publication of newspapers on Sunday. How will the provision about work on Sunday affect the publication of newspapers on Monday? It is next proposed that canals shall be closed on Sundays, and post offices. Most Sunday passenger and freight trains are to be stopped; and Sunday excursions of all kinds are to be prohibited. The cost of a misdemeanour of the more personal kind is to be a sum of money between one and fifty dollars. Railway and steamboat companies break-

ing the law are to be liable to a fine not exceeding four hundred dollars. We quite approve of some parts of the Bill; but it must be modified before it can be a piece of profitable legislation.

DR. DÖELLINGER AND THE OLD CATHOLICS.—It is probably known to our readers that a discussion has arisen as to the relation of Dr. Döllinger to the Old Catholics. In order to set the matter at rest Dr. Friedrich, of Munich, has written the following letter to Prebendary Meyrick. Nothing can be more satisfactory than this testimony, as Dr. Döllinger had no more trusted friend than Dr. Friedrich, who acted with him in his revolt against the Vatican decree:—"What you have the goodness to tell me about the letter in the *Guardian* is only an echo of what was said in Germany about the affair. 'Döllinger,' they said, 'was not an Old Catholic; Friedrich overpowered him by force. Döllinger did not desire an Old Catholic but a civil burial—that is, without a religious service.' There is system in the whole matter. First they played the card of representing Döllinger as having been for a long time against the Old Catholics, as having separated himself from them, as having wanted to know nothing about them. Long ago, when an opposition was raised in Bavaria against the Old Catholics, this was said, and it has been even repeated in Parliament by a Minister. The truth is exactly the reverse. Döllinger, as I pointed out in my notice on him in the *Allgemeine Zeitung*, was, and continued till his death, an Old Catholic; and above all things he would have nothing to do with the Church of Rome. His successor in the Provostship said to me and a colleague of mine in his study on the day of his death, 'So long as Döllinger was conscious he thrust back every Roman Catholic priest.' Lord Acton also testified that Döllinger still stood in the position of 1871, adding, we excommunicated clergy must stand together as a Church. Lord Acton also said, 'At his death there will be Friedrich to take care of him.' I could not then do otherwise than I did. I did not, however, do so till I had asked Döllinger's eldest niece, who declared expressly that she would not bring reproach on her uncle's memory by giving admission to a Roman Catholic priest. Though they were unloving towards their uncle during his life, they rallied to him now at his death. Döllinger had certainly become unconscionable when Extreme Unction was administered to him, but it is the common custom to administer Extreme Unction to a sick person in that state. At his sick-bed I did not wish to discuss and determine theological controversies. I did what I thought best and what is the common use in the Roman Catholic Church. If you wish to make any answer in the *Guardian*, so far as I am concerned, you are not only authorised but begged to do so, though in truth the outcry raised by the Roman Catholics does not at all affect me. They will never allow themselves to be convinced, and will always repeat their lies so soon as they are refuted.—Yours sincerely,

"J. FRIEDRICH.

"April 24, 1890."

"THE BYSTANDER" ON "LUX MUNDI."—The remarks of the "Bystander" on most subjects are generally worth more than a passing thought; and there are some acute observations in the current number, on the now famous book, "Lux Mundi."

But there are some remarks in the same article which show that the writer partially misapprehends the present relation of church parties. "The High Church and Ritualistic party," he says, "has of late been gaining a complete supremacy in the Church of England. In the Low Church or Evangelical party scarce a spark of life is left." Now this is exactly how it strikes one at a glance and from without. But it is very far indeed from describing the real state of things in the Anglican Communion in any part of the world. That Low Churchism is dying in all the intellectual centres is perfectly true; but we venture to say that there never has been a time in the history of the Church of England where distinctively evangelical doctrine has been more fully and more generally preached. It may be true that this teaching is not made to rest on precisely the same theological foundations; but no one pretends that the old Evangelicals were much of theologians; and this is a secondary matter. That which was primary in the message of the early Evangelical teachers is prominent in all the best preaching of the English Church, namely, the person and work of Christ as redeemer, the agency of the Holy Spirit in conversion and sanctification, and the absolute necessity of personal religion. The merely negative Low Church side of Evangelicalism is dead or dying, slowly or rapidly as the case may be, and at different paces in the different regions; but the positive aspect of the movement is as prominent as ever. Besides, when one considers the large amount of money annually raised for the Church Missionary Society, it is hardly fair to say that there is not a spark of life in the society which raises so much.

RECORD OF JUBILEE SERVICES.—It must be acknowledged that, considering the work to be done, the Editors of the Jubilee volume have responded to the expectations of the Churchmen of Ontario in the production of the handsome volume, now before us, which contains the reports of the proceedings in Toronto during the Jubilee week. The time which has elapsed is not more than might have been expected, considering the difficulty of getting preachers and readers to send in their manuscripts; and the editing of the volume is all that could be desired. In a collection like the present there are great diversities of merit and of interest; but it will hardly be denied that a very high level of excellence is attained. Some of the sermons are admirable. Dr. Hodgins and his fellow-laborers have given us excellent historical sketches of the formation of the various dioceses. We shall return to the volume again.

## SHORTENED SERVICES.

Several communications on the subject of shortened services have drawn attention to points not unworthy of consideration. When we remember the origin of our public prayers and the circumstances of their compilation, we shall wonder rather that the result was so admirable, than that, after two or three hundred years, some modifications in our formularies should be thought necessary.

For example, it would not be easy to justify the massing together of Mattins, Litany, and Holy Communion which was common, and all but universal, about thirty years ago. This state of things

was possible and tolerable when most people went to church only once in the week; but as spiritual life became more vigorous, and especially when the corporate life of the Church came to be more of a living reality, this occasional, infrequent attendance at divine worship could no longer satisfy the religious aspirations of Christian people. Not only so; but it became obvious that different kinds of services were adopted for different classes of people, so that, for this reason, a separation of the services became necessary.

When daily services grew common, not merely in Cathedral Churches, where they had always been kept up, and where a large staff of choristers existed for that very purpose, but very widely in the ordinary parish churches, it was then quite natural that an attempt should be made to shorten the daily offices by omitting some of the repetitions and some of the parts which seemed of secondary importance. The Convocation of Canterbury, with the co-operation of the Convocation of York, drew up a scheme by which the separation of the three services formerly united on Sunday forenoons was allowed, and the daily services shortened by the permitted omission of the Exhortation, the State Prayers, the Prayer for all sorts and conditions of men, and the General Thanksgiving. It was also allowed to omit one of the Lessons and one of the Canticles.

As a matter of fact this abridgement of Matins and Evensong has actually been in use in most English Churches, not cathedrals, which have kept up the Daily Service. We believe we are right in saying that in very few Churches has advantage been taken of the permission to leave out one of the lessons; and that, where it has been done, it has seldom been liked, and has generally been abandoned. It should be added that the abridgement of the services is, in England, permitted only on Week Days, and the doing of this on Sundays would be a distinct breach of the Law.

We confess, however, that the plan occasionally adopted among ourselves of omitting portions of Matins and Evensong on Sundays has a great deal to recommend it. Admirable, for example, as is the Exhortation at the beginning of the Service, it is surely justifiable to shorten it, or almost to omit it, if it seems desirable, on any reasonable grounds, to limit the length of the service. Then, again, the omission of the prayers after the third collect would seem reasonable, when the Communion Service is to follow. The Queen and the Clergy are prayed for in the *Preces* which follow the Creed and the Lord's Prayer, and again in the Communion Service. We think, however, that the English method of closing Matins and Evensong with the Prayer of S. Chrysostom and the Grace has great advantages which will be obvious to any one who considers the subject.

To one point attention has been drawn on various occasions, we mean the omission of the Prayer for the Governor General and the Lieutenant Governor of the Province. The Bishop of Toronto found fault with this omission in one of his charges to his synod, and, some time ago, a correspondent in these columns made a similar complaint. We have great sympathy with the feeling thus expressed; and if some person in authority would provide us with even a tolerable collect for the purpose, we would urge upon the clergy the duty of regularly using it. But the present collect is so hopelessly bad, so obscure and so unrhythmical, that it goes against our conscience to condemn its omission. It is truly marvellous that men accustomed to use the beautiful collects of the Prayer Book should have drawn up and printed and circu-

lated anything so different from the examples before them and so prodigiously inferior to them.

One modern usage, which seems to be spreading, we cannot at all understand. We refer to the practice of omitting the two collects for the Queen and the Royal Family, and saying the one for the Bishops and Clergy. We think that such a usage must strike unpleasantly on the ears of those who have read St. Paul's requirement that Intercessions should be effected for all men, but first for kings and those who are in authority. If it is said that the Queen has already been prayed for in the Versicles which precede the collect for the day, the answer is, that the clergy are also prayed for in the same place. We are saying these things in no spirit of fault finding, but simply desiring that there should be something like consistency in the use of our splendid services. It is possible that there may be some explanation of this usage with which we are unacquainted. We can only say that we have met with none that we consider sufficient. We should be glad to hear of any that have some probability. And, if none such can be found, we should earnestly exhort the disuse of the practice referred to. If the collect for the Bishops and Clergy must be said, then let those for the Queen and the Royal Family go with it. If these are to be omitted, the other should be omitted also.

One good and sufficient reason for abridging the Services is the necessity of keeping the whole of the worship and the teaching within a certain limit of time. It is all very well to say that we must not consider the impatience of undevout or irreligious people. But what, if these people are driven from our Churches by the length of our services? And we want to get them there and do them good. But again, it is said, you are sacrificing the Prayers to the Sermon. This would be a sad mistake, if it were common. Yet there may be occasions when the Sermon is of immense importance, and when it may be a duty to shorten the prayers. As to Week Evening Services, we have no manner of doubt that inattention to the limitations of time on the part of the clergy has often led to the laity ceasing attendance at them, not because they were unwilling to be present, but because the exigencies of family life rendered it impossible.

#### RUSSIA.

It may seem astonishing that such different and irreconcilable views of Russia should so long have prevailed among the best informed men; and this not merely in regard to her political aims, but also with respect to her internal condition. This is accounted for partly by the vast extent of the country, by the varieties of nationalities comprehended within its limits, and by the corresponding varieties of customs, languages, and traditions.

At last, however, we seem on the way to know what Russia intends in relation to her neighbours and what she is doing with her own people. Since the time of the Russo-Turkish war, when the truth on both sides of that question was hidden by the influence of party politics, we have had testimonies from too many incontrovertible witnesses to leave us in doubt as to Russian designs in Central Asia; for example, Captain Burnaby and Mr. Marvin, witnesses entirely beyond question, have shown us quite clearly that the progress of Russia in Central Asia has been accomplished by fraud and violence; and that the Russian Government, whilst engaged in the conquest of the Asiatic tribes, has indulged in wholesale lying to the other Governments of Europe, declaring

with unblushing effrontery that they had not the slightest intention of doing the very thing which they were at that moment accomplishing. On these points there now remains no more doubt than there is about the date of the battle of Waterloo; and, if Mr. Gladstone or any one else professes ignorance on the subject, it is simply a case of the blind who *won't* see.

We are now also getting to know the truth about the internal political condition of Russia. On this point also there was more doubt than might seem intelligible, considering the books written and the ample means of information possessed by the writers. Still there were difficulties. When a writer like Stepniak professed to reveal the outrages of the Police system and the horrors of Siberia, many persons were quite naturally incredulous, and they found a justification of their incredulity in the testimony of the Rev. Dr. Landels, an English clergyman, who seemed to have every opportunity afforded him for obtaining complete and trustworthy information on the state of Russian prisons and political exiles. The only result at which a reader of Dr. Landels' book could arrive, was that the condition of the prisoners in Siberia was a very happy one.

At last the simple truth has come out; and it has been embodied in a series of papers in the *Century Magazine* by Mr. George Kennan. These papers will, before long, be collected and published in a volume. Mr. Kennan went to Russia in every way prejudiced in favour of its government, expecting to find that most of the stories told to its discredit were false, and that Russia was governing its immense population as well as, under the circumstances, could be expected. About this matter there can be no doubt, and it should be remembered. The Russian Government received Mr. Kennan as a friend, and gave him every opportunity for seeing the country in all its aspects.

What did Mr. Kennan find? He found almost everything worse than it had ever been described. He found that men, women, and even children, were liable at any moment to arrest, not merely for belonging to secret societies, not merely for advocating constitutional changes in the Government, but even for circulating perfectly harmless books on political economy, or because they were *suspected of disaffection*. Worse still, men and women were arrested because they were supposed to be in the confidence of the suspected, and might be tricked into betraying their secrets.

But there is worse to come. When arrested, these suspects are seldom brought to trial, but are simply sent off to Siberia where they are required to live within certain local limits strictly prescribed; and, if they go beyond these limits, they are liable to be tried for the offence and sent to prison. But even here the cruelty does not end. Not only are these unfortunate exiles required to support themselves by their labour, but most kinds of work are forbidden to them, lest they should take advantage of their position to promote disaffection against the government. Thus teaching is prohibited, and even the practice of medicine; in fact, almost every kind of work except manual labour; and many of these exiles are highly educated and tenderly nurtured men, women, and young girls.

Mr. Kennan's visit to Toronto has turned the public attention to these horrors, and his articles in the *Century* have been read with fresh and deepening interest. The civilized world is interested in these details; and Russia will have to answer to the universal conscience of mankind. No attempt has been made, as yet, to deny

the truth of these testimonies. We should add that we have here adduced only some of the most superficial evils. For the depths of horror revealed by this brave and philanthropic traveller we must refer our readers to his own pages.

### THE CHRISTIAN MINISTRY.

CHAPTER IV.—Continued.

#### THE PRIESTHOOD OF THE MEMBERS OF CHRIST.

##### CHRISTIAN PRIESTHOOD.

The ground of every privilege which we enjoy is our membership in Christ. In baptism we were all made members of His mystical body, and by faith we lay hold of Him and take up our true position in Him. Thus, then, every living member of our Lord is a partaker of His life, and of His character, and of His work. And so it is that we are present in Christ in heaven; and He is present in His people on earth. They represent Him before men, and He represents them before God. This closeness of union and communion is often set forth by our Lord and His Apostles. He is the vine and we are the branches; He is the head and the Church is the body; or again, the society of the faithful are a living temple of which He is the corner stone; and S. Paul tells us that "God, who is rich in mercy . . . hath raised us up together and made us sit together in heavenly places in Christ Jesus." It is impossible to imagine language or imagery stronger or more distinct than those expressions which we have quoted; or any which could denote more plainly the reality of our oneness with our blessed Lord and our participation in His life, work, and offices.

Whatever character, therefore, belongs to Him, who is our head, is shared by all who are His members. If He is a prophet, then His people participate in His prophetic character. If He be a priest, they share in His priesthood. If He be a king, then their position is a royal one.

They have received the anointing of God for this threefold office; and they are bound to discharge the duties connected with it. The official name by which our blessed Lord is known is a name derived from His being the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power;" and therefore He is the Christ, the anointed one. But we are also, in a lower sense, Christ's the anointed of God, having in like manner received the holy spirit, although not in like measure.

To this effect S. Paul testifies, (2 Cor. i. 21.) "He which stablisheth us with you in Christ, and hath anointed us, is God." And S. John says, (i. i. 20.) "Ye have an unction (anointing) from the Holy One, and ye know all things;" and again, (i. i. 27.) "But the anointing which ye have received of Him abideth in you, and ye need not that any should teach you; but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

It is therefore the office of the whole Church to be the teacher of the nations; it is equally its office to be the priest of humanity, to offer on behalf of mankind, and to bless mankind in the name of God; and it is no less its office to be the royal family of the human race, and to rule the nations in the fear and love of God, the supreme ruler of all.

On the truth of these statements it is not necessary that we should further dwell, except as it will come out incidentally in the course of subsequent remarks; but it is desirable that we should consider somewhat carefully what these lofty privileges must be held to involve.

##### THE POSITION OF THE CHURCH.

The Church of Christ, then, we assert, has a prophetic office, and the same is true of every individual member of the Church. It is the business of the prophet to bear witness for God, and to teach mankind in His name. Such, then, is the duty of the whole Church and of every Christian man and woman.

##### THE PROPHETIC OFFICE.

Even the Israelites were told that they were God's witnesses to the nations; and how much more does that character attach to those who have not merely the shadow, but the substance of those good things which were promised and represented to them. Our blessed Lord even calls them by the very name which He applies to Himself—the light of the world. "I am the light of the world," he says, concerning Himself, (S. John viii. 24); and He says to His disciples—not to His apostles only, nor to the ministers of the Church only, although doubtless to them eminently—but to all His people: "Ye are the light of the world." The language just quoted from S. John will show how perfectly in harmony with this assertion was the teaching of the Apostles, whence came that heavenly oil which fed the lamp of truth and the light of life in every member of Christ.

Being what they were, our Lord told them that they must give light to the world around them; that it was their duty to shine into the darkness of nature and sin by which they were surrounded, and that it was a simple result of their character and position that they should do so. "Ye are the light of the world, 'He says; a city that is set upon a hill cannot be hid." If there is light in the Church, it must show itself in the darkness, and by its dispelling the darkness.

But further, it is the duty of the Church to diffuse the light: "Let your light so shine before the world, that men may see your good works and glorify your Father which is in heaven." Here is the true office of the prophet. He is to diffuse a light and bear witness to a truth which is not his own. He has to reflect a brightness which reveals its own heavenly origin as it falls upon the darkened surface of unregenerate human life.

This prophetic office the Church always has fulfilled in some measure, and does now also fulfil. Some parts of the work are done by her ministers, but the greater part is done by all. She has, by her missions, ancient and modern, gone boldly forth into the dark places of the earth holding aloft the torch of truth, revealing to men their sin, their misery, their helplessness, and leading them to cry for deliverance and salvation. She has carried the glad tidings of salvation into all lands, and made them that sat in the region of the shadow of death to know Him who is a light to lighten the Gentiles, the glory of Israel, the light of the world. She has done this from year to year—from age to age—by apostles, by bishops, by monks and friars, by the ministers of all churches, by laymen as well as by clergymen, and the signs of a true prophetic testimony, delivered and received, have been present and witnessed in all lands.

But her prophetic office has not been discharged only in her formal teaching, but by the lives of her children, by the worship of her congregations, and by the benevolent activity of those who had learnt to imitate their master in doing good. Men may teach and do teach, without ever thinking of teaching. Perhaps that teaching is the most powerful which is the most unconscious. It is given to many of the servants of Christ to know, in the course of their pilgrimage, of many seeds of truth dropped by the way side which have grown up to stately trees and have borne much fruit to the honour of our Lord.

Think what a lesson to the world has been the daily worship of the Church. "Day by day we magnify thee,"—in such words has her praise arisen from generation to generation; and men have looked, and wondered, and suffered, and believed, and adored. Think what a lesson is only one life of humility, love, and self-denial, which bears within itself, and on its face as well, the proof that it was learnt at the cross of Christ. To see men and women caring little for their own glory, or comfort, or pleasure, or ease; but much for the honour of the Lord who bought them and for the precious souls whom He redeemed with His precious blood—this is a testimony which has even opened the eyes of the blind.

(To be Continued).

##### REVIEWS.

###### MODERN ROMANISM.

This is a work of 135 pages, which was greatly needed at the present time, and one which will be productive of great and permanent benefit. The ability and skill displayed in the treatment of this, by no means novel subject, is great. The argument is in a sense not complete, since the testimony of the sub-Apostolic and primitive Church must be produced as interpreting and applying Holy Scripture, in order to dismiss, absolutely and for ever, the claim that the polity of modern Romanism has any ground to rest upon, either in God's word or the earliest ages of Christianity. The present step, however, is taken firmly, and the reader after making it with the author, will wait for him to carry on the discussion through the first seven centuries of our era, as promised by the learned writer and Bishop.

The discussion is carried on with the utmost regard for the feelings of the members of the Roman sect in particular. The book is divided into seventeen chapters. The best criticism we can indulge in, is within the limited space allowed us, to give the titles of the chapters.

Chapter 1: The Polity of Rome. The Pope is a monarch whom God lifts up above his fellows and puts in the place of His Son. He is at once the Vicar of Christ and the mouth of the Church; so that when he acts, Christ acts, and when he speaks the Church speaks. His empire is the entire earth, the whole world. His jurisdiction reaches from pole to pole, and from the rising to the setting sun. Do what he may, he is beyond man's judgment, and when he speaks authoritatively or officially, God the Holy Ghost prevents him from going wrong; he is infallible. Chapter 2: The Church of the Gospel. Chapter 3: The Mission to all the Apostles Alike. Chapter 4: Papal Infallibility. Chapter 5: Was St. Peter the Supreme Head? Chapter 6: Rome Versus the Bible. Chapter 7: "Upon This Rock," St. Matt. xvi. 17. Chapter 8: The power of the Keys. Chapter 9: Feed My Sheep. Chapter 10: The Equality of the Apostles. Chapter 11: Development or Revolution. Chapter 12: Papal Supremacy. Chapter 13: St. Peter and Leo XIII. Chapter 14: The Head of the Church. Chapter 15: No Modern Romanism in the Acts or Epistles. Chapter 16: The Epistle to the Romans and the Epistles of St. Peter. Chapter 17: St. John no Modern Romanist.

We would recommend the reading of this book as the last of a course of study which we can recommend from personal experience. Read and digest the following as a work of duty to yourself and the Church of England to which I trust you belong; viz., (1) The Church Teacher's Manual, and (2) Church Doctrine Bible Truth, by Sadler; (3) Theophilus Anglicanus, by Wordsworth; (4) Little's Reasons for being a Churchman; (5) The Double Witness of the Church, by Kip; (6) Little's Plain Reasons Against Joining the Church of Rome; (7) Catholic versus Roman, and (8) Seymour's What is Modern Romanism?

###### LIFE OF ALEXANDER VINET.†

This is a very noble book, not so much because of its composition, which is extremely good, but because it is a testimony and a monument to a very noble man. Among the torrents of literature which rush upon us there is some danger of the great Vinet being forgotten. For he is great, and although the finer and more thoughtful minds will always have recourse to his thoughts, perhaps those who have even greater need of their influence may never hear of their existence.

Some years ago the discourses of Vinet were rather widely known and read. Anyone who professed even the slightest acquaintance with French Protestantism could hardly be unaware of the spiritual and intellectual influence of the great Swiss Professor, and even the readers of popular English theology seldom were entirely ignorant of

\*What is Modern Romanism? By George Franklin Seymour, D.D., LL.D., and Bishop of Springfield, Illinois, U.S.A.

†The Life and Writings of Alexander Vinet. By Laura M. Lane. Price 7/6. T. & T. Clark, 1890.

those volumes of his discourses which were translated into English.

There is very little story in this volume. Vinet, born in 1797 and dying in 1847, at the comparatively early age of 50, lived a very uneventful life. It was as a teacher and thinker that he had a history, but for one incident, namely his separation from the established Church of the Canton de Vaud and his part in the setting up of a Free Church. It would not be possible to make our readers thoroughly acquainted with the nature of this controversy, or the necessity of the step which Vinet felt bound to take. It may suffice to note here that the State had assumed the entire control of ecclesiastical matters, establishing a system so purely Erastian that it became, to a religious man like Vinet, absolutely intolerable.

Vinet was a Protestant to the core, and he exaggerated the individualism of christian life; but he saw deep into the mind of Christ and into the hearts of men, as few men have seen, and his influence upon the more thoughtful men who came near him was profound and lasting. The remarkable Thomas Erskine of Linlathen, the friend of Coleridge, of Maurice, and of Brown said of Vinet, "He has that basis of thought in him on which thoughts from all quarters can find a footing or a rooting. There are few men like him in the world. Such a combination of mental power and Christian character is the rarest of all things."

M. de Pressencé, the eminent French Pastor, does not hesitate to compare him with one of the greatest of the Frenchmen of every age, the mighty Pascal. "Vinet's *Coup d'Œil*," he says, "has not the power of Pascal; but his horizon is vaster, and his mind is freer." The "Studies" in Pascal by Vinet is one of his most remarkable works, and it is generally admitted that no man was better qualified to do the work which he accomplished. It was the opinion of Sainte-Beuve that his articles afforded "the most exact conclusions at which one can arrive on the subject of this great genius."

The extracts from Vinet's letters given in this volume are of peculiar interest. To the lady who afterwards became his wife, he wrote: "Morally, I am only a rough sketch. Everything is half-finished; my disposition, character, mind, virtues, and vices are only fragments." As the writer of the volume before us remarks, his "letters sometimes reveal the habit of ruthless self-dissection which embittered his life." He was devoted to reading. He says: "I compare my library to a collection of balms which I apply to the wounds of my heart. In very truth, books are a blessing from heaven."

Vinet had no sympathy with the sentimental, unscriptural religiosity which has lately threatened to become dominant among ourselves. When at Basle, he wrote: "The town is full of Pietists, who can be recognised a mile off. If ever I have any power, moral or political, I will spare no pains to disperse this nest of presumptuous sectarians, who find it beneath their dignity to be simply christian, and who only succeed in filling their heads with false mysticism, and in turning men away from the religion of Christ." And again, and still more severely, "We have been lately honoured with the visit of some wandering idiots, known as Methodists, all citizens of Switzerland, which is becoming a nest of sects, thanks to English influence." We fear that this last allusion is too near the truth. Vinet was, at the time of writing, only twenty years of age, and expressed himself in more trenchant terms that he would have approved of in later days; but he had always a good deal of the cut and thrust about him.

It is interesting to note his deep interest in the much calumniated de Wette. "The real Antichrist, he says, "is M. de Wette." Here he was expressing the popular opinion. For himself he remarks: "You must know that during the last six months I have followed the teaching of the celebrated Professor de Wette. It has given me immense pleasure. It seems as if I had never done any exegesis before. We have read in the original the Epistles to the Galatians and the Romans. The Professor's doctrinal teaching is pure, his criticism is judicious, his views vast and profound."

Vinet has been called the Chalmers of Switzer-

land; and his influence was probably as great; but his habits of thought and mode of expression are totally different. This is a most precious volume, which will delight two classes, those who have long known and venerated Vinet, and those who now know him for the first time.

#### THE REVELATION OF ST. JOHN.

By Professor William Clark: Paper prepared for a Clerical Meeting.

##### ITS PURPOSE AND INTERPRETATION.

Touching the authorship of the Apocalypse it may be sufficient to remark that, even among the freer and less orthodox critics, there is by no means unanimity in denying its apostolic authorship. Some, indeed, ascribe the Gospel to S. John, but not the Apocalypse (Duesterdieck). Others give the Apocalypse to S. John, but not the Gospel. (Baur, Zeller, Scholten). And this is perhaps the more common opinion among the disciples of the Tuebingen school. But it seems now to be generally agreed that there is no absolute necessity for assigning these books to different authors. The style of the one is, indeed, very different from that of the other. But this may be accounted for by the difference of subject, and of the period of composition. And, on the other hand, there are some remarkable resemblances even in the style; and the theological point of view is identical.

With respect to the time of composition, it would certainly appear from Irenæus, that the book must be assigned to the reign of Domitian, and Dean Alford considers that we have no other authority to set against this, and that we are bound to decide that the book was written about the year 95 or 96 A.D., (reign of Domitian 81-96).

On the other hand, it is urged that the style of the book suggests a period of production much earlier than that of the fourth Gospel, also that it contains indications that Jerusalem was still standing, and that some of its contents show that the writer had been impressed by the recent death of Nero. (Some, however, think it was written before this—in 68). Those who take this view generally assign the book to a period not long subsequent to the death of Nero, many supposing that it was written during the brief reign of Galla, in 69, others placing it a year later, in the reign of Vespasian. It will, hereafter, be apparent that our judgment of the date will affect our views of some of the methods of interpretation.

With respect to the *aim* and *purpose* of the book, a very few words will suffice. In the first place, its contents are prophetic, and profess to make known the things which are about to come to pass. In the second place, the point towards which the whole revelation is tending, and for which all is preparing, is the second Advent of Christ, with the attendant, preceding and succeeding events of the revelation of Antichrist, the Millinium, and the final judgment.

With respect to the methods of interpretation, it has been usual to speak of three, the *Præterist*, the *Historical*, and the *Futurist*; but there is a fourth which has always had advocates of importance, and which may be said to have the largest measure of support in the present day—the *Spiritual*. The first three would assign the events recorded in the book to particular periods; the last would not entirely ignore the element of time; but would regard the principal scenes in the drama as representing spiritual ideas.

I. *The Præterist View* regards the Apocalypse as referring chiefly to the destruction of Jerusalem and to the conflicts of Pagan Rome with the Church. Some, however, who have held this view, have not excluded later or more general applications of the theory. The Præterist view is held generally by Renan and others, who find the number of the beast (666) in the Hebrew letters representing Nero Caesar. For those who may wish to see this theory fairly stated Mr. Desprez's book on the Apocalypse may be recommended, in its second edition. The third edition is very different, and would suggest the notion that the author had scarcely attained to the blessing promised to him "that readeth," if it is a blessing to believe the Gospel.

II. *The Historical View* for a long time had a very wide influence. All who belong to this school, hold, in common, that the Apocalypse is a kind of prophetic history of the Church; but there is the widest difference in the interpretation of the details of the history.

To this school belonged the Anglican Mede, the great German critic Bengel, and the great English man of science, Sir Isaac Newton. In our own day it has been defended, in a very learned fashion, by Mr. E. B. Elliott, in his *Hours Apocalypticæ*, and popularized in many works by Dr. Cumming.

In spite of the very considerable names by which this theory has been supported, it can hardly be said to have, at the present moment, any adherents of influence. And this can hardly seem surprising when we remember how diverse have been the particular views of its exponents, and the manner in which

their predictions, based upon their expositions, have been falsified.

As an example of the first, it may be noted that, whilst Elliott referred the sixth seal to Constantine, George Stanley Fater believed that it referred to the French Revolution. With regard to the second, several interpreters of this school have ventured to fix the date of the second Advent, with what result we need hardly point out. As examples I may mention (speaking from memory) Bengel who fixed upon the year 1836 as the date, and Dr. Cumming who chose 1866. (This is, at any rate, near the time, and minute accuracy on this point is unnecessary for our purpose.)

III. *The Futurist Theory* has certain resemblances to the historical, but also differs very widely from it. In the first place, both the theories regard the coming of Christ as pre-millennial. In the second place, both assume that there are distinct indications of time, with this difference, that the advocates of the historical view hold the year-day theory, maintaining that they have ground for this in the predictions of Daniel compared with their fulfilment; whilst the futurists contend that the days are literal days.

There are several forms of the futurist theory. It may be said to find its basis in the teaching of Papias, Irenæus, Lactantius, and others of the ante-Nicene Church, who certainly were pre-millenarians. And the adherents of this theory may argue, with perfect right, that it prevailed very generally up to the time of Eusebius, and the advocates of the historical view may also point out that Babylon was considered to represent Rome when Rome was pagan; and that this view was given up when Rome became Christian.

According to the futurist theory, as generally understood, nearly the whole of the Apocalypse must be referred to a period which is still future, whilst, according to the historical theory, the whole history of the Church is predicted in a series of visions. As an illustration of the difference, it may be noted that the supporters of the historical view regarded the Beast or Antichrist as representing the Church of Rome or the Pope, while the futurists consider it as imaging a great earthly potentate who will be revealed before the second Advent. It may be sufficient to refer to an extreme form of this futurist view which is held by those who are called Plymouth Brethren. It does not appear that any one maintained these opinions until quite lately, and it would be a somewhat rash thing for any one not wholly initiated to criticise them. These views may be found, however, set forth in a scholarly manner in Mr. W. Kelly's interesting commentary on the Book of Revelation. As one difference between this view and the ordinary futurist theory, it may be mentioned that, according to the Plymouth view, the rapture of the saints takes place at the beginning of chapter iv. of the Apocalypse, while the ordinary futurist regards it as taking place just before the Millennium.

With regard to what may be called the more moderate school of futurists, it must be admitted that it numbers men of mark within its ranks. For those who wish to study this system, the following works may be recommended: (1) On the historical view of the doctrine, Maitland's "Apostles' School of Prophetic Interpretation." (2) On the futurist exposition as a whole, Auberlen's "Der Prophet Daniel und die Offenbarung Johannes," published in English by Clark, of Edinburgh; and (3) on the exposition of the Book of Revelation in detail, the well known contemporary of the late Dean Alford. Auberlen's work is a composition of the greatest interest, and it is apparent that it has swayed Dr. Alford more than any other work on the subject. It should be added that Auberlen's book contributes largely also to the spiritual exposition of the Apocalypse.

IV. *The Spiritual Theory* may be described in the language of Elvond, in his commentary, written in completion of the work of Olshausen: "The Book of Revelation does not contain presages of contingent, isolated events; but it contains warning and consolatory prophecies concerning the great leading forces which make their appearance between Christ and the enemy. So full are its contents, that every age may learn therefrom, more and more, against what disguises we have to guard ourselves; and also how the afflicted Church at all times receives its measure of courage and consolation."

This theory has been applied to the exposition of the Apocalypse, in three recent commentaries published by Boyd Carpenter, now Bishop of Ripon, in the commentary edited by Bishop Ellicott, and published by Cassell; by the late Archdeacon Lee, of Dublin, in the Speaker's Commentary (1881); and by Professor Milligan, of Aberdeen, in the Commentary edited by Dr. Schaff and published by Clark of Edinburgh, (1883). Dr. Milligan has published more recently a series of very able lectures ("The Baird Lectures," 1885), dealing generally with the same subject.

On this method of interpretation Dr. Milligan remarks (Introduction to Commentary, p. 367) "The book is regarded throughout as taking no note of

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time whatsoever, except in so far as there is a necessary beginning, and at the same time an end, of the action with which it is occupied. All the symbols are treated as symbolical of principles rather than of events: and that, though it is at once admitted that some particular event, whether always discoverable or not, lies at the bottom of each. All the numbers of the book are regarded also as symbolical, even the two horns of the lamblike beast in chapter xiii. 11, expressing not the fact that the animal referred to has two horns (which it has not), but an entirely different meaning. The book thus becomes to us not a history of either early, or mediæval, or last events written of before they happened, but a solemn warning to Christians that in every age they have to consider the signs of their own times; and that, if they are true to their profession, they will find themselves in one way or another, in their Master's position, and needing to be animated and comforted by the thought that, as He passed through suffering to glory, so shall they."

To this brief account of the different theories of interpretation of this great book, it may simply be added, that those who may look in the Apocalypse for intimations of time, need not, therefore, miss the spiritual meaning of its contents; and that those who are keeping their hearts open to the spiritual teachings of the book will do well to note the illustration of them in the past and in the present.

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### ONTARIO.

The Lord Bishop of the diocese will (D.V.) hold a general ordination in Christ Church, Belleville, on Sunday, June 15. Candidates for deacons' orders are requested to meet the examining chaplain in the School-house of St. Thomas' church, Belleville, on Tuesday evening, June 10th, at 8 p.m., bringing the required papers. Candidates for priests' orders are requested to present themselves on Wednesday, June 11th, in the same place, at 10 a.m. Their sermons and theses should be sent before June 1st, to Ven. T. Bedford-Jones, LL.D., the rector of Brockville.

### TORONTO.

*St. Alban's Cathedral.*—The treasurer begs to acknowledge the following subscriptions since the last published list. He also begs to remind the members of the Church of England in the Diocese of Toronto that the Bishop expects every member of the Church to contribute something to the Cathedral: Apsley Mission, per Rev. Canon Harding, C. R. D. Booth, J.P., \$5; Rev. F. E. Farncomb, \$25; Rev. P. Harding, \$5; Judge Weller, Peterboro, \$2; A Lady from England, \$5; "E. H.," per S. G. Wood, 75c.; Miss Johnston, \$12.50; St. Alban's Cathedral (Crypt collection), \$20; Tom Watts, entertainment St. Alban's, \$3.45; Mrs. Sarah White, \$20; Per Secretary Treasurer of Synod: Barrie, \$5; Bowmanville, \$25; Brighton, (\$3.06, less commission on check 25c.) \$2.81; St. Mark's, Carlton, \$4.40; St. Mary's, Dovercourt, \$1.65; Hastings, \$1.50; Alnwick, \$1.50; Mono Mills, \$6; Newmarket, \$2.45; Diocese of Niagara, \$55.59; St. Mark's, Parkdale, \$3.40; St. James', Penetanguishene, 25c.; Smithville, (Diocese of Niagara), \$1; St. Anne's, Toronto, \$21; St. Barnabas, Toronto, \$10; St. Matthias, Toronto, 25c.; St. Philips, Toronto, \$4.50; St. Simon's, Toronto, \$13.07; Church of the Redeemer, Toronto, \$2.40. Total, \$161.77.

*St. Alban's Cathedral.*—The closing service of the Toronto church Sunday School Association, was held in the Cathedral on the evening of Assencion Day. And consisted of a choral service, conducted by the Rev. J. G. Lewis, assisted by the choir of the Cathedral. The Rev. Canon Sweeney read the lessons, and the Lord Bishop of Toronto preached a very able and practical sermon, founded on the words "Lovest thou Me? Feed My lambs." The sermon was most helpful, and set forth the responsibilities and objects of Teachers. It is a subject of great regret, that so small a number of the nine hundred Teachers which compose the Association, were present.

### NIAGARA.

*GUELPH.*—*St. James' Parish.*—The first meeting of the vestry of St. James' church was held in the south ward school-house, on Waterloo Avenue, on Monday evening, convened according to notice. Mr. T. W. Saunders, who was in the chair, opened the meeting with prayer, and explained to the large

audience present that, as the sittings in St. James were free, all adults who signed their name to a declaration that they were members of the Church of England, became members of and formed a vestry with the same powers as pew holders in other churches, and invited those who were present and wished to join to come forward, whereupon about forty people signed the necessary declaration, and thus duly constituted, business was commenced by Mr. G. A. Richardson being asked to act as clerk to the vestry meeting.

Messrs. T. W. Saunders, and E. Harvey, were appointed churchwardens for the ensuing year.

Moved by F. J. Chadwick, seconded by W. M. Stanley, that this meeting approve of the selection and appointment of the Rev. Rural Dean Belt as rector of this parish, and that the stipend named, viz., eight hundred dollars, be confirmed. The resolution was carried with hearty applause.

Mr. Saunders explained that although the committee appointed to collect subscriptions had not yet met to make any canvass, over eight hundred dollars was now entered on the subscription list, voluntarily offered by 78 individuals. Mr. Chadwick stated that he never had the slightest doubt about raising the required stipend, and he had equal faith that when the members of the church, both St. James' and St. George, were invited to contribute towards the building fund, the same hearty and liberal response would be given.

The following were appointed sidesmen: Messrs. Forster, Wm. C. Walker, R. Mackenzie, W. Slater, A. McCrear, J. Ogg, G. Richardson, and A. E. Lyon.

The following were appointed on the building committee: the rector, churchwardens, W. Slater, C. Walker, and F. J. Chadwick.

The chairman then put from the chair a vote of thanks to those persons who had so kindly contributed various articles required for the service of the church which were enumerated, also to the choir for their very efficient services on such short notice, and particularly to Messrs. Bell & Co. for their handsome offer of a beautiful organ for such time as the congregation required it.

Moved by F. J. Chadwick, seconded by W. M. Stanley, that the rector and churchwardens be a committee to receive subscriptions to the building fund.

The following were appointed delegates: F. J. Chadwick be appointed lay delegate for three years, C. Walker for two years, and W. M. Stanley for one year. This most successful meeting was then closed.

*MOUNT FOREST.*—A most delightful ten days mission has been conducted by the Rev. A. W. Macnab, rector of St. Barnabas, St. Catharines. The rev. gentleman is eminently fitted for this special church work, possessed of a fine manly physique—rich full voice backed up by a mind richly stored by study and travel, he can drive home to the hearts and consciences of men with irrestable power and earnestness the message of Christ's redeeming love and the great plan of salvation. Daily programme: Holy Communion at 8 a.m.; women's service at 4.30 p.m.; and mission service at 7.30 p.m. In response to a hearty invitation extended by the Rev. Elwin Radcliffe, rector of St. Paul's; the Free Masons, the Select Knights, the Eorresters, the Odd Fellows, and the Ancient Order of United Workmen, comprising in all over 300, paraded for divine service, Sunday, May 11th, at 4 p.m. The Rev. Alex. Macnab who is chaplain general of the Order of the Iron Cross, preached an excellent sermon, in the course of which he brought forward the triple Christian obligation of temperance, reverence, and purity, and the necessity of holding fast to the faith once delivered to the saints. The mission closed on Tuesday, and it is with great regret that many bid farewell to the missionary. The Rev. A. W. Macnab delivered 26 addresses, nearly all extending over an hour during the ten days mission.

### HURON.

*BURFORD.*—*Trinity Church.*—On Monday, the 5th inst., the branch of the W.A.M.A. of this parish was addressed by Mrs. Boomer, of London, on general missionary work, but particularly on the work of the Auxiliary in educating the children of missionaries. The address deeply impressed all present, and greatly encouraged the workers. As a result the branch has resolved to subscribe for 20 of the "Letter Leaflets," and the offerings at the meeting were devoted to the fund for the education of missionaries' children. The society hopes to give at least \$10 for this purpose, this year. A box is also preparing for Algoma. The branch is growing, and the outlook is bright.

The deceased wife's sister marriage bill has again been carried in the House of Commons,—by 222 against 155.

## British and Foreign.

*The Bishop of Equatorial Africa.*—Missionary sermons were preached recently in both St. Nicholas and St. Giles', Durham. The first public announcement of the appointment of the Rev. A. R. Tucker to the Bishopric of Eastern Equatorial Africa was made on Sunday recently from the pulpit of the former church, of which the Bishop-designate is curate. In conveying the intelligence the Vicar, (the Rev. H. E. Fox,) said: "I cannot trust myself now to speak or think of the loss which his removal will be to us, but great as it is, greater than we can yet realise, let us give him gladly to Him who claims and deserves the best we can give. May He endow our brother with the riches of His grace, and give him all that he needs for their tremendous responsibilities of his new work; and for us may it be a fresh call for renewed energy. I praise God as I count the growing band of Durham missionaries. First, fifty years ago, my own honoured father, then after how long and lamentable an interval, a Shields and a Tristram; then more quickly, Douglas, Eden, and Dobinson, and now the honour has fallen again on dear old St. Nicholas, of sending forth another good soldier of the gospel into the great battle of heathendom. Who will be the next? The time is short. The last decade of the century may be the last decade of the world's history. May He, who has made the preaching of the gospel to all nations a condition of the speedier end, stir all hearts to labour and pray as we have never yet done for that blessed consummation." The *Durham Chronicle* says Mr. Tucker will be followed "not simply with the interest which our Christian workers feel for faithful mission pioneers, but with the affectionate concern of friends seeking a friend's face and form in the battle front, where mighty deeds are done." The *Chronicle* adds: "The offer, Dunelmians will think and feel, in some shape is a recognition of the unquenchable strenuousness with which the Rev. H. E. Fox dauntlessly pushes home to the hearts of his people the pride and joy of his own mission fervour. Thanks to him, Durham city counts for something in the mission struggles of the century."

We are reminded that next year will be the centenary of the death of John Wesley, and it is proposed to hold an exhibition of Methodist antiquities gathered from various parts of the world. The paragraph which announces this suggestion further informs us, very truly, that such a collection would bring to a common focus the memories of three generations, and provide an opportunity for the perpetuation of many facts in Methodist history which are in danger of fading into the uncertainty of mere tradition. The idea is certainly a good one, and if it only serves to bring into prominence the attitude of John Wesley towards the Church for which he entertained an undying affection, the result will be remarkable. But it must be honestly carried out. There are many facts in the story of the Methodist revival which are conveniently forgotten or denied by the successors of the father of Methodism, and those many portions of the journals which bear witness to Wesley's adherence to Catholic doctrine might be printed as leaflets and distributed at this exhibition, in order to counteract the danger of certain inconvenient facts being allowed to fade into "the uncertainty of mere tradition." The progressive Methodists of to-day will scarcely welcome the suggestion. As with others, so with them, the appeal to history, when inconvenient, becomes treason, and expurgated editions become as useful for sectarian purposes and the propagation of error as forged decretals. The centenary, if held, will prove an inconvenient reminder of the divergency which exists between the founder of Methodism and his modern exponents, for while the one always declared his own loyalty to the Church, the others are the pronounced enemies of that spiritual mother which he laboured to rouse into enthusiasm, nor have they hesitated to lay sacrilegious hands upon the teaching he faithfully adhered to, and to disregard what were almost his dying injunctions to lay-preachers. "I earnestly advise you abide in your place, keep your own station. . . . Be Church of England men still," words which may very appropriately be written over the porch of the proposed centenary exhibition.

*BISHOP JAYNE ON DIVORCE.*—The tendency nowadays, said the Bishop of Chester, preaching on Sunday, at Dunham Massey, was to loosen the bonds of matrimony, by divorce and otherwise. What they ought to do was to make the habits and customs of society purer and better. They should seek to influence the Press on this point, for much evil was wrought by the publication of certain cases that could only corrupt. He urged the selection of a pure literature and greater watchfulness against impurity in social life.

Bishop Lightfoot's literary remains are said to be more extensive than had been expected. He has left an unfinished work on the Northumbrian Saints, a much-enlarged edition of "Clement," a series of elaborate notes on the Epistles of St. Paul, some notes on Æschylus, and a sufficient number of manuscript sermons to fill several volumes.

The Bishop of London's Fund appears to be in an improved condition. The income has been £28,000 as against £23,000 in the preceding year. Its administration is universally regarded as judicious, aid being given only where really needed. Lately when showing how inadequate is the amount of this aid, the bishop of the diocese was himself so moved in describing the crushing work thrust on some of the metropolitan clergy, that he burst into tears and was forced to sit down till he could recover composure, though he has the reputation of being the most unemotional.

**NEW BISHOP FOR CENTRAL AFRICA.**—We learn that the Rev. Alfred Robert Tucker, M. A., curate of St. Nicholas, Durham, has been nominated by the Archbishop of Canterbury to the Bishopric of Eastern Equatorial Africa, in succession to Bishop Parker, who died out there two years ago, and who himself had succeeded Bishop Hannington, who was murdered by order of King M'wanga on the confines of Uganda. Mr Tucker was ordained to his present curacy in 1882, and before that was an artist. He belongs to a family of artists, who among them placed sixteen pictures on the walls of the Royal Academy last year. He is about thirty-nine years of age, is married, and has one child. It is supposed that, in the first instance, he shall go out by himself for three years.

Mr. W. E. F. Britten is completing the design to fill the spaces between the arches under the whispering Gallery at St. Paul's cathedral, London. There are eight arches, and consequently eight spandrels to be filled. Of these three have already been completed. Two of them are by G. F. Watts, R.A. They represent the evangelists, St. Mathew and St. John. The third is from the design of the late Alfred Stephens, who, architect, sculptor, and painter alike, excused some twenty years ago designs for four of the spaces, the subjects being the prophets Daniel, Ezekiel, Isaiah, and Jeremiah. All the figures are necessarily of colossal size.

An interesting example of the social work of the Church, says the *East London Church Chronicle*, is to be found in Bethnal-green, in "The Industries" for lads, managed by Miss Bromby and some fellow helpers in St. John's parish. Starting with a night-school for very rough boys, these ladies were led on by the needs of their pupils to try and teach them such trades as might bring in a little money while the lessons were in progress. Accordingly, machines and tools were purchased, and now the night-school has become an art workshop which, in its freedom from the interference of the "middleman," is really co-operative. Besides working a carpenter's bench, lathe, and forge, the lads learn embossed leather work, Venetian ironwork, Swedish and English wood-carving, and brass repousse work. There were ninety of them thus engaged, and their labours are so much *con amore* that the voluntary superintendents find it difficult to close the school even for the brief period needed for their holiday. The workers are not only acquiring a great store of self-respect, but the respect of the outside world also, for one of them now holds a class in a neighbouring parish on an off-night, and two on a fortnight's visit to a country village were engaged in teaching other lads of an evening, and the ladies of the place by day! When recently the vicar of St. John's was preaching at Westminster Abbey, the congregation were more interested than disturbed by the entry, a little while after the service had begun, of a gang of about a dozen of those "larrikins," whose social opportunities in this life seemed to have been not great. They were some of "Industries" lads, who had heard that their vicar was to preach at the Abbey, and who felt that, on such an occasion, he ought to be attended by a Bethnal-green body-guard.

The inhabitants of Rome are in a state of consternation. An official Blue-Book has been issued, which shows that within the past four years the population had decreased by nearly 30,000. There are at present 4,000 unoccupied houses which, considering that they are all very large and fitted out in flats, means that they could accommodate some 40,000 families. But the most serious matter is the extraordinary decrease in the number of foreign visitors. On ordinary occasions at this season there are generally 100,000 strangers in Rome, and during the Papal Jubilee the number of pilgrims was so great that the population was nearly doubled. Easter week the number of foreigners in the Eternal City did not exceed 5,500,

and several of the large hotels have closed through lack of support.

Some lace on a new altar cloth, just presented to the church of Wicken, Northamptonshire, has a singular history. It belonged to the cathedral of Laon, in France, and was buried in 1889 by the chapter to save it from the Republicans. Subsequently the canons were beheaded, and the cathedral almost destroyed. The only person left to tell the tale was Antoine Becret, the sexton, who in 1836 told the story to his daughter, living in service of relatives of the late rector of Wicken. She persuaded him to tell the cathedral authorities, who dug up an immense quantity of lace and valuable vestments. Part of the former is now on the altar cloth of Wicken church.

At a recent Wesleyan missionary meeting some damaging statements were made in regard to the success of the work done in South India, as compared with that achieved by the P. P. G. and the C. M. S. It appeared that the Wesleyans spend annually in educational work £13,582, and have 2,038 members. The C. M. S., in the same region, spends £3,000 more than the Wesleyans, but it reports 67,533 members. The S. P. G. spends £600 less than the Wesleyans, but it reports 46,466 members and 12,617 catechumens. An interesting part of the statement was that which referred to the cost of missionary living in Southern India, the object being to show the usual allowance to missionaries is ample for their requirements. In 1888 in South India—think of it, housekeepers!—beef was twopence per pound, and mutton a penny. A quarter of a sheep was one shilling, chickens were sold at twopence-halfpenny each, loaves at twopence, and eggs at twopence a dozen. Other articles of food were correspondingly cheap. The missionary said that housekeeping for himself and wife cost 15s. per week, living in the following style:—1, early breakfast; 2, breakfast; 3, luncheon; 4, afternoon tea; 5, dinner; each meal being a substantial one. Eleven servants (butler, cook, cook's helper, sweeper, four punkah-men, groom, grass cutter, and gardener) cost in wages £26 per annum, and out of this sum the servants found themselves in food and clothing. As for dress, six suits of American drill at 5s. 3d. each, and four suits of Calicut cloth at 10s. per suit, provided all that was needed. It would seem from these statements that Southern India is a paradise for people of small means.

A Dublin correspondent writes: "The following case has just come to my knowledge. In an important town in the south-west of Ireland there is now no school for the Protestant children. There are three schools under Roman Catholic management—the National Male School, the Christian Brothers' School, and the Convent School for boys and girls of tender age. Protestant parents have no choice, and must either send their children to the above schools or allow them to grow up in ignorance. In one of these schools the teachers made the children kneel and repeat with the Roman Catholic children the prayers taught by them. One who lives in the town, and who gave the above facts, writes as follows to the Committee of one of the Church of Ireland Societies in Dublin: 'I do hope the committee will, on consideration, see their way to help us. Without help from outside no school for the Protestant little ones can be opened.' From the last return made by the National Board of Ireland the sad fact has come to light that there are 14,066 children belonging to the Church of Ireland at present attending schools under Roman Catholic teachers.

## 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.

### Is Party Caucusing Consistent?

SIR,—Is party caucusing in the Synods of the Church consistent with the faith of a Christian? Surely every clergyman, every layman found in our ecclesiastical assemblies ought to ask himself this question, and answer it conscientiously. Moreover, the question should be considered strictly on its merits, and decided altogether apart from the plausible considerations of party interest. As before God, is it right, or is it wrong virtually to turn the councils of Christ's Church into mere political assemblies, controlled by ecclesiastical politicians, and conducted on partizan lines? The writer is convinced that party caucusing is wrong; that in the light of God's judgment it is indefensible; and that every good man should set his face as a flint against it. Why should we not substitute a caucus for prayer? Why should

we not unite in earnest supplication for that love which is "the greatest thing in the world"—that love of the brethren which destroys party virulence, while it allows full liberty for reasonable difference of opinion and practice? Love beareth, believeth, hopeth, endureth all things, and yet never compromises truth. Is it not strangely inconsistent to pray that the Holy Spirit may entirely control our deliberations, and, at the same time, to dishonour Him by cut and dried party schemes? If it be objected that lack of such organization means party defeat, it may be at once replied that such defeat is infinitely preferable to victory won at the expense of righteousness. It is faith which is needed: faith in the great Head of the Church, to Whom is given all power in heaven and on earth. He will not suffer His truth to fail.

G. OSBORNE TROOP.  
St. Martin's rectory, Montreal, May 10th, 1890.

### Brief Reply.

SIR,—A letter, signed by Mrs. Aspinwall Howe, has just been shown me in your journal of the 8th May. You will, I am sure, allow me space for a brief reply. The house in University St. to which your correspondent refers, was bought in 1878, with money collected in 1877, for the avowed purpose of providing a *Home for ladies in reduced circumstances*; and, therefore, any by-law after the purchase, authorizing the admission of ladies, was unnecessary and superfluous. As for the insinuation, wrapped in a compliment, with which Mrs. Howe concludes her letter, I can only say that I know nothing of such mal-appropriation. I emphatically deny that any such thing has been done since I have been connected with the Committee of Management, that is, since April, 1888; and it is right that Mrs. Howe should explain and prove her own words, seeing she only retired from the Committee in February last, after having served on it for over thirty years.

LUCY SIMPSON,  
First Directress Church Home.  
Montreal, 10th May, 1890.

### Educational Fund.—Diocese of Huron Women's Auxiliary.

SIR,—As there is some misunderstanding about this fund, we have been asked to give a statement of how the matter stands. This subject was first brought before us in September, 1889, in a letter from the Bishop of Algoma to our corresponding secretary, in which his Lordship said that he was anxious to secure for Mr. Renison an education for his eldest daughter. This letter was read at one of the monthly meetings held at Bishopstowe (the Bishop and Mrs. Baldwin being absent in Europe). Several of the ladies present took up the idea warmly, and a resolution was passed instructing the secretary to write to the branches on the subject, but afterwards she was allowed to use her own discretion and only wrote to a few of the stronger ones. But more than one person present felt that it was out of order; these meetings were not for Diocesan business, and were only attended by London people. At the next monthly meeting it was again brought up, and the secretary again instructed to write to all the branches, but the Bishop ruled that it was out of order, that the matter ought only to come before a Diocesan meeting, so discussion on it was postponed until the January (1889) meeting of the Branch of Management, this being slimly attended it was again postponed until the March meeting, when a resolution was passed "That the matter be left in abeyance until after the triennial meeting in September." At the triennial meeting in Montreal a resolution was passed "recommending that an Educational Fund be established in each Diocese, the funds thereof to be drawn upon as may be determined at the annual meeting." This resolution in no way bound our Diocesan branch to the education of any particular child or to any special plan of education; leaving as it does all decision to the annual meetings. In the meantime, Mrs. Boomer having collected enough money for the education of Julia Renison for one year, at the October meeting of our Board of Management she suggested that "as work done by a member of our Auxiliary" this sum should pass through our Diocesan books; accordingly, it was paid over to our treasurer, and it is held as trust fund, not one cent of it can be touched by our Diocesan Board. Mrs. Boomer also requested that a committee should be appointed to assist her in making arrangements for the education of Julia Renison; this was done, but it has since been thought by some of our members that in so doing the Board of Management exceeded its powers. Meanwhile, \$30 had been sent in to the "Educational Fund," in distinction to the "Julia Renison Education Fund," which, as stated above, is "trust money." The whole matter came up at the annual meeting, March 6th, 1890. When the resolutions passed at the meetings of the Board of Management during the year were put to the meeting for confirmation, No. 21 caused a warm dis-



discussion (for this resolution see annual report). Owing to its very great length it was extremely difficult to grasp its meaning; therefore, to save time it was decided to stop the discussion, but the report of the Board of Management as a whole (with the exception of No. 19 which was thrown out entirely by a large majority, and then the following resolution was passed:—

"That a committee be formed (consisting of five names added to those appointed at the Board of Management in October) for the consideration of the educational question, to report to the next annual meeting. Meanwhile, the money which has been sent in, to the Education Fund, being the sum of \$30 not appropriated to Julia Renison, remains in the Bank untouched."

In short, the matter in our Diocesan branch of the Auxiliary stands at present thus: Julia Renison is being educated by some members of our Auxiliary, but the Diocese at large has pledged itself to no special plan for the education of the children of missionaries. What plan or plans the committee appointed for the purpose will suggest, and whether the annual meeting will accept their report, the future alone can show.

CONSTANCE WHITEHEAD, Recording Secretary;  
GERALDINE LINGS, Treasurer;  
ELIZA S. MANIGAULT, Corresponding Secretary.

#### The Heathen in Our City.

SIR,—I ask for space in your columns for a few remarks upon a subject which I take to be of much importance, and which largely occupies the minds of many ardent Churchmen in our midst, at the present time. What is that vast missionary association, the Church, doing, as a community, for the masses of heathen situated in this city? If any consider this term an exaggerated one, let such visit some of the dark lanes, court yards, basements, tenements, &c., with which the city abounds, (many of these haunts of vice almost within a stone's throw of some of our churches) and witness the scenes enacted there, where Satan holds his court both by day and night: the day on which our Lord triumphed over Him by His glorious resurrection being, not unfrequently, the high day of the prince of darkness for accomplishing the ruin of souls. Let such, I say, visit these homes, if homes we can call them, lying deep in the shadow of death, and they will, I believe, conclude that the abodes of infamy portrayed as existing in Whitechapel, London, Eng., and in some of the larger cities of the United States, are not very far in advance of those near to us, except in density of population.

Yet, notwithstanding all this, "we be still" almost forgetting that the Church has been sent forth by her Divine Lord to seek out in our cities as well as elsewhere, first, and above all, the outcast and the lost: some of us even contenting ourselves with the idea that there are organizations whose chief object is the reformation of the sinful, to wit, "The Salvation Army," and though almost despising the efforts of this extraordinary agency, in the meantime leave them part of our work to do. Every one who gives this matter due consideration, and has the advancement of men of Christ's at heart; must see what momentous issues are connected with this question. But where is the remedy, in part at least to be found? Let us consider the bright example set by the Mother Church in this department of work: there are, in the city of London, highly cultured men and women who spend their days and part of their nights in an earnest, concentrated effort for the instruction of the ignorant, the conversion of the sinful, and the elevation of the whole being of those sunk in lowest depths. The various and multiform modes adopted for reaching those degraded masses are more than can be enumerated here. Mission halls and rooms, coffee houses, the Church army, deaconesses, &c., and doubtless the Ven. Archdeacon Farrar's loud appeal for the formation of brotherhoods to meet, if possible, the tremendous needs, has long ere this found a ready response.

Toronto is not yet a London, but let the Church put forth her strength to arrest the growing evil before Satan's strongholds become almost impregnable. Trusting in Him Who has said, "Lo! I am with you always," shall she not be "more than conqueror." There are many devoted clergymen labouring to fill their churches, bands of district visitors employed in the same endeavour to bring these wanderers within reach of the Gospel message, and isolated individuals whose sole aim is to "rescue the perishing," and yet I claim the truth of the affirmation made before, that next to nothing is being accomplished by the Church for the veritable heathen in our midst. These cannot be brought to the Church—we all understand that—therefore she must bring to them the Gospel of their salvation. And who is so able a leader and organizer in this great movement as the Lord Bishop of Toronto, who himself worked in this field of labour before leaving his native land, associated with Mr. Eugene Stock whose name is almost a household word amongst

those intimately connected with the Sunday School Institutes. May this subject, which is certainly weighty, meet some consideration at the approach-Synod of this Diocese. "Know ye not that Ramoth-Gilead is ours, and we be still and take it not."

A. C.

#### Prison Reform and the Church Courts.

SIR.—About twelve months ago the Church courts of this Province were invited to co-operate with the Prisoners' Aid Association in Canada in asking the Ontario Government to appoint a Prison Reform Commission to investigate and report upon our penal institutions. This was done with a view to the adoption of the best methods of dealing with the criminal classes. A hearty response was made to the appeal on the part of nearly all the Churches applied to. Favorable resolutions were adopted, petitions were signed, and standing committees were appointed, with a view of securing the appointment of the commission asked for. As a result of this united effort, the Attorney-General has recently intimated that it is the intention of the Ontario Government to appoint a commission on prison reform. This is so far satisfactory; but the Prisoners' Aid Association now desires to go a step further. We are now memorializing the Government to the effect that it is most desirable that the proposed Prison Reform Commission shall spare neither time nor expense in examining into the working of the best penal systems in other countries. Also in the interests of temperance, morality, and religion, we desire the co-operation of all organized associations of the Province in asking the proposed commission to enquire into and report upon the following, viz.: (1) The cause of crime, such as drink, over-crowding, immoral literature, Sabbath-breaking, truants from school, etc. (2) The best means of rescuing destitute children from a criminal career. (3) The best means of providing and conducting industrial schools. (4) The propriety of the Government assuming larger control of the county jails. (5) Industrial employment of prisoners. (6) Indeterminate sentences. (7) The best methods of dealing with tramps and habitual drunkards.

We desire action not only in the higher courts of the Churches but in the lower courts as well. Blank petitions and resolutions can be obtained on application, but we do not wish the Churches to be limited to the use of such forms. We simply desire an endorsement of the action we are taking in our efforts for reform in the prison system of the country. As this Prison Reform Commission is issued largely through the influence of the Press and the Church courts, we trust that its usefulness may not be in the least impaired by any apparent lack of interest now.

A. M. ROSEBRUGH,

Cor. Sec'y Prisoners' Aid Ass'n.

131 Church St., Toronto, May 9th, 1890.

#### The Church of the Ascension, Hamilton.

SIR,—A few words in reply to your remarks on my letter published in your paper of 8th instant, but which did not reach me till to-day. You call upon your readers to note that "I have not specified the matters in which I charge my Rector with breach of contract." In undertaking the defence of my accused brethren, my wish has been to say no more than justice to them required. In the present case it would be simply useless to occupy time and space by going into details, when, as I stated before, the general charge, publicly made and repeated long since, has never to this day been disputed.

You proceed to complain that "I have not told your readers whether I and my friends meant to withhold early morning communion from those who wished it." But what are the facts? You charged us with having requested that it should be abandoned. My reply was that no such request was ever made. That surely ought to have sufficed as between christian gentlemen, unless you were prepared to show that I was mistaken. With a strange oversight, however, of both charity and courtesy, you insinuate that the intention was different from what my words implied. I now, therefore, beg distinctly to state that, objectionable as we deem certain adjuncts to the early celebration in our church, my friends and I never "meant to withhold" the rite from those exceedingly few persons who wish to receive it at that hour. I do not know that I can say more. I have adopted your phraseology in order to avoid the risk, if possible, of having the meanness of "coasion" imputed to me again. I shall be prepared to reply to the inquiry of your correspondent, an Irish Priest, as soon as he has proved from Scripture his assertion respecting the communion, that "it was after midnight when Christ and His apostles celebrated."

PHILADELPHUS.

[Apart from its tone, which is regrettable, this letter is eminently satisfactory. It tells us that the writer did not object to early celebrations. We were distinctly informed that these were objected to. It is

quite clear now (it was not before) that Philadelphus was not one of the objectors. Of course he could not help adding: "Objectionable as we deem," &c. This, unfortunately, is the kind of thing we are already so much accustomed to. Will our correspondent not understand that both "charity and courtesy" require people, when making charges, to be explicit? As he declines to be so in this case or in that which is referred to at the beginning of his letter, we hope we are not wrong in assuming that the "details" are quite unimportant. It is very gratifying to think that we have thus got to the end of this very unnecessary controversy. After all, it seems there is very little to fight about; and at any rate, we will not be the persons to begin it anew.

Ed. C. C.]

#### Permutation of the Clergy.

SIR.—Some time ago a notice of motion was given in the Synod by Mr. Mothersill, limiting all future appointments of ministers to parishes or missions for five years. I understand the motion has been discussed recently at some of the rural deanery meetings. Clerical changes are now occurring all the time. The voluntary system which prevails in this country, no doubt entails some hardships on the clergy. But we must not forget that it was with the voluntary system that Christianity subdued the world and enthroned herself in the person of Constantine over the Empire of the Cæsars. I have met with able Presbyterian ministers, some of them stationed in cities, who told me they never wished to be longer in a parish than from five to eight years, and that they never stayed longer. Here is no doubt a restless spirit abroad. We live in an age which demands excitement, novelty, change. Very many changes occur where there is no fault on the part of the parish or the clergyman, and where there is every wish and effort to retain the clergyman. Many of these changes result from the principle of adaptation. A young man begins his ministry on a mission. Enlarged experience, ripened judgment, developed powers of composition and delivery, gradually fit him for a wider sphere of usefulness. Other cases occur where either with or without the fault of the minister, a state of things has arisen where all interests will be promoted by a removal. Other cases again spring from mere restless and vague desire on the part of the clergyman to better their condition. But there is yet another cause of the instability of pastoral relations. Certain persons find fault with the clergyman because he does not visit them, his calls are not spiritually profitable, then these calls are partial—some are overlooked and others are regarded too much. Some notorious for evil speaking, lying and kindred vices, complain that the minister is not pious enough for them. Another cause of ministers frequently changing is inadequacy of salary, either, it is too little, or not punctually paid, and the constant meddling in the spiritual affairs of the parish. A young clergyman is told by his theological professor, "Now, when you are settled, if you find a crooked stick in your parish in the shape of an unruly member, don't hope to get rid of the trouble by running away; you will find one everywhere."

A clergyman is appointed to a parish, all give their new clergyman a cordial welcome. He is to them "the legate of the skies." The minister enjoys an income sufficient for comfort and respectability—not enough for luxury and display. It is a fixed sum depending on no donation parties, bazaars, or concerts. In the pulpit he declares the whole counsel of God, which springs from the love of Christ—not with the tinsel rhetoric which circle round the head, but do not reach the heart. He is invited to a rectorship of one of the great city churches, but declines both the honor and the responsibility. We could adduce many instances of a fat city parish and a bishopric declined by men who preferred the humbler sphere of duty. Not every minister who is contented with a humble station has occasion to thank God on the ground of his humility, for there is a contentment of sloth, as well as of grace.

The man who enters the ministry as a profession, a trade or calling, has no love for the work. And when the novelty of preaching is past, when he has grown accustomed to the power which a preacher has, in virtue of his position, there comes upon him a sense of drudgery, of weariness, and even of aversion to his work, that turns what is a perpetual joy to others into a source of trouble to him. In a large body of clergy there is just such impracticable material which goes floating over the service of the Church from diocese to diocese. There is an old story told of Bishop Strachan, that when asked to remove a clergyman from a parish because he was "ruining the Church," said: "What! would you have me send him to ruin another parish? One church is enough for him to ruin, I cannot remove him."

It is not denied by the Methodists that the itinerancy has its disadvantages and hardships, but its advocates claim that these are much more than compensated by its advantages. It may also be observed

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that some of the wisest heads among the Methodists believe that without the itinerancy the whole system of organic Methodists would fall into ruins. It is also preferred to all other methods of ministerial arrangements, because of its better adoption for aggressive action. It is also claimed in favor of the itinerancy, that it secures a better distribution of the ministerial talents of the denomination than could otherwise be effected. They think the denomination is not generally porfited by having a few pulpit celebrities shut up to certain rich and fashionable churches, rather than scattered by frequent removals over a much wider area. The itinerancy gives a field of labor to every minister. No local church can claim the service of any particular minister, for he belongs alike to all, nor can any minister choose for himself his place of service. And for the free working of the system, it seems needful that the ministers shall be movable at all times, and lest by the too long continuance of a minister in one place, his local attachments or entanglements should become too strong to be readily overcome, it has been deemed best that removals shall occur at regular and not remote intervals. The bishops of the Methodist Episcopal Church in the United States say in their address: "Our observation is that, where the ministry is holy and aggressive, the churches prosper, whether in our rural districts or in our cities, but when men remain in the ministry simply to retain positions and receive support, and mechanically perform the duties of the office, our churches fail. Not only is care needed in admissions to the conferences, but there should be some way in which inefficient ministers might be more easily retired."

PHILIP TOCQUE.

April 29th.

#### THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, May 13th.—Boston has set the example of trying the experiment of a parish of Christian Socialists under the guidance and supervision of the Church. Its rector is the Rev. W. D. P. Bliss, a gentleman who four years ago was a Congregationalist minister, who, instead of being kept in a quasi-novitiate under some prudent priest, has, in accordance with the evil precedents of the past, been allowed to minister irresponsibly at the altar—to the exclusion, in two instances, of priests born in the Church, brought up as boys in the Church, and educated in the Church's system and principles at Church seminaries. Mr. Bliss apparently makes no secret of the fact that he left the Congregationalist body and became a priest in the Church for the express purpose of enjoying a freedom and latitude in our communion, from which he was debarred as a sectarian. The Church, he thinks, would afford him more encouragement than he could hope for elsewhere in ventilating and putting in practice his pet views. He accordingly hired a hall in Boston, and there assembled an afternoon congregation, using the Church's Evensong, and explaining what he hoped would be accomplished in

#### "THE CHURCH OF THE CARPENTER,"

as he styled it. He attracted large numbers by his sermon, and there is no doubt he interested many. The congregation was decidedly representative. Another priest assisted him in the service, and his wardens were Mr. Robert Treat Paine, President of the Associated Charities in the city, and Mr. George E. McNeill, a well-known socialist. Whether both are Churchmen or not, or whether either is I cannot say. One very attentive listener was Mr. W. D. Howells, the novelist, and at the end of the service, which was held on the 19th of April, quite a number of educated Bostonians gave in their names as desirous of joining the Brotherhood of Carpenters, whose work is to advance the cause of Christian Socialism. What the outcome of the initial service will be it is, of course, impossible to predict. There is no doubt the "new cult" as the Boston Herald called it, in all seriousness has commended itself to the thoughtful and active men and women of all ages, who seem to be thoroughly in earnest over it. Looked at from whatever standpoint, it is a sign of the times, and possibly the forerunner of a large spread of the movement in "the Hub" and elsewhere. It certainly provokes a kind of "Cave of Adullam" to which may freely resort those, who, without separating themselves from the Church, may obtain a freedom in worship and work which is unattainable in the older parishes, organized on the accustomed rules and lines.

#### A THEOLOGICAL FELLOWSHIP

has just been established in the General Theological Seminary, which is not only a sign of growth, but which will, it is to be hoped, prove a valuable adjunct to the institution. The future fellow will be expected to give instruction for one hour every day, and likewise to help the Dean of the Seminary in the daily choir offices. He will be assigned quarters in Jarvis Hall, the newest addition to the building, and will

have unlimited time for the study of philosophy and theology, to which he must give his undivided attention. The appointment lies with the faculty, and the first appointed will enter into residence in the fall term.

#### THE MEXICAN MUDDLE

will hardly be repeated in Brazil, because the Bishops of the Church have learned a very severe lesson on the subject of trying to establish a reformed Church in a Roman Catholic country, and to erect that reform on ultra-Protestant lines. At the same time we have men in the new United States of Brazil who seem determined to follow the mischievous example set them by Dr. Phillip Brooks and Dr. Donald at the so-called ordination of Mr. Beecher's successor in Brooklyn. In the Presbyterian of that city we read that "at a recent meeting of the presbytery of San Paulo, in the ordination of a young Brazilian minister, Senor Benedicto de Campos, a Methodist minister, two Episcopalians ministers, and the Presbyterian ministers present united in laying their hands on the candidates."

#### WHO ARE THESE MEN?

It would seem that these two priests are two missionaries who were recently sent to Brazil under the auspices of the American Church Missionary Society, whose newest policy appears to be one of sending proselytizing missionaries to Roman Catholic countries. They are not likely to do much in the line of showing the people of these parts what the Church is, how dazzling great her beauty of holiness, and how defined her position as a true branch of the Church Catholic, if by fraternizing in this way with the sects, they sacrifice her claims, and, as presbyters, pretend to ordain presbyters. It was bad enough to go to Brazil with the avowed intention of setting up altar against altar, without setting the example of being not only schismatical but heretics and non-Catholics. But if a word is said on the subject, the mouth of the objector is at once stopped by an allusion to the silence of both Bishop Potter, of New York, and Bishop Littlejohn, of Long Island, who allowed a similar act of lawlessness on the part of two priests, one from the diocese of Massachusetts, and the other from that of New York, who invaded the diocese of Long Island and there professed themselves competent, and acted as if they were in very deed competent to perform Episcopal acts. Under such circumstances, a protest on the part of Churchmen is all that can be offered by way of meeting the difficulty, and this protest unfortunately the Church press, except only the *Living Church*, of Chicago, has not uttered. Not to put too fine a point upon it, the *Churchman* actually backed up the lawless acts complained of. *Quousque tandem!*

#### CHURCH NOTES.

An anonymous donor has given, through the Rev. Father Huntington, of Grace church, this city, the sum of \$50,000 towards the erection of the proposed Church Mission Home. The work will now be begun at once, as only \$20,000 remains to be raised.

Archdeacon Stevens, of the diocese of Long Island, has been appointed special lecturer on the History of Constitutional Law at St. Stephen's College, Annandale, N.Y.

The Archdeacons in the diocese of New Jersey are now called rural deans.

Churchmen of all schools are now looking askance at the "King's Daughters."

### Sunday School Lesson.

Whit-Sunday. May 25th, 1890.

#### THE THIRD COMMANDMENT: REVERENCE.

The duty of reverence should be brought very strongly before the children, for the sin of irreverence seems to be spreading. Hymns and songs containing holy names, are sung and shouted in the streets; often without the slightest sign of reverence. Children pick up the tunes and words, and sing them, generally without much thought jests and comic stories, pointed with Bible words, which must tend to destroy reverence for God's word. We live in an age of religious argument, and the most solemn sacred truths are too often handled carelessly and irreverently. Then, many of their meaning. Then too, the papers teem with people who really love our Lord, speak of Him familiarly, almost as though they were on an equality with Him. This is probably caused by their dwelling exclusively on His human nature

and overlooking the fact that He is "God of God, Light of Light, Very God of Very God."

The third commandment, like all the others, has two sides:

(1) A sin forbidden.

(2) A duty commanded. The first is plainly stated in the commandment itself; the second is more fully explained in the "Duty towards God"—"To honour His holy name and His word."

#### I.—WHAT IT TELLS US NOT TO DO.

1. *Perjury, i.e., false swearing* in a court of Justice. This is forbidden (Lev. xix. 12,) and is not only lying, but also calling God to bear witness to the truth of a lie. Trying to make God a false witness, in fact. Any person who dares to do this shows very little fear of God's anger, and disregards the warning of the commandment—"The Lord will not hold him guiltless."

Some people refuse to take an oath, saying that our Lord and S. James have forbidden it, (S. Matt. v. 33-37; S. James v. 12.) But these words (see *Article xxxiv.*) refer to "vain and rash swearing," and do not forbid the use of an oath when a magistrate requires it. Such an oath is directly commanded, (Ex. xxii. 11; Deut. vi. 13.) Our Lord answered the High Priest when He was "adjured," i.e., put on oath, (S. Matt. xxvi. 63, 64,) and S. Paul often calls God to witness the truth of his words, (Rom. i. 9; 2 Cor. i. 23; Gal. i. 20.)

2. *Lightly swearing* when the subject is of no particular importance. This is the "vain and rash swearing" which is distinctly forbidden. (See *above.*) There is a saying that an honest man's word is as good as his oath. This is very true, and if people were always careful to speak the truth an oath would be quite unnecessary. Many people use God's name in common talk in such ejaculations as "Good Lord," "Lord bless us," "Lord have mercy on us." These expressions are at least as wrong as the Jews swearing "by heaven," "by Jerusalem;" which swearing is forbidden by Christ Himself, (S. Matt. v. 34-37.)

3. *Common cursing, profane swearing, blasphemy.* All these are plainly forbidden by this commandment. See the dreadful punishment awarded by God's command, to those who cursed or blasphemed His holy name, (Lev. xxiv. 10-16, 23.) Some people seem to think that words, which "break no bones" are of very little importance. A word once spoken is beyond our power to recall, and may do terrible harm; and if we must "give account for every idle word," and be "justified," or "condemned" by our words, (S. Matt. xii. 36, 37,) how careful it should make us in the use of them. S. James tells us that the tongue "is an unruly evil, full of deadly poison," (S. James iii. 8.)

4. *Jesting about holy things.* This is fearfully common, and should be particularly noticed by the teacher; for children often think there is no harm in it.

5. *Praying with the lips only* while the thoughts are far away. This perhaps is the way in which the commandment is most frequently broken. Wandering thoughts are very hard to keep in order, and require constant, watchful care.

#### II.—WHAT WE ARE TO DO.

1. *To honour God's name.* We are commanded to "Praise His great and terrible name," Ps. xcix. 3.) It should never be spoken lightly or carelessly. To serve God acceptably we must approach Him reverently, "with awe and godly fear," (Heb. xii. 28; Eccles. v. 2.) Special honour is due to the "name which is above every name," (Phil. ii. 9, 10,) the only name "given among men whereby we must be saved," (Acts iv. 12.)

2. *To honour His word* by believing it to be true; reading, marking, learning, and inwardly digesting it; obeying his precepts, (Acts xvii. 11.)

3. *To honour His house,* (Lev. xix. 30.) The first and last act of our Lord's ministry to cleanse the temple, (S. John ii. 13-17; S. Matt. xxi. 12-13.) Punishment for irreverence and presumptuous intrusions into sacred things, (Num. i. 51; iii. 38.)

4. *To honour His ministers* as sent to us by Christ, (S. John xiii. 20.)

5. *To honour the two Sacraments* "ordained by Christ Himself."

Trinity Sunday. June 1, 1890.

THE FOURTH COMMANDMENT. HOLY SEASONS.

The last command spoke of giving God's *Name* reverence, the fourth speaks of His *Day*. It speaks of the dedication of our *time* to God.

Distinguish *Holiday* and *Holy-day*. The former means *no work*, a day of rest and enjoyment; the latter a *sacred day*, one that belongs to God. Easter-day, Christmas-day, Ascension-day, Good Friday, are all *Holy-days*. The first of these two words tells us *what we are not to do*; the second, *what we are to do*.

I. HOLIDAY.

A day of rest; this is what Sunday is to us. The Jews called the day of rest the *Sabbath*. Two reasons why they kept the day of rest: (a) God rested after creation on the seventh day (Gen. ii. 1); (b) Because they came out of the land of Egypt on the seventh day. Christians keep the first day of the week instead of the seventh day, because Jesus rose from the dead on the first day (S. Matt. xxviii. 1, 2). Early Christians kept holy the first day (Acts xx. 7; Rev. i. 10). The change of day does not matter; the spirit of the command is that we give one day out of seven to God. The Church has, under the authority of the Apostles, perhaps under the direction of our Lord Himself, appointed the first day.

II. HOLY-DAY.

What *are* we to do on Sunday? To worship God. The only act of public worship instituted by our Lord Himself is "The Holy Communion." Matins and Evensong are services appointed by the Church. It is quite right and proper that we should attend them *if we can*, but the one act of worship *obligatory upon all* is "the Holy Communion." The writer of the epistle to the Hebrews says: "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25). The only purpose for which the early Christians assembled in public worship was "the breaking of bread," the Holy Communion. Acts xx. 7, points out that the purpose for which they met on the first day of the week was "to break bread." We must worship God, and in *His* way. God will honour those who honour His holy day (Isa. lviii. 13, 14). If not able to worship him in public with our brethren, we must worship him in the same service, as far as possible, as they are offering in Church, and thus join them in spirit. Works of necessity or charity may be performed on the Lord's (or first) Day (S. Luke xiii. 10-17).

III. THE CATECHISM explains this commandment in these words: "To serve Him truly all the days of my life." Thus, while one day in seven is set apart especially for God, the commandment teaches us that all my time must be consecrated to Him, my daily work performed to His glory (1 Cor. x. 31). It is not serving God truly if Sunday be spent in idleness and slothfulness.

"A Sunday well spent  
Brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow."

Family Reading.

Devotional Notes on the Sermon on the Mount.

19—THE SEVENTH COMMANDMENT.

S. Matt. v. 27-30: "Ye have heard that it was said, thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."

These words are followed by some teachings on the subject of divorce, which cannot properly be considered in this series of papers. We by no means ignore the social importance of that question, or the difficulties connected with existing practice in this and other countries; but it cannot be properly discussed here. The reader may be referred to some valuable remarks on the subject

in Dollinger's "Christianity and the Church in the first Age."

In teaching the spirituality of the law, our Lord could not pass over the seventh commandment. Every one would confess the heinousness of the sin of taking another man's wife. But it would appear that the teachers of that period did not fully recognize the wider extension given to the prohibition by the express words of the tenth commandment: "Thou shalt not *covet* thy neighbour's wife." And our Lord here points out that this commandment is violated not merely by the overt act, but by the cherishing or allowing of unlawful desire.

Archbishop Trench remarks: "Here Augustine makes an accurate and important distinction; namely, that it is not the looking at a woman, out of which, unawares to the beholder, there rises up in his heart the suggestion of an unholy desire, which constitutes a man guilty of adultery; but the looking *with the intention and purpose* of thereby feeding desire; though, indeed, it is only a practical Pelagianism, which would deny that concupiscent itself, whether stirred by a distinct act of the will or not, has the nature of sin. Still it is not this which Christ is here denouncing, but rather the deliberate fomenting and feeding of lust through the feeding of impure looks." Luther makes the same kind of distinction when he quotes one of the old fathers as saying that, although we cannot prevent a bird from flying over our head, we can easily enough prevent it from building its nest in our hair, or biting off our nose. The principle, that sin does not consist in the mere act, has been recognized by all the more spiritual teachers of morality. Thus Seneca says that a man is a thief before he is stained his hands with the plunder.

And yet here, again, there is need of caution. Sin does not consist in the mere action, but in the motive; and yet we must not say that there is no difference between the intention to sin and the sin brought to completion. Such an assertion has been made; and it has led to great evils. Men have been tempted to say that they may as well sin as think of sinning, and this is a dangerous error. There is a possibility of reconsideration whilst the act is still in suspense. It may never take effect; and, although the purpose of evil has left a stain on the soul, the stain would have been deeper if the thought had become a deed.

After thus requiring a spiritual obedience, and not a mere external or literal conformity with the legal requirement, our Lord seems to recognize the self-denial involved in such obedience. It may be like the cutting off of the right hand or the plucking out of the right eye; but even if this price has to be paid, it is not too high. A right eye that would destroy our soul would be a possession too costly for us to possess. The expressions employed are very significant. It is the eye, one of the noblest organs of the body, that by means of which we are brought into connexion with the outer world. It is the hand which is the instrument of action. And it is the right hand and the right eye, the more dignified member of each pair.

We do not suppose that our Lord would have wished us to shrink from literal obedience to this command, if the case had really arisen in which such a sacrifice would avert the evil to which a man might be exposed. But this is not the thought which our Lord intended to leave in our minds, but this, that the way of spiritual service was the way of self-denial; that, if we would come after Him, we must take up our own cross and follow Him. The sacrifice may often have to be bitter; but it will never be worth our while to shrink from it, and lose the blessing which can be gained only by making the sacrifice. It will not profit a man, if he shall gain the whole world and lose his own soul; and the whole world is more than his noblest organ, more than the right hand or the right eye.

—Some men, like a hornet, are always found stinging uppermost. They sting their friends to show their independence; their enemies, to show their impartiality; and each other, to keep themselves in practice.

Ascension Day.

Awake, awake; O Zion's daughters sing;  
Bring forth thy sweetest praise, and worship Him,  
For He is now gone up to dwell on high,  
And reign triumphant in the lofty sky.

For us He died, that we in Him might live;  
He conquered death, eternal life to give;  
And though ascended high to heaven above,  
He still remembers sinners in His love.

O Saviour, give us faith to trust in Thee;  
That in Thy beauty we may ever see  
Attractions higher than on earth are given,  
Which lift our thoughts to where Thou art in heaven

—Rev. L. Sinclair, Incumbent of Christ Church, Ilfracombe, Ontario, Ascension Day, 1890.

What one Woman has Done.

Of Miss Arnott, of Edinburgh, and her important work in Palestine, the Rev. Dr. Mutchmore, of Philadelphia, who has been travelling in the East, writes: "Miss Arnott went to visit the East and was induced, temporarily, to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins, at the individual, and so elevating the home. She began alone, drawing on her own resources, obtained ground on moderate terms, and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple; its two great lessons were how to live and how to die. God stood by her, and soon she had a building and as many scholars as she could care for.

"Her work (by some) was looked upon as visionary, until its manifest success brought offers of abundant help and even management. One of the finest school properties now in the Levant—worth, probably, \$75,000—is a part of the result of her work of faith and love, and all the outcome of her own indomitable spirit, for she had very little to begin with. Twenty-five years she has been in the field, during which time she has had wonderful tokens of the divine favor in guidance, help and results."

Sleeplessness.

A Swedish servant-maid, finding that her mistress was troubled with sleepless, told her of a practice of the people of her country who are similarly afflicted. It was to take a napkin, dip it in ice-cold water, wring it slightly and lay it across her eyes. The plan was followed and it worked like a charm. The first night the lady slept four hours without awaking,—something she had not done for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to arouse her in the morning.

It's Mother is in the Baggage Car.

It was on a Pennsylvania railroad train coming north from Washington. All the passengers on the sleeper had dozed off. The exceptions were a young man and a baby. The former was willing to follow the example of the majority, but the latter objected in a loud voice. Its cries awoke the other passengers, and some pretty strong language was heard. The young man got out of his berth and carried the baby up and down the car, trying to soothe it. But the baby was ailing and fretful, and its voice would not be still. Finally a gray-headed man, who was evidently an old traveller, stuck his head out from behind the curtains and called to the young man in a rather sharp voice:

"See here, sir, why don't you take that child to its mother. She will be able to manage it much better than you. It evidently wants its mother."

"Yes, that's it," echoed half a dozen other irritated passengers.

The young man continued to pace up and down for a moment, then said, in a quiet strained voice:

"Its mother is in the baggage car."

There was an instantaneous hush for a moment. Presently the gray-headed man stuck his head out in the aisle again.

"Let me take it for a while," he said softly; "perhaps I can quiet it."

**"Judge not According to the Appearance, but Judge Righteous Judgment."**

No kinder precept ever came  
To dwell with men, so kind it is  
We feel at once 'tis from the same  
Warm heart that taught so plain to this  
Deep-troubled world that God doth love.  
And Truth shall ne'er remove above.

We stop not for the facts, but think  
A beauteous rose hath canker none,  
And mother's heart close on the brink  
Of breaking for her wayward son.  
We look not at, but judge it shares  
The smile her face so often wears.

Such judgment is not mere unsound,  
By it the judged do suffer sore,  
For many fallen to the ground  
Had by our aid aris'n once more,  
But that we acted from a heart  
That only knew the facts in part.

'Tis by the ling'ring for each fact  
Of all, thou wilt judge righteously,  
And can e'er give men what is lack'd  
To make their heart throb joyously.  
Oh! life will be more as 'twas meant  
If men but wait before judgment.

—F. D. J.

**Mothers and Children.**

What part of the household deserves more careful thought and attention than the children? Truly, childhood may well be likened to a beautiful spring morning, to the glistening of dewdrops on the grass, the chirruping of songsters in the forest, a scent of blossoms in the air and sunshine over all; and how strange and cold and dark the world would be without the sunny eyes and joyous voice of the young!

Do we realize the responsibility that is upon us when God lends us one of these dear little ones? Are we anxious to train them up for His service, or for a place in the most fashionable society?

I am sure if we always go to that source where for the asking we shall receive the needed wisdom—liberally and without any upraising—we shall be enabled to speak the right words and sow the right seed very early in life.

Let us try to make them happy. It is the little things we do that have a far more lasting influence than the many greater deeds.

The little opportunities that come to us day by day, and that are fleeing so rapidly away, must be seized upon to reach the deepest recesses of the child's nature if we would cultivate refinement and delicacy of feeling and tender thoughtfulness, and make those natures wide and deep and broad.

Many children are stunted and dwarfed for want of these little attentions; and the deeper feelings of love, gratitude, respect and reverence lie dead or unawakened, and they grow up cold and indifferent—worse even than that—stony-hearted unbelievers.

Above all, send the children to bed happy. Never let them sleep with a threatened punishment in anticipation. Settle all such things before dark, that the child may go to rest with a sense of forgiveness and peace in its heart. They will not be children long; let them be as free from care and pain as possible these few short years. Send them to rest with a smile and a good-night kiss as your last act.

Yes, tuck them in bed with a gentle goodnight,  
The mantle of shadows is veiling the light,  
And may be—God knows—on this little face  
May fall deeper shadows in life's weary race.

Drop sweet benedictions on each little head,  
And fold them in prayer as they nestle in bed;  
A guard of bright angels around them invite;  
The spirit may slip from the morning to-night.

**Unselfishness.**

One of the first conditions of spiritual well-being is unselfishness. The law is formulated thus: "None of us liveth to himself and no man dieth to himself." Whatever leads men to think of others, whatever carries them out of themselves in accordance with this law, reacts by producing increased vigor and vitality in the spiritual life, and all the more as the scope of its activities is enlarged. I am persuaded that no field supplies such sublime

opportunities for the exercise of this principle as Foreign Missions. No work is a better antidote to the spirit of parochialism which infests even Christian benevolence. Of course I know what is to be said on the other side. Do I never hear of the charity whose middle and end seem to be as much at home as its beginning? Am not I a parish parson? Do not I have perpetual appeals for destitute districts, dilapidated churches, distressed schools? Am I not pressed by demands for every sort and fashion of diocesan organization? I admit it all. I would not that one penny less were given, or one whit less energy expended on home work. We want more, much more of the right kind. But I have yet to learn that the duty we owe to one is a reason for leaving the other undone. I have yet to learn that a quickened interest in Foreign Missions ever reduced the zeal to maintain good works at home. The evidence, indeed, is all the other way. It may not always be easy to distinguish cause and effect. But no one can doubt that the vital religion of any church is not only measured but is multiplied also by its evangelistic energies.

**Annals of Christian Heroism.**

From the days of the Apostles to our own days, the annals of Christian missions have been the annals of Christian heroism. St. Paul's account of his own ministry has been again and again repeated. He describes himself as "always bearing about in the body the dying of the Lord Jesus," and as having fellowship in Christ's sufferings. And this intimate connection with Jesus Christ in His Passion is the note and the temper of all true missionaries, and in not a few cases the correspondence is carried out to the very last extremity. The spirit of self-sacrifice is shown, perhaps, most completely in the willingness, after years of toil, to dispense, if it be God's will, with proofs of success. Our practical English temperament prompts us to insist upon tangible results as a test of the value of spiritual work. But although such results are a blessing and an encouragement for which a man may well thank God, yet their absence is by no means a proof that no real work has been done. The seed which is sown in one generation must take time to mature, and will only bear fruit in the next. Long before the Roman Empire became Christian, the air so to speak, was filled with Christian ideas. The Christian creed was discussed and rediscussed by those who did not yet hold it; and while stray conversions took place in all ranks of life the mass of the people remained apparently attached to the old paganism. In the middle of the third century, not more than one-twentieth part was Christians. In the next century the conversions came with a rush; the ground had been prepared, the seed had taken root and matured.—*Canon Liddon.*

**The Highest Good.**

Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest employment? then is your soul like the waves of the sea, which are driven and blown by the wind; it is given up to eternal quiet and transient change. For manifold and varied are earthly things, and whoever gives himself up to their dominion, his soul is dragged hither and thither in all directions by hope and fear, by joy and sorrow, by desire for gain and by pain at loss. And how should the grace of the Lord and his peace make their dwelling in such a disturbed soul! O, my friends, whatever earthly calling may be allotted us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never find time to stand still and to think where we are and whither we will go, and to reflect on the heavenly and eternal concerns of our immortal souls; if prayer has lost its power and the divine word its charm for us, then we have cast away our life upon a fearful error, upon a fleeting dream; then are we, with all our apparent richness in bodily and spiritual good, really poor—very poor. We have, like Martha, much care and trouble but the highest good, which alone gives to our life its worth and significance, is wanting.

**"He Left it."**

"They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His lordship replied, 'That's a poor capital to begin the next world with.' What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world ever came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000. If he had only 'converted' it, as the bankers say! And it was 'convertible' into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer."

**Principle of Giving.**

I am sure you will allow me to urge a matter that I think is greatly lost sight of, I mean giving on a fixed principle. I am quite sure that the true way of giving is to dedicate to God a fixed proportion of one's income. Many people thus give to God in charity and in support of good works a tenth of their income, and this seems to me very reasonable. I am not prepared to say we are commanded to do this under our Christian dispensation, but we are told to give "as God hath prospered us" which is the principle of proportionate giving; and I think, if we Christians are living under the free, generous law of love, we should hardly be content to give less than was exacted from the Israelites of old by Divine command. I earnestly commend the principle of proportionate giving to all my hearers. I think it is very important to the discharge of a duty which is universally acknowledged, but often very unworthily filled. I am sure that if Church people gave thus on principle, there would be little need of appeals for the many excellent societies, and for the various good works which are crying out on all sides for help. I would only say that if, to a really poor man, barely able to make ends meet, a tenth is a larger share than he can rightly give, there are many of larger means who could easily give more. There are two societies in existence, one called "The Treasury of God," which is limited to Church people, and another "The Proportionate Giving Union," which is not so limited, the object of both being simply to band together those engaging to act upon the principle I am advocating, and to encourage its adoption.—*Bishop of Wakefield.*

**ARCHDEACON FARRAR ON GIVING.**

On Foreign Missions, in relation to this subject of "giving," in Westminster Abbey, says: "Of all the churches in the province of Canterbury, one-third contribute nothing to missionary societies; of all the churches of London one-fourth contribute nothing, while to take the whole contributions given by this great capital and divide it, is to find the amount given not to exceed two pence per head, the price of a pint of beer. And yet the nation has not the excuse of poverty, for it is estimated that England annually lays by £240,000,000 (Sterling). All we give out of our wealth to foreign missions is not one twelfth part of what we spend on tobacco, nor one-hundredth part of what we expend in strong drink." "If each christian would give but one penny (1d.) a week, instead of having a little under £2,000,000 a year to spend on mission purposes, the amount would rise easily to £30,000,000."

—British contributions to Foreign Missions during the year 1888-89, according to Cannon Scott Robertson, were \$6,672,455, an increase of \$528,660 over the previous year. Of the whole sum, \$3,230,045 came from churchmen, or fully fifty per cent.

**Children's Department.**

**Cecil's Story of the Dove.**

"When Dorothy saw the smooth course opened before her, with the sun smiling down on it, she clasped her hands and seemed to be speaking to some one, and the beautiful Dove floated over her so peacefully. She guided her little boat straight on.

"Of course, all the time she had spent sailing on the little stream was wasted,—she had to begin again, just where she had left the river. And was it not sad that once having left the broad, clear river, she was always tempted to do it again, and would have, I am sure, but for the Dove's leading. Sometimes, in simply leaning against one side to look up a shady stream, the boat would turn towards it, and only by pulling hard on the brown oar could she get back to the safe course again.

"The dove led on for some time through the wide, running river, then slowly it flew to a little bay or cove, like a peaceful haven. There were lilies and ferns growing there like those in the little river where she had floated so quietly at first, and 'twas shaded with the same drooping willow trees.

"Dorothy seemed to feel the peace of this little haven, and she rested on her oars, and sat with folded hands looking up at the clear blue sky. I could see her lips move as if she were asking for something and I heard her soft voice sweetly chanting:

"May I grow from day to day,  
Glad to learn each holy way,  
Ever ready to obey.  
Holy Father, hear me."

"She knelt down and folded her hands, and as she did so the white dove flew from the willow tree above, and rested on the bent head. I saw the bright angel that never left her bend lovingly over the child, and put her arms about her. The angel that had spoken to me, with upturned face was singing, and far away I could hear numbers of other voices that I am sure were angels too. I listened, and could hear these words:

"The Holy Ghost from Heaven  
Bearing gifts of Godhead seven,  
Gifts to keep their souls for aye,  
Till the dreadful Judgment day.

"Of Wisdom to know what Christ had wrought for them;  
Understanding, to discern the wrong from the right;



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Counsel to guide aright;  
Ghostly Strength, to make their calling sure;  
Knowledge of their baptismal vows;  
True Godliness, to liken them unto their Master, and  
Holy Fear, to dread all sin and truly to rejoice in His Presence."

"And as the dove rose from Dorothy's head for a moment, I saw rays, as it were of fire, descending upon her. The dove flew down and nestled in her arms, and she put her cheek on the soft feathers, and I could see some tear drops sparkling there, but I am sure they were not sorrowful tears, for when she stood up there was a strange, happy, peaceful look in her sweet face.

"For a little while she floated gently about on the smooth surface of the little haven, caressing the dove; she looked so happy, I thought her troubles were all over. But the dove soon flew to the bow, and Dorothy rested her hand on the soft feathers as he guided the little boat out of the sheltered haven to the broad river once more. The angel stood close to Dorothy; I saw her put something in her hand. As she opened it, I could see it was like a flag or banner; it floated in the breeze, and the angel helped her raise it for a sail. It was of white silk, with a gold cross on it, and in shining letters was the word 'Work.'

"The breeze blew lightly, filling the little sail carrying her along swiftly.

"How lovely!" I cried. "Dear Dorothy will not have to work at the oars any more, will she?" The angel answered, "She may have to use the oars very often; she will have to use them sometimes, if she ever reaches the Father's home. The sail will make her move more quickly, so she will have to watch and move more carefully, or she will get out of the right course. See, even now." I looked, and saw Dorothy had sailed out of the little haven, and had only gone a very little way when there came a place where the river divided. One part seemed as straight as the other, but the one at the left was beautiful with flowers and ferns; it was shaded with trees, and its surface dotted with pretty little islands. The stream at the right was broad, clear and sunny; there was no shade trees or flowers on the banks, and not even a rush in the water. It looked to Dorothy as if it were only an island, dividing the two waters, and as if they would very soon meet again and be the same stream, so she turned to the left, and was guiding her boat towards it, when she saw the soft Dove try to turn the boat to the right. I saw her stroke its feathers and kiss them, as if trying to urge it to go the other way, and I could hear her say, 'Please come this way—see how much prettier it is,—for it leads the same way in the end.'

"But the Dove only flew to the right. For a moment Dorothy looked at the pleasant but dangerous course, then back to the soft white dove with its outstretched wings. She put out her arms towards it; I heard a soft fluttering, and saw the Dove nestling close in her breast; and then she took up both oars, and pulled with all her strength in the wide, straight stream, till the breeze caught the sail and almost drove the boat back into the other stream. For a moment Dorothy stopped trying, the wind was so strong, far stronger than her feeble arms, and I was so afraid she would have to give up trying, and that the dove would leave her. And I could see, too, that the stream which seemed to go straight

on, and was pleasant very soon changed its course and flowed directly away from the straight river. I could see, too, sharp rocks hidden away amongst pretty water grasses. I knew she must run against one of them.

*To be Continued.*

**A MARVELLOUS RECOVERY.**—I was so ill with inflammatory rheumatism in 1882 that I was given up, and had all my earthly business put in order. One of my sons begged me to get Burdock Blood Bitters. After the third bottle I could sit up alone and eat a good meal, and in six weeks I was out of bed feeling better than I ever felt. I take three bottles every spring, and two every fall. Mrs. M. N. D. Benard, Main st., Winnipeg, Man.

**Have you a Mother.**

Have you a mother? If so honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she had for you.

In years gone by she has kissed away from your cheek the troubled tears; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings.

With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love and honor her as your best friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

**A SEASONABLE HINT.**—During the breaking up of winter, damp, chilly weather prevails, and rheumatism, neuralgia, lumbago, sore throat, croup, quinsy and other painful effects of sudden cold are common. Hagyard's Yellow Oil is a truly valuable household remedy for all such complaints.

**The Longest Day.**

It is quite important when speaking of the longest day in the year to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and a half hours in length.

At Spitzbergen the longest day is three and a half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Homburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21st to July 22nd, without interruption.

At St. Petersburg, Russia, and Tobolek, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21st brings a day nearly twenty-two hours

long, and Christmas, one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

**Trifles That Make a Perfect House.**

"What have I done to-day?" the tired mother asks. "Nothing but take care of baby, plan the meals, and 'pick up.' My life is wasted on trifles." Take courage, weary mother! The progress of the world depends on the devotion of good women to just such "trifles." Who can do a greater work than these—care for a child and look after the interests of a home? She, who with patient mother-love prepares a human soul for life's responsibilities, does valiant service for both God and man. During the first years of a child's life the attention of its mother must, of necessity, be devoted to the care of the body, but the body should be made a fit temple for the indwelling of an immortal soul. Taking care of the baby is surely no trifle when viewed in this light. And what are the other services that go to make a home? Innumerable as the sands of the seashore for number, and in themselves almost as insignificant in character, but the grand sum total serves, as does the sandy shore, to stem the swelling tide of outside sin and suffering that menace with sullen war the sanctity of home and safety of society.

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at a certain man £200,000. His capital to begin failure was that £200,000 in this way for the next. The result of his days and sleepless 200,000. What long as he could. He died. What whom? To those of courts. If out of this £200, He kept it as because he could was not room him and his £200, it, as the bank- e' into the bless- consciousness of e lived, into the nfluence when he id none of these pt it, died, left it, er."

ng. o urge a matter of, I mean giving sure that the true od a fixed propor- ple thus give to rt of good works a seems to me very to say we are com- ristian dispensa- as God hath pros- of proportionate stians are living love, we should han was exacted ine command. I e of proportionate nk it is very im- aty which is uni- t very unworthily 1 people gave thus le need of appeals and for the various t on all sides for to a really poor meet, a tenth is a tly give, there are l easily give more. istence, one called s limited to Church portionate Giving ited, the object of her those engaging advocating, and to of Wakefield.

n GIVING. tion to this subject obey, says: "Of all anterbury, one-third y societies; of all -fourth contribute whole contributions divide it, is to find ed two pence per eer. And yet the f poverty, for it is ly lays by £240,000, out of our wealth to lfth part of what hundredth part of link." "If each penny (1d.) a week, £2,000,000 a year , the amount would

Foreign Missions according to Cannon 155, an increase of ar. Of the whole churchmen, or fully

**Mother's Rules.**

Hang your hat on the staple,  
Was dear mother's rule;  
And then 'twill be handy  
When going to school.

A place for each thing,  
And each thing in its place;  
You can go in the dark  
And each article trace.

Whatever is worth doing,  
Is worth doing well;  
Take time for your sewing,  
Your work will excel.

Be quiet and steady,  
Haste only makes waste;  
Steps hurriedly taken  
Must needs be retraced.

A bad habit cured  
Is a good one begun;  
The beginning make right,  
And your work is half done.

What you should do to-day  
You must never postpone;  
Delay steals your moments  
And makes you a drone.

Never say, "I cannot,"  
But "I'll try, try again";  
Let this be at all times  
Your cheerful refrain.

Be content with your lot;  
Be bright as the sun;  
Be kind and be true,  
All wickedness shun.

Love God and your neighbour,  
The Golden Rule keep;  
Walk daily with Jesus,  
And in His love sleep.

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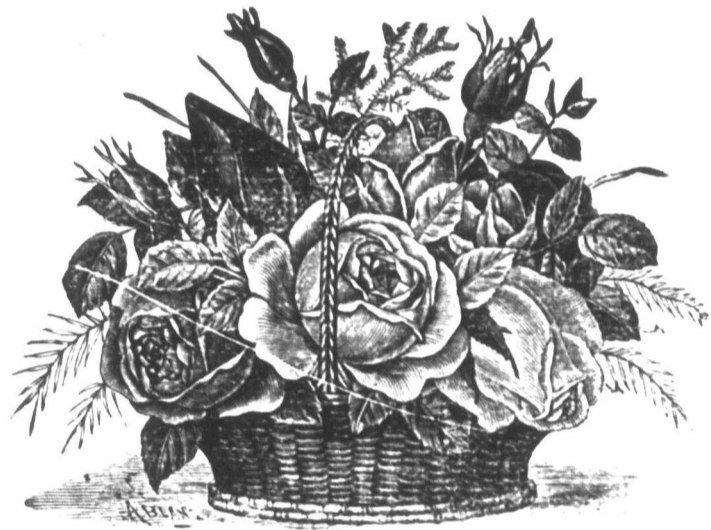
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