

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, FEBRUARY 6, 1890.

[No. 6.

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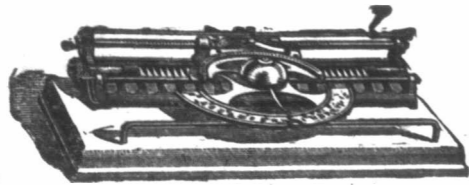
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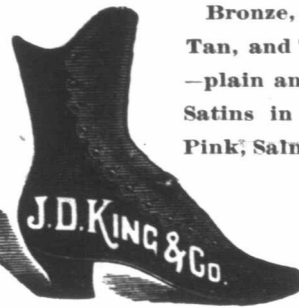


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TO OUR CORRESPONDENTS.—We are deeply grateful to the goodly number of our correspondents who have already responded to our appeal, and have sent letters of great interest to our readers, as is seen by the replies which some of them have evoked. There is only one request which we will venture to prefer, namely, that our correspondents will study brevity, as far as they possible can. And we make this request for various reasons. In the first place, we hope this department of our paper will increase, and in that case we should not have room for letters of great length. In the second place, we have already been constrained to defer the publication of longer letters, because otherwise several letters, and some of them of immediate interest, would have had to be postponed. We must add one other reason, namely, that letters of moderate length are generally read, and long letters are for the most part neglected. We are sure that these considerations will have weight with our readers.

HON. M. JOLY ON THE JESUIT ESTATES BILL.—We have been much gratified by the receipt of a letter from M. Joly, who has had the great kindness to tell us that our article on his letter has given him "much comfort and encouragement," and further, that he recognizes us as of "those who believe that the highest ambition of man ought to tend towards bringing peace and good will towards men." We assure our much respected correspondent that he does not err in believing that this is indeed our conviction and our effort. "One cannot sit down," continues M. Joly, "and see neighbours day by day drifting further away from one another through misunderstanding, without striving to clear that misunderstanding." Our article was written under this feeling and with this desire; and simply in the discharge of a duty towards the land in which we live. We had no notion that it was likely to come under M. Joly's eye, so that we have experienced a pleasurable surprise in receiving the kind expression of his recognition and approval.

DR. DÖELLINGER.—The London Times for January 13, has two long articles on Dr. Döllinger, the one principally biographical and bibliographical, the other giving a general estimate of his life and character. The articles are very exhaustive and admirable. In their general conclusions they do not differ from the views presented in our own articles. Our readers will like to read the following tribute to the great man; "All the artillery of ecclesiastical thunder was levelled at his head. He was upbraided and taunted. He was warned and threatened. He was solemnly excommunicated as an impenitent heretic and infidel. Nothing was of avail to affect his attitude. He bore himself always as if it depended on himself, and not on Popes and Archbishops, whether he should or should not be within the Communion of his Church. As he was not disqualified by rebellion against any of the canons his historical learning showed him that the Catholic Church had promulgated, there he stayed; and as a Catholic he died. Of the grandeur of the man and the dignity of his demeanour there can be no doubt. Foes as well as friends admired him. The open war declared against him by Ultramontane authorities was felt far and wide within the Church of Rome itself to be a grievous error. Had Pope Leo been in power instead of Pio Nono, it would hardly have been permitted. By the Bavarian people, with all its inveterate Catholicism, the violence attempted against its most illustrious citizen was resented as a natural insult. Dr. Döllinger's own serenity was but little ruffled by the tempest. He pursued his habitual course, reading, writing, thinking, and believing, as if every Catholic Church were ready to welcome him at its altar." The English Guardian has the following striking remarks: "A singularly majestic figure has passed away in Dr. Döllinger. He might have played a more conspicuous part in his later years if he had thrown himself more unreservedly into the arms of the Old Catholics. But though his example did more, perhaps, than anything else to encourage them in their rejection of the Vatican Decree, and though his extraordinary knowledge of ecclesiastical history supplied the intellectual basis of the movement, Dr. Döllinger to the last—and more indeed at the last than at the first—held a position apart. He held that the abuse of authority does not abrogate its use, and that, though he had been excommunicated without just cause, he still owed obedience in things lawful to the authority which had done him wrong. Weighty arguments might be adduced on the other side, and at any rate it is not for us to judge those who thought that the Papal usurpation had justified a more open antagonism. But there is something rarer and more admirable in the strong self-control which could set bounds to its own revolt and accept all the moral suffering which comes from schism even when schism is unavoidable, while it refuses the compensations that action and strife bring with them. Of Dr. Döllinger more than of most men it might be said that he possessed his soul in patience."

HOME RULE.—It is interesting to know the views of intelligent foreigners on our internal affairs, on the principle that bystanders often see most of the game; and the opinion of Dr. Döllinger on the subject of Home Rule is of interest, not only as the judgment of a man of great ability

and immense learning, but of one who concerned himself deeply with the political condition of Europe. In spite of his long friendship with Mr. Gladstone, and his great regard for him, Dr. Döllinger regarded his recent Irish views as most mischievous. He was most distressed when he heard of it, and avoided, as much as possible, all reference to it in conversation, and when he spoke of it, it was always to express his astonishment. Writing to an English friend in July, 1888, he said: "Gladstone is to me a riddle, which I can solve only on the supposition that he knows little of Irish history, and still less of the character of the Irish people and of the spirit of the Irish priesthood. If he succeeds what a legacy he will leave to the generations that come after him. It is, in truth, the most threatening crisis which has occurred in England during the present century. God grant that she may surmount it happily."

THE OLD CATHOLICS.—In referring to the death of Dr. Döllinger and to the Vatican Council we remarked upon the alleged small progress made by the Old Catholic movement, and remarked that its best influence would probably be seen in its leavening of other communions, rather than establishing a powerful new sect. This seems to have been the view of Dr. Döllinger himself; and is significant of his calm faith and confidence in the triumph of truth. To him the great Western Church was still the representative of the City of God, and he could not doubt that, in God's good time, she would be purged of her errors. His position, therefore, and that of the Old Catholics, was simply that of witnesses.

OMISSIONS AND DESIDERATA.—We are quite as alive as our readers can be to the desirableness of reporting many occurrences which find no record in our columns. Missionary meetings are often of great interest not only to those who attend them, but to others who might be instructed and stimulated by hearing of the testimonies borne at those meetings. It shall not be our fault if such intelligence is not supplied; and we therefore entreat the clergy and laity throughout the Dominion to furnish us with such information as they may think suitable for publication and likely to interest our readers. The same remark applies to special services and other matters of ecclesiastical interest.

THE CHRISTIAN MINISTRY.—Many requests have reached us for a series of papers on the distinctive teaching of the Gospel and the Church. We respond by the beginning of a series of papers on the Christian Ministry, which, we hope, will be followed by others on the Church and the Sacraments. If any of our readers should find difficulties in connection with the treatment of these topics, and will write to us, their letters shall be handed to the writer of the articles, who will endeavour to meet their difficulties.

DEATH OF DR. LITLEDALE.—The death of Dr. Littledale removes a conspicuous figure in the history of the English Church during the last thirty years. As one of the editors of the Priest's Prayer Book, and (as is believed) a principal director of the policy of the Church Times, Dr. Littledale did more to guide and to control the development of Ritualism than any other clergyman in the English Church. More recently he has distinguished himself in the Roman controversy. "There were

times," said the *Guardian*, "when both in his choice of an arena and in the management of the combat he was led away by his love of paradox, but we prefer now to remember the many occasions when his great powers were spent in the defence of a thoroughly good cause." The same paper remarks that he had one great excellency in controversy, "the inability to be dull." If Dr. Littledale sometimes excited angry opposition in controversy, those who knew him well tell us that he had many warm friends.

THE NEW EIRENICON.

(SECOND PAPER.)

On a certain occasion, the subject of Christian reunion was being discussed at a Church Congress, when a distinguished ecclesiastic, sitting on the platform, was heard to remark to his neighbour: "This is all nonsense, a mere sham. People don't want union, they don't like to agree, they prefer to differ." We fear that some such thought as this occurs to many minds in connexion with the efforts now being made to promote the reunion of Christendom.

It is very much the same with the proposals for peace within the borders of particular Churches. We are all ready, we say, to "pray for the peace of Jerusalem," to "seek peace and ensue it," but most of us want to have it on our own terms. All the concessions must come from the other side; and as the other side is equally certain that the concessions must come from this side, the middle ground does not seem likely to be occupied.

A remarkable example of the difficulty of compromise or concession occurred some time ago, when the "Cope Compromise" was proposed in England. The nature of the proposal was as follows: The first Prayer Book of Edward VI. required that a Vestment or Cope should be worn at the celebration of Holy Communion. The Canon of King James sanctioned the wearing of the Cope in Cathedrals and Collegiate Churches. It was argued by the peacemakers, first, that those who stood by the decisions of the Privy Committee could not object to the Cope as a superstitious garment, seeing that its use is required in Cathedrals and Collegiate Churches. On the other hand, they pleaded that those who claimed the right to wear the vestment, should be contented to wear the Cope, since that would be a sufficient compliance with the Ornaments Rubric as they explained it, and moreover, the Oriental Chasuble, as used in the Russian Church, differed hardly at all from the Cope.

The fate of this proposal was instructive. We believe we are right in saying that it was advocated by the late Mr. Beresford Hope, whose weight with all Churchmen was considerable, and with High Churchmen very great. He found that neither party would hear of it! The Low Churchman would favour no more ritual than was already tolerated, he would rather cut it down lower. The Ritualist would have his own interpretation of the Ornaments Rubric and nothing else.

We are greatly afraid that the same fate is going to befall the Dean of Peterborough's Eirenicon. As we have already remarked, these proposals are not altogether satisfactory. They are a departure from our respectable and venerable theories. But it seems impossible to bring about a complete uniformity; and a state of things has come about which renders some settlement of our ritual controversies necessary.

The question is, how are they to be settled?

The Dean of Peterborough says, in effect, Sanction the *Status quo*. Allow those who wear the Vestments or want to wear them to do so, under certain restrictions—the consent of the Bishop and whatever else may be thought necessary. Some few men of all parties seem to approve. Perhaps there may be a larger number of these than have yet appeared. But there are several hostile camps. That the extreme Low Church Party should denounce the proposal is no more than we should have expected; nor can we blame them, even if we disagree with them. They have their own convictions, and they are bound to give effect to them in every lawful manner.

Perhaps we ought not to wonder that the proposal is distasteful to a considerable number of moderate Evangelicals and Anglicans. But we confess we are a little astonished to find that even by the representatives of the Ritualists the offered mediation is coldly received. Lord Halifax, the president of the English Church Union, declares that he and his friends will be satisfied with nothing short of a declaration of the legality of the Vestments.

Let us consider what this means. It seems, at least, to mean no less than this, that the Ornaments Rubric is to be interpreted to mean that the Ornaments of the Minister prescribed by the First Prayer Book of Edward VI. are still required to be used. Now, if this view is to hold, then it follows that the wearing of the vestments is *compulsory*, and this universally. We are aware that it is common to say that this is not the meaning—that the Canon prescribes a minimum ritual, and the Rubric a higher type. But we humbly submit that such a view is inadmissible. Whatever the Rubric means, it prescribes for all. This is really quite certain. Now, if it prescribes the Vestment for all, it is a strange thing that no one should have found this out for nearly two hundred years after it was passed. This is the one side of the argument, and the opponents of the Vestments press it not unreasonably.

But there is another side. No one will deny that, in its natural and obvious meaning, the Rubric does order the Edwardian Ornaments. Is it not, therefore, desirable to make some arrangement which shall recognize the equitable rights of both parties?

One considerable body of Churchmen recommend that the whole subject should be taken up by Convocation and a new rubric framed. But the *Guardian* thinks that there are most grave reasons against any such plan. It would inevitably lead, it is said, to controversies on the subjects which lie below ritual, and would probably retard the healing process which is now going on between parties, greatly helped forward, as it is, by a recognition of the wider basis upon which all can take their stand.

How all this will end we cannot tell. But at least we are sure that no good can come of the determination on the part of extreme partisans to take as much, and to concede as little, as they possibly can.

EXTEMPORE PREACHING.

The remarks of Canon Du Moulin on preaching, in his Lecture at Trinity College, were so admirable and useful that we wish we could present them to our readers *in extenso*, and we hope that the able lecturer will yet enable us to do so. In the meantime, we wish to draw attention to one point which, we think, is liable to be some-

what imperfectly understood. We refer to the Canon's remarks on extempore preaching.

We are quite aware that wide differences of opinion prevail as to the best method of preparing and delivering sermons. We also recognize the fact that the ideally best, or the method best for one preacher, may not be the best for every preacher. Moreover, we quite concede the right of Dr. Du Moulin, as himself an eminent preacher, to speak on this subject with authority. But we have some fear, as we read the various reports of his lecture, that some readers, if not his hearers, may carry away an impression which he did not intend to produce.

According to the reports we have seen, it would appear that Canon Du Moulin condemned extempore preaching. It is probable that, if we had a complete report of his lecture, or accurately understood his meaning, we should join in that condemnation. Extempore preaching may mean so many things, good, bad, and indifferent, and if Canon Du Moulin intended to condemn preaching without careful preparation, then we entirely agree with him. We will go further, and say that, as a rule, an extempore sermon, that is to say, a sermon delivered without book, needs more careful preparation than one which is read.

We do not suppose, for a moment, that the Canon intended to say that no one was to preach without his manuscript before him. We understand that he seldom uses any notes, much less a completely written out sermon, in preaching; and therefore he could not have meant to be an advocate of the reading of sermons.

Two things may be said with confidence. First, if a speaker can stand up before an audience and utter his thoughts as concisely, as lucidly, as connectedly, as impressively, without a manuscript as with one, his speaking will be a great deal more effective than his reading would be. Secondly, nearly all the great orators in the history of the world—perhaps we might say *all* the great orators, as distinguished from mere preachers—have spoken and have not read their discourses. On these two points, we imagine, there is not and there cannot be a difference of opinion.

The case is not ended, however, by the acceptance of these propositions. We must not deal with what we may call absolute instances. We must consider the subject in reference to personal gifts and powers. And from this point of view, we may with equal certainty, declare, that for many preachers it will be much better that they should read their sermons, and that very grand effects have been produced by read sermons.

In regard to the latter statement, it may be sufficient to mention some examples. Two names belonging to an earlier generation will always be placed in the front rank of British preachers, Thomas Chalmers and Henry Melville. Chalmers could not preach without book, and few men have ever preached more powerfully. Melville, by his read sermons, could crowd St. Margaret's Church with business men in the middle of a working day.

With regard to the other point; it is quite certain that a considerable number of clergymen who could never make good extempore preachers, whatever method they adopted, might attain to great power and impressiveness as readers of sermons, if they only took pains to learn their art. We should add that such work might be best done in towns and with educated congregations. We fear there is too much truth in the statement of the Lord Bishop of Toronto, that country people almost demand extempore or unread sermons.

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So far, then, we have been dealing with acknowledged principles. Individuals may, we suppose, demur to some of these statements, as individuals may doubt the rotundity of the earth or the law of gravitation; but the general assent and consent of all who have seriously studied the subject will be given.

The real question, however, remains. In what sense is extempore preaching legitimate and desirable, and in what sense is it illegitimate or undesirable? We must say at once that unprepared preaching is an offence to God and to man. This is what the Lord Bishop referred to as "extempore thinking." It is a shocking thing to hear of men that they sometimes do not choose their texts until the Sunday, or even until they are in the pulpit. We would rather not discuss such cases. But what shall we say of the preachers who put off thinking of their sermons until Saturday evening, when they are often tired after a hard week's work? If these are the specimens of extempore preachers that Canon Du Moulin had in his mind, we can understand his denunciation. Let it be remembered, however, that, as our greatest preacher, the Bishop of Peterborough, once remarked, there is extempore writing as well as extempore speaking; and sermons written in this fashion will be little better than the unpremeditated effusions of extempore talkers.

There must be careful preparation in order to effective speech. But there is some difference of opinion as to the method of preparation. Writers like the late Alphonse Coquerel counsel the entire writing and memorizing of the sermon. Others, like Bautain, recommend the careful preparation of the thoughts without actually committing them to writing. The first few sentences and the conclusion should be written, they say; but no more.

An intermediate method has been recommended by some and has much to be said for it. We refer to the practice of first writing the sermon, then carefully analysing it, and finally getting possession of the train of thought and the consecutive points, without attempting to retain or reproduce the exact words written. We do not pronounce decisively in favour of any one of these methods which have all been employed by preachers of the greatest excellence; but we imagine that the last method will be found the most generally applicable.

Splendid examples of all the methods may be found. Massillon, Bourdaloue, and Bossuet in his earlier stage, all three memorized. Chrysostom, Bossuet in his later years, and Lacordaire improvised, that is, prepared carefully, but did not write. Bishop Magee adopted the third method in earlier days, but now probably, for the most part improvises. We conclude for most preachers reading will be best; but for the ideal preacher, for the orator, reading is out of the question. But there are not many orators.

REVIEWS.

BISHOP CARPENTER'S BAMPTON LECTURES.*

This is, in many ways, a most remarkable book. In the first place, it contains, we imagine, the first series of Bampton Lectures that were ever preached before they were written. The Bishop informs us that, as they stand, they are the corrected reports taken at the time of their delivery, and this accounts for the delay in their publication, which takes place nearly two years after they were preached. We are bound to say that, even if this is hardly the ideal manner of producing a series of Bampton

*The Permanent Elements of Religion: Bampton Lectures for 1887. By W. Boyd Carpenter, D.D., D.C.L., Bishop of Ripon. \$2.00. Macmillan & Co., London and New York.

Lectures, there is no trace of haste or carelessness in the discourses as they stand.

The subject is one of overwhelming interest and importance: Will religion endure? or is it one of those phases of human experience which "have their day and cease to be?" The question is of special interest at the present moment. "Times of transition," says the Lecturer, "are times of question and of doubt. Our age is such; and it is said that the age has lost its faith. The saying is uttered by some who fear that it is true; it is echoed by others who wish it to be true. But it is not true because prejudice and fear say so." This is excellent, and it gives the keynote of the book.

The Bishop finds arguments for the permanence of religion, not only in past history, but also in the permanence of man's nature, involving certain spiritual conditions or principles which may be called laws. These are first, the Law of Environment: "As we think, we are," secondly, the Law of Organism: "As we are, we see," thirdly the Law of Sacrifice: "No pains, no gains," fourthly, the law of Indirectness: "A man cannot perfect himself in anything if he seek perfection directly." Each of these points is illustrated with great force. Under the first the author exposes the shallowness of despising positive doctrine. Under the second we are reminded of the dependence of moral vision upon character. Under the third, we are reminded that it is he who loses his life that truly saves it. But it is the enforcement of the fourth law that is the most striking, and, we think, the most original.

"Sacrifice," says his Lordship, "when it is sought as sacrifice, has a self-consciousness which mars its simplicity and spoils its moral force. When men preach self-sacrifice—self-sacrifice as the moral force which can regenerate mankind—they forget that self-forgetfulness is essential to perfect sacrifice. A sacrifice undertaken because sacrifice is noble, is alloyed with that self-regarding look which mars its beauty in the view of the soul itself. Sacrifice which knows itself as such, is not pure sacrifice. Something more is needed, some impulse of enthusiasm, some inspiration of love, to lift it out of self-regardfulness." We wish we could find space for the whole of this admirable passage.

In the next three lectures, he considers the permanent elements of religion which man's nature demands, namely, Dependence, Fellowship, and Progress. All three, he says, are suggested by general considerations, but the evidence that they are really required by mankind must be found in the history of religions. And this evidence he discovers in the three which he calls universal religions, Islamism, Buddhism, and Christianity, (Kuenen would demur to this) as well as in some of the minor religions. When he comes to consider how far the three great religions respond to this demand, he decides that in Islamism the element of Dependence is natural and indigenous, that of Fellowship of artificial growth, and that of Progress has no place. Buddhism, in some measure, recognizes all the three demands, although not all originally; whilst in Christianity all the three elements were originally present. We would remark that the analysis given of the author's remarks on Buddhism is very far from representing the contents of that portion of the lecture. Indeed the weak points of this system of quietism and nihilism are admirably exposed, although with a gentle and pitiful hand.

The fifth lecture on Religion and Morality is a very reasonable utterance, directed, to a great extent, against Mr. Cotter Morison's "Service of Man." Upon the results arrived at in this lecture he proceeds, in the sixth, to build up the argument for the "necessity of religion." In the last lecture, the "Religion of the Future," the author points out first the needful conditions, remarking that Religion must satisfy man's wish for unity and give guarantee of Permanence; further, that it must supply the three elements, Dependence, Fellowship, and Progress; finally that it must possess a Power of Inspiration, and he shows the relation of this power to the four Laws described in the first Lecture. It is apparent that Christianity alone does meet these requirements.

The Introduction to the Volume, which may be regarded as also supplementary, since it has been written at a time considerably removed from that

of the delivery of the lectures, gives a theory of the classification of religions, and also a number of definitions of religion which possess a double interest, since they not only tell us what a number of eminent men have thought on this subject, but they show us how profound is their agreement, even when they employ very different language; and even when they bring out differences, they show how these are accounted for by the different points of view. Schleiermacher's celebrated definition, "A sense of absolute dependence," holds a prominent place, and with right; but we rather wonder that the late Dean Mansel's addition is not noted, "and a sense of responsibility."

The lectures are not only eloquent and brilliant, as their author's reputation would lead us to expect, but they give abundant evidence of varied learning and of acute and powerful thought.

GOSPEL CHRONOLOGY.*

The Chronology of the earthly life of Jesus Christ is a subject of great interest and of no slight importance; and the book before us is an interesting contribution to its settlement. Unfortunately there are not many of us who are competent to estimate the astronomical arguments employed by the various writers. It is like the arguments about the great pyramid. They are most convincing until you hear the other side. So it is just possible that Mr. Page may be right in some of his conclusions, because we are not sure that we are qualified to judge; but in some others we hold he is certainly mistaken.

Thus it is possible that he is right in assigning the death of our Lord to A.D. 29, although we had thought that Caspari had pushed the date as far back as was possible, when, on astronomical grounds, he fixed on the year 30. We are certainly confirmed in our belief in the latter date by finding that Mr. Page finds it necessary to assign the death of our Lord to Thursday instead of Friday. We are quite aware that he has Dr. Westcott on his side; but it is hardly possible that the Church should be in error in a matter of this kind; and the supposed difficulty about the three days is no greater now than it was at the beginning.

When the author places the birth of our Lord at 3 B.C., he cannot be far wrong, as it was almost certainly either three or four years before the beginning of the present era; but we hold that his conclusion is entirely untenable, when he professes to have shown that the active ministry of Jesus lasted "but a single year." This inference results from the author's other calculations, and might be set right by bringing the date of the crucifixion down by one year.

The duration of our Lord's public ministry has been always a matter of dispute and doubt; but we are not aware that any one has seriously abridged it to the limit of a year. There was a Passover at the beginning and the end of His ministry; but there was also one during its course, near the time of the miraculous feeding of the multitudes. It is from S. John that we learn this circumstance; but, apart from S. John's Gospel, we have hardly any indications of time in the life of our Lord. According to the earlier belief there were four Passovers, the other being the unnamed feast in S. John v. 1. If this were the Feast of the Passover, then the ministry of Christ must have lasted over three years. But it is now generally decided that it was not, although the greatest diversity of opinion prevails as to the nature of the Feast. The long entertained view of its being the Feast of Purim is now generally discredited.

With respect to the second part of the book, which is described as the "Four Gospels harmonized," we must explain that it is not a Harmony of the Gospels in the ordinary sense of the word. It is, in fact, a continuous narrative of the Life of Christ in which all the four Gospels are so interwoven that the whole of their contents are given in one narration. This work has evident advantages and disadvantages, and has already been well done. We regret that Mr. Page did not adopt either the Authorized or Revised Version.

We entirely agree with the remark in the Intro-

*New Lights from Old Eclipses, or Chronology Corrected and the four Gospels Harmonized, by the rectification of errors in the received Astronomical Tables. By William M. Page, \$2.50. St. Louis: C. R. Barns, 1890.

duction by Dr. Brookes, that Mr. Page's book is throughout pervaded by a reverent tone and by a full recognition of the authority of Holy Scripture. It will, therefore, be seen from our remarks generally, that this is a book of real value, even if we cannot accept all its conclusions.

MAGAZINES.—We have before us the *Methodist Magazine* for January, which, although too tardily, we must not fail to notice, with due recognition of its excellence, more especially as this is the beginning of a new volume. The continuation of a very interesting series of papers on a "Canadian Tourist Party in England" by the Editor is the first paper, and an excellent account of "Luther's Country" follows. Both of these are admirably illustrated. Literature, printing, engraving all are excellent. We only wish that the Church of England had such a magazine. *Harper's Magazine* for February is quite up to its usual high level. Lord Wolsely writes on the "Standing Army of Great Britain." The article is not only able, but authoritative; and whilst the author finds much to commend, he also finds not a little to criticize. It is much to be hoped that his warnings will be heeded. The papers which we mentioned as being begun in January are continued in the present number; and every page is readable. *Littell's Living Age* begins with two poems, after which comes a notice of the new edition of the works of Pope by Elwin & Courthope, together with an estimate of Pope, by Mr. H. D. Traill. There is a great deal that is most excellent in the article; but there is also something that we cannot away with. Think of this! "Every age has its own definition of poetry, and the present age, it appears, has chosen so to define it as to exclude Pope from the rank of poet, or, at any rate, of great poet, by very force of the defining terms." Now, if the present age chooses, by definitions, or in any other way, to deny that Pope is a poet, we must borrow a sentence from Mr. Bumble, and declare that the present age "is an ass." From a number of good articles we may specially recommend a very charming one, signed, C. H. Herford, and extracted from *Macmillan's Magazine*, on "the Father of Low German Poetry," another by John Dennis, from the *Leisure Hour* on "Children and the Poets," and a third, from *Blackwood* on "Browning and Tennyson." *The Arena* (February) maintains the high character of its first two numbers. It is beautifully printed and illustrated, and in its general style reminds us (agreeably) of the best got-up English Magazines rather than the American. There is an excellent portrait of Madame Modjeska in this number. Among the contributions we would note the brief poetical dialogue, "In the Year Ten Thousand," by Mr. Edgar Fawcett. If the world lasts as long, we hope it may become as good as he represents it. The second article is the first of a series on Physical Research, and deals with the subject of Ghosts. The writer, Dr. Richard Hodgson, belongs to the school of Mr. F. Myers, and writes interestingly and believably (credulously?) on the subject of his paper. We would note also the articles on Mr. Browning and on the late work of Cardinal Gibbons.

THE CHRISTIAN MINISTRY.

OF THE MINISTRY IN GENERAL.

CHAP. I.

Prov. xxii. 21: "That I might make thee know the certainty of the words of truth."

THE PRESENT AGE NOT UNFAVORABLE TO OUR INQUIRY.

To some among us the period of time in which we live appears to be an age of unrealities, and it is easy enough to adduce facts, numerous and patent, in support of such a theory; although it may be doubted whether they are more abundant than in former days. But it is quite certain that among those who profess to be searchers after truth, there is now, in these days, to quite an unusual extent, an impatience of partial and imperfect views of truth, an honest and strenuous endeavor to get to the root of whatever subject they may be studying, and no small amount of diligent and persevering work in order to reach it. To such a spirit a confident appeal may be

made by those who simply desire to know and to make known the truth. In the face of many preconceptions and prejudices which beset the subject of these papers more than almost any other, there is no small consolation in the reflection that there are many who love what is true far better than what is merely agreeable to themselves; and who therefore require only to have good and sufficient reason given to them for embracing a truth—however antecedently improbable to them—when it is offered for their acceptance.

HINDRANCES TO THE STUDY OF THIS SUBJECT.

The doctrine of the Christian Ministry, like most other doctrines and truths, suffers on two opposite sides—on the side of those who exaggerate its claims and pretensions, and on the side of those who deny or ignore its divine origin and character. On the subject of those exaggerated and mischievous claims which grew up during the middle ages, and which are now chiefly maintained by the Church of Rome, something will be said in the course of these papers. On the prejudices which stand in the way of a calm consideration of the true meaning of the ministry as revealed to us pre-eminently in the Holy Scriptures, but also in the nature of man, in the history of the world, and in the constitution and development of the Church, a few words must now be said.

FEAR OF CLERICAL TYRANNY

We find among many persons, and they are by no means all of them ignorant or uneducated, a violent suspicion of everything which seems to them like clerical encroachment on their liberties, whether religious or political. We are not prepared to deny that there have been grounds for such suspicions. No body of men, in the whole history of the world, has ever possessed a large amount of power, without in some degree abusing it. Whether such abused of clerical power has been as great as many believe may safely be doubted. Whether the control which the clergy often exercised over the secular affairs of their own times, which now seems to us excessive and intolerable, may not in their circumstances have been absolutely necessary, is a question which has in our own times been reconsidered. And it is a simple fact that historians in no way favourable to clerical interests have revived and reversed the unfavourable judgment which had been hastily pronounced by those who had less thoroughly investigated all the particulars.

THE TRUTH CANNOT HURT.

But, whatever our judgment in this respect may be, let us entreat those who may approach the subject of the Christian Ministry under the influence of such a prejudice to remember, that nothing can really hurt us—whether clergy or laity—but error and falsehood, and that nothing can really do us good but truth. If it be so that the Christian Ministry is not of Divine appointment—or if, being of Divine appointment, it has not the powers which are sometimes claimed for it—then it is a most mischievous thing for those who are in that ministry to imagine that they possess a commission which they have never received, or that their commission entrusted them with powers and privileges which do not belong to them. Every one who holds the office of a priest in the Christian Church should tremble to think that he might be claiming for his priesthood a single attribute which did not, by the will and grace of God, belong to it. Such false claims could bring no good but only evil to himself and others.

On the other hand it must be an evil and an injury to clergy and laity alike to deny to the ministry any gift or grace or privilege or power which it may have received from God. And the man who is rejoicing that he has delivered himself from what he now thinks superstitious notions on this subject, and has regained his liberty, may, on the contrary be inflicting grievous harm upon himself by denying himself the benefit of an ordinance which Almighty God has appointed for his moral and spiritual advancement and perfection.

In any case, it is a subject which demands a thoughtful and serious consideration. In any case, every effort to discover and make plain the true character of the ministry, must help towards the attainment of the truth and towards our deliverance from error.

SHALLOW SPIRITUALISM.

It is not merely from those who entertain a superstitious dread of clerical power and influence that a prejudice arises which interferes with a calm consideration of this subject. There is another tendency which is equally antagonistic to the truth. There is among us, and very widely diffused, a shallow and supercilious spiritualism which professes to be utterly indifferent to such questions as these, because, forsooth, it lives in a sphere far exalted above any such questions. To speak in this manner is to lay claim to a higher spirituality than Christ Himself. He did not refuse to recognize the institutions of the Hebrew Church or to obey its rules; and those who, professing to be His disciples, are yet far from imitating Him in this respect, may well be suspected not of a superfluity but of a deficiency of His Spirit.

Besides it must be repeated, either the Christian Ministry is of Divine institution or it is not. If it is not, then its claims must be resisted to the death, and its very existence must be questioned. Unless it can justify its rights to be retained by powerful practical considerations, no prescription will plead for it with reasonable men, and its days will be numbered. But if it be the ordinance of Christ, then it is our bounden duty so to consider and to understand its position, its significance, and its functions, that we may avoid those abuses which are too ready to accumulate around every institution, whether human or divine, and to use it for our own edification, and for the benefit of the Church, of Society, and of the world at large, according to the will of God.

Let us then begin by trying to understand in some general, but not superficial way, what is meant by the Christian Ministry, priesthood, or by whatever name it may be called.

NO CONTENTION FOR MERE NAMES.

Now, first of all, let it be remarked this is no question of names. Whether a Christian minister may properly be called a priest or not is a very small matter compared, for instance, with the question of the meaning of the word when applied to him. There are words which seem to embrace all the completeness of this office more fully than this word priest. The word *minister* is a larger and a more comprehensive word. It is not, of course, that we would discard the word priest, a word sanctioned by the use of the Christian Church from the earliest times, and retained in the authoritative documents of the English Church. We believe that the duly ordained Christian minister is all that is intended by this word, and much more. But we are not contending for words, but for things. It may argue a lack of humility to quarrel with the theological language which has been sanctioned by centuries; and for our part, we have no wish to do so. But, as far as the truth itself is concerned, it matters very little what language or terms we employ so long as they are understood and convey the meaning we desire to express.

THE PRIESTHOOD OF CHRIST AND OF CHRISTIANS.

And here too, that we may, if possible disarm prejudice, let it be clearly understood that we believe in no priesthood which interferes with the supreme and incomparable priesthood of our Blessed Lord, on the one hand, or which ignores or disparages the personal priesthood of every living member of the mystical Body of Christ. We are here touching on what is perhaps the most hopeless and ineradicable prejudice on this subject, "We have but One High Priest," it is said, "the Lord Jesus Christ, the one Mediator between God and man;" and this is truly said for He alone fills that place, and He has no partner on His mediatorial throne. And then it is added, "He our great High Priest has made all His people, kings and priests unto God, and we have boldness to enter into the holiest of all by the Blood of Jesus." And this, too, is undoubtedly true and scriptural. But the inference is false—that therefore there can be no priesthood in the Church of Christ but that of our Lord and of His people universally.

EARLY TESTIMONIES.

That there is no necessity for denying or throwing into the shade this doctrine of the universal

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priesthood of believers, because we hold an official priesthood in the Church, a few quotations from writers of the early Church will help to show, and also make evident, that we are asserting a truth which has been fully and abundantly acknowledged from the beginning. Thus Justin Martyr (*Dialogus cum Tryphone* 116, 117), says: "We are the true high-priestly race of God, as even God himself testifies when He says that in every place among the Gentiles they bring to Him sacrifices well-pleasing and pure, (Mal. i. 1). Now God accepts sacrifices from no one but through His priests." Accordingly, God, anticipating all the sacrifices which we offer through this name, which Jesus the Christ enjoined us to offer, *i.e.*, in the Eucharist of the Bread and the Cup which are presented by Christians in all parts of the world, testifies that they are well-pleasing to Him." And Irenaeus, to the same effect declares that "All the righteous possess the sacerdotal rank." So Tertullian (*De exhort. cast.*, c. 7; and elsewhere to the same effect, *e.g.*, *de oratione*, c. 8; *de monog.*, c. 12), asks: "Are not even we laics priests?" and he answers: "It is written, 'He hath made us also a kingdom and priests unto God and His Father,' (Rev. i. 6). . . . Therefore, if you have the right of a priest in your own person, you must also have the discipline of a priest." Two hundred years later the same thought is expressed by St. Augustine, (*De Civ. Dei*, xx. 10), he says: "The words, 'they shall be priests of God and of Christ, and shall reign with Him a thousand years,' (Rev. xx. 6), are not spoken of bishops and presbyters alone who are peculiarly called priests in the Church; but as we call all Christians on account of the mystical anointing (chrism), so we call all priests since they are members of the one priest." So much by way of removing prejudices. Let us now ask what we mean by a Christian Ministry.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—"La Grippe" has spread to an alarming extent in this city, and a great many of the clergy have been among the sufferers. The Very Rev. Dean Norman, Canons VonIffland and Richardson and the Rev. H. J. Petry and R. W. Brown are now down with it. On Sunday last (the 3rd after Epiphany) only one service (Mattins) was held in the Cathedral, the Lord Bishop conducting the service, assisted by the curate of St. Matthew's. At St. Michael's the only service was in the afternoon, and St. Paul's was closed. Of all the Anglican Churches only St. Matthew's and St. Peter's were open and had services as usual.

Church Society.—The annual business meeting of the Diocesan Church Society for the election of officers, receiving of reports, &c., takes place in the National School Hall, Quebec, on Wednesday, February 5th, at 2 p.m. Several important changes in the By-Laws come up for final consideration.

Women's Auxiliary.—The quarterly meeting, the Quebec Diocesan Branch of the Women's Auxiliary was held in St. Matthew's Parish Room on Friday, the 17th January, at 3 p.m. The President, Mrs. VonIffland, occupied the chair. After the usual prayers, the minutes of the last meeting were read and confirmed. The Treasurer's report was then read and adopted. Quarterly reports from the Parochial Branches were read, giving an account of the good work done since the last meeting. Part of the report from the St. Matthew's Branch was very interesting, giving the following account of the Industrial Home, Winnipeg:—"At the last annual meeting this Branch undertook to provide outfits for six little Indian girls in the Industrial Home in St. Paul's parish, about six miles from Winnipeg, and which is under the control of the Bishop of Rupert's Land. This school will accommodate 80 pupils, boys and girls, from the various reserves in Manitoba. In this Home it is purposed to teach the Indian children such things as are likely to fit them for a civilized life, and by arousing and developing the spiritual life of the pupils, enable them, in after life, to exercise an influence for good among their own people. Friends of missions should look upon it as a privilege to help in the maintenance of such schools. The cost of each pupil is about \$50 a year. The six outfits have been sent, valued at \$150." Notice was given of new branches formed at St. George's, (St. Sylvester), also at Campbell's Corners, (Inverness),

and one to be formed at Point Levis shortly. The Secretary read a circular from the Bishop of Algoma giving the names of several children of missionaries needing education, and also a letter from Mrs. Boomer asking the Quebec Diocese for an increased effort on behalf of education of missionary children. A motion to increase the amount from \$30 (voted last year) to \$50 was deferred till the annual meeting. It was resolved that the monies for the Zenana missions, etc., etc., be paid over to the Treasurer of the Domestic and Foreign Missionary Society in June, that being the time most convenient to the said Treasurer. The Secretary was instructed to ask Mrs. Boomer for official notice of her having been appointed Treasurer of the Educational Fund of the Woman's Auxiliary. Letters were read from the Dorcas Secretary giving the names of the clergy and others to whom books, etc., might be sent. It was resolved that a list of these names be sent to the Parochial Branches for them to choose from. Representatives were present from Sherbrooke, Inverness, Richmond, Melbourne, and St. George's, Inverness. The Doxology was sung and the Benediction given. The meeting then adjourned. Respectfully submitted, L. H. Montizambert, Hon. Secy. Diocesan Branch, W.A. Quebec, January 23rd, 1890.

Personal.—His many friends in this Ecclesiastical Province will be pleased to hear that the Rev. M. M. Fothergill, formerly rector of St. Peter's Church, and Asst.-Genl. Sec. of the D. & F. M. Society, and who several years ago took charge of St. Mark's parish, New Canada, Conn., has just been appointed by the Bishop of Newark to the rectorship of the Church of the Atonement, Tenafly, N.J., an important and prosperous parish about 15 miles from New York city.

MONTREAL.

MONTREAL.—The Montreal Sunday-school Association inaugurated its season's meetings in the Synod Hall last week. The attendance was fair. Dean Carmichael was in the chair. In a few opening remarks he spoke of the apathy of Sunday-school teachers, who did not value such meetings at their true value. He would like to see a full attendance at each meeting, and would sincerely hope that the lady teachers would be induced to take part in the discussions.

Mr. R. H. Buchanan read the appointment of office-bearers as follows: The Lord Bishop, president; the Very Rev. the Dean, clerical vice-president; Dr. L. H. Davidson, lay vice-president; Mr. Nicholas R. Mudge, treasurer; and Mr. R. H. Buchanan, secretary. The fifth annual report was brief. It remarked on the small interest that was taken in the Association's work, and held out the hope that in future that state of apathy would be changed to one of earnestness in the work.

Mr. Mudge's report showed a balance of \$19.60 to enter upon the year with.

The Rev. J. Ker made a very strong Church of England address, claiming the pre-eminence of the teachings of that church above all others. At the start Mr. Ker spoke of the ideal teacher's many points of excellence. Teachers must have a high ideal of what Sunday-school work was. They must consider it a great honor the evangelizing of the people. They must stamp the minds of the little ones with the image of the cross of Christ. Theirs was a terrible responsibility. They must not fail to understand it. They must feel that they were co-workers with God in the matter. They must have an exalted opinion of their work. The more they threw themselves into it the more blessed and satisfactory would the result be. The Church of England had a way of looking at the work different from any other church. The Presbyterians had a very good way, the Congregationalists—well, not a bad way—but the Church of England had a distinctive way. Mr. Ker, in all earnestness, urged the teachers to take care to teach on the lines of the Church of England doctrine and upon no other lines. "If you cannot do that, if you conscientiously feel that you cannot follow in these lines, stand down," said Mr. Ker. "Do not profess to teach what you feel you cannot. If we do as loyal sons of the Church of England, then I am satisfied we are telling that which is the truth. If I were not satisfied that our way was not only as good but a better way than any other, do you think I would stand up for the Church of England? No. It is because I believe it to be the true mode of presenting the truth. It has stood the test of history. I believe it to be the true part of the Church of Christ. It dates away back beyond the time of Cromwell, Henry the Eighth, St. Augustine, and even back to the time of the apostles." The speaker said a few words on punctuality, and advocated the most stringent measures with those teachers who missed two or three Sundays without any urgent call of duty. If they stayed away twice, Mr. Ker would see that they never would do it a third time. He would fill their places. The ideal Church of England Sunday school teacher must see that he was teaching God's

own appointed way, and must take great pains in getting up the lesson, and in looking after the interests of the scholars. In conclusion Mr. Ker regretted that so many members of the Church of England who came out to this country went elsewhere than to their own church. There was a terrible responsibility resting somewhere. Mr. Ker resumed his seat amid applause.

The Rev. L. N. Tucker delivered an eloquent address which fully merited the Chairman's encomium that it was the most brilliant speech on Sunday-schools that he had ever listened to. He set before the meeting some of the principal objects that Sunday-schools and Sunday-school teachers should aim at, and some of the special evils which they should try to counteract. "The objects of Sunday-schools and Sunday-school teachers," he said, "should be like those of the mothers of Salem—to bring the little ones to Jesus Christ that he may teach them and bless them." It was necessary that the teaching should be clear and emphatic on the subject of original sin. In these days of human pride there was a danger of glossing over the uncourtly and uncomplimentary doctrines of the fall. In these days, when so much was thought of education and culture, children were supposed to need schooling and training, more especially if they belonged to the higher grades of society. This, in the speaker's estimation, made it all the more imperative that the doctrine of original sin should be made the starting point of all our teaching. He would not call it total depravity, as some did, for if the depravity were total there would be nothing to appeal to, nothing to work upon. There was a tendency at the present day to regard the Gospel merely as a code of ethics and to regard Christ merely as a man, as a teacher, as a model. The Gospel was a rule of life, Christ was an exemplar and the perfect man; but to go no further was to rob Christ and his Gospel of their chief glory and power. The Sunday-school should aim at building up the characters and lives of good men and women. It was here that Christ became our teacher and our example. There was a time in the Christian church when religion was thought to be meant for heaven and not for earth, when church ordinances were used as magical incantations that never failed to admit into the presence of God. In those days men often led ungodly lives, and when they fell ill they sent post haste for the priest and confessed and got absolution. They withdrew from the world into caves and convents to win heaven by fasting and prayer. The present age with all its faults had a clearer vision than that. It saw that religion was meant for time as well as for eternity; that Christianity was a life as well as a set of ordinances; that the Church was a school of character; that redemption was a trumpet call for men and women, not to meaningless self-denial, but to inward unselfishness, to uprightness, to sincerity, and to universal benevolence. It did not call men to leave the world, but taught them that the world was a grand sphere of labor; that citizenship, and, in fact, every secular employment, was a vocation and ministry. Mr. Tucker wished that the Sunday-schools of the Church of England were old-fashioned enough to define the position of the Church of England in regard to the Church of Rome. The speaker was too good a Protestant to favor intolerance in any shape or form. He would allow the utmost freedom, and would treat with the utmost respect every man's faith, every man's church and every man's clergy. But he would have the people know what that faith was, and what manner of men the clergy were whom they respected. It was too much the fashion nowadays to pay court to Roman dignitaries, to burn incense to the Roman priesthood, to laud without reserve the zeal even of Jesuit missionaries, to support with open hand Roman Catholic churches and institutions, and to patronize without scruple Roman Catholic convents. I would not diminish by one hair's breadth the liberties which all my fellow subjects enjoy, but I would have our people know the exact meaning of the various Roman Catholic dogmas. I would make clear to them the worship of the Virgin Mary, the invocation of saints and angels, purgatory and indulgence, confession and absolution, the dreadful power of the keys, the meaning and consequences of Papal infallibility. I would explain the attitude of the Church of Rome towards a free press, common schools, secular education, freedom of thought, of speech and of the ballot, and democratic and representative government,—all the fundamental questions with which is inseparably bound up the future of civilization and of the human race; an education which lost sight of such vital considerations was, in the speaker's opinion, radically incomplete and defective. He could place no stigma upon a people if they should marry with dissenters—be they men or women. As a matter of course they joined their partner's church. In conclusion, Mr. Tucker impressed upon his hearers that the greatest desideratum at the present time was that the people of this land should be whole hearted Canadians. He was of opinion that we had been living too long upon borrowed ideas. We should now develop our own native

life and answer to the throb of our own native manhood. In matters of legislation we should be less slavish to English and American customs and precedents and more amenable to the dictates of plain common sense. The rising generation should graduate from day and Sunday schools as independent patriotic Canadians and as intelligent, loyal Canadian churchmen. Politicians and wire-pullers should understand that we were men, not children; that we had minds of our own, and that we could rise at times above party exigencies; that we would bow to no idol though it should be set up by the great King Nebuchadnezzar, by Sir John Macdonald, or by Cardinal Taschereau; that we would trust God and fear not; and that we would take as our device the double motto of the English Crown, sanctified by religion and adopted to holy uses, "Dieu et Mon Droit," uncompromising faithfulness to God, to truth, to right, to freedom and to conscience.

ONTARIO.

BELLEVILLE.—Canon Burke has been appointed to conduct deputation work in the missions in the Upper Ottawa, and purposes leaving for that distant part of the diocese at the end of the month. Missionary meetings are now in full swing all over the diocese, and a larger revenue than usual is expected.

KINGSTON.—Archdeacon Daykin, the new rector of All Saints', has been absent in Madoc for several days, his Church here being closed for a Sunday or two preparatory to a grand opening of the enlarged edifice. It is expected Mr. Daykin's formal induction will take place at the re-opening of the Church. The announcement through the secular press that Rev. M. Robinson had been appointed to Eganville is without foundation, the Bishop having as yet made no appointment. His Lordship and Mrs. Lewis were in Ottawa at opening of Parliament.

KEMPTVILLE.—Christmas services in St. James', Kemptville, were bright and hearty notwithstanding the prevailing power of La Grippe. The rector was agreeably surprised with the progressive efforts made by the small congregation of St. Paul's, Marlborough. They had not only decorated the Church with considerable taste, but had covered the entire chancel and sanctuary with a nice new carpet, and at the offertory presented by their Churchwardens a handsome fur coat with the following short and pointed address:

St. Paul's Church, Marlborough.

Rev. C. P. Emery,

"Now we take this opportunity of presenting to you a fur coat as a token of respect to you, and we pray that the Great Head of the Church may spare your life to enjoy the comforts of this coat for many years to come. Signed in behalf of St. Paul's congregation, Henry James, William Hinton."

On his returning to the vestry another yet greater surprise awaited the rector; two little girls followed him and presented him with a purse of over ten dollars from the Sunday School, as a token of gratitude for the benefits arising from their being catechized after the second lesson at the fortnightly service. The names of the little girls who presented the purse are Agnes Hinton and Mary McFerran. The rector expressed his great joy at the intelligent and loving appreciation of both old and young of the Church doctrine, Bible truth, he had striven to set before them. The mortgage on the Memorial Church fell in on the first day of the New Year, eighteen hundred dollars had been raised towards it during the last four years. And so the mortgage is now reduced to twelve hundred dollars. The amount was raised in several ways by casual offerings, by the Sunday School children, by the Children's League, which by the way gave forty dollars; half of which sum was raised at a most attractive entertainment got up by Miss Keating, the President, and Miss Susie Kerr, the Vice-president of the C.M.L. Too much praise cannot be accorded to these two young ladies for their indefatigable efforts in training the children for their several parts in the entertainment. The Ladies' Aid was the chief contributor. The parish of Kemptville has suffered very much by so many people leaving it for other places, whilst others have been crippled by untoward business matters.

NEWBORO MISSION.—The parish of Newboro, Portland, and New Bayne, has been divided; New Bayne being added to Lombardy, and Elgin to Newboro and Portland. Rev. W. Wright having been appointed to Farmersville was succeeded by Rev. G. Bousfield who takes the Newboro end of the divided parish. On Saturday, 25th January, the congregation of Emmanuel Church, Portland, presented the Rev. G. Bousfield with a fur coat, cap, etc. It was a pleasant surprise to him, for having only been in the parish a little over a month, he did not think he had so soon won a place in their esteem.

OTTAWA.—Professor Clark, of Trinity College,

Toronto, ten days ago paid a visit to Ottawa, where he was the guest of the Speaker of the Senate, the Hon. G. W. Allan. On Saturday, January 25th, he delivered in St. James' Hall, his well-known lecture on the Water Babies. The chair was occupied by the Hon. Geo. Kirkpatrick, formerly Speaker of the House of Commons. In spite of the prevailing Influenza which kept many away, there was a large attendance, including Lady Macdonald, Mrs. G. W. Allan, Hon. Mr. Dewdney and Mrs. Dewdney, Hon. Senator McInnes, Archdeacon Lawder and others. A vote of thanks was moved in eloquent terms by J. G. Bourinot, Esq., LL.D., D.C.L., C.M.G., and seconded by the Rev. J. J. Bogert, and cordially rendered by the audience. On the following day, Sunday, the 26th, Professor Clark preached in the forenoon at Christ Church, and in the evening at St. Alban's. There were very large congregations.

OXFORD MILLS.—To the great regret of the people of Oxford Mills, the Rev. W. A. Read has signified his intention of accepting the Bishop's appointment to Pembroke. On Wednesday evening, the 22nd ult., a farewell reception was held at the vicarage, which was attended by nearly three hundred people, including members of other denominations. In the course of the evening an address was read by Mr. James Anderson, expressing regret that Mr. Read had decided to leave the parish. On Sunday, the 26th ult., Mr. Read brought his connection with Oxford Mills to a close by a parish celebration of the Holy Eucharist at St. John's Church, which was crowded to its utmost capacity. In the afternoon and evening services were held at Oxford Station and Acton's Corners, when large congregations attended to bid farewell to their pastor. The parish is being left in a very prosperous condition and entirely free from debt. The following is the address presented to Rev. and Mrs. Read:

DEAR SIR AND PASTOR,—On behalf of your many parishioners and friends, the following few words of farewell are addressed. It is with a feeling of deep sorrow that we look forward to the full realization of the fact that you have decided to sever your connection with the parish. Nearly twelve years of earnest effort and labor all directed for our welfare; and your numerous deeds of kindness and acts of charity which it has been our extreme pleasure to either witness or experience—all this intensified—has tended to establish and bind us by that "silken chain" which cannot be dissolved without deep regret. You have witnessed many and varied changes in the different families of this parish—a great many have by you been brought into the Church, and upon you also has been devolved the solemn duty of dismissing many dear friends from the Church Militant in the hope of their reunion with the Church triumphant. Speaking from the Sunday Schools we may safely say that the congregations of a few years hence will be largely the product of your labor. And since we know that every word, every lesson, every truth, every act, goes to develop the human souls in your charge, we may go still further and say "your echoes roll from soul to soul and grow forever and forever." For our part we hope to never forget the many pleasant hours spent in social intercourse and receiving instruction. And, though our present feelings of flaming friendship, may by absence and separation coil to smouldering embers, yet we feel assured that your presence at any future time will rekindle those embers to a flame of brilliancy.

To Mrs. Read,

The members of S. John's Church desire to show their appreciation of your services, and to give expression in a material way by asking you to accept this purse, not as any compensation or remuneration, but as an index to the esteem in which you are held by them. And now we wish to address you as dear, kind friends, and to say further that during your incumbency in Oxford Mills we have in your society experienced much that will be remembered until the grave closes over us; but nothing that we desire to forget.

"Let fate do her worst there are relics of joy,
Bright dreams of the past which she cannot destroy,
Which come in the night time of sorrow and care,
And bring back the features that joy used to wear,
Long, long be our hearts with such memories filled,
Like the vase in which roses have once been distilled,
You may break, you may shatter, the vase if you will,
But the scent of the roses will hang round it still."

Signed by J. N. Dawson, Wm. Richards, Wardens of S. John's Church; John Tomkins, George Sander-son, Wardens of S. Anne's Church; Samuel Percival, Chas. B. Clarke, Wardens of S. Augustin's Church.

TORONTO.

TORONTO.—Toronto College of Music.—Mr. Torrington's College has made fine headway this season, the number of pupils and the musical advances made by them being far in advance of last year. A strong

instance of this was given at a recent concert in the College Hall, when piano pupils, who are members of the ensemble class formed this season, played in some Chamber Music by Jadassolm and Gade, which had never before been given in Canada. Mr. Torrington and the Cellist of the staff, Mr. Earnest Mahr, contributing the string parts. It was a most artistic success.

Death of Canon Harcourt Vernon.—It is with much regret that we record the death of one who was little known publicly in Toronto, but who spent a good deal of his time here, and was much esteemed by those who had the privilege of his acquaintance. Canon Vernon was a grandson of the well-known Archbishop of York of the same name, and a cousin of Sir William Vernon Harcourt, M.P. Some years ago he gave up his benefice in Lincolnshire from ill health, and recently he has spent a good deal of his time on this side of the Atlantic, having one son settled in Ohio, and another in Toronto, the popular secretary to the Lieutenant Governor of Ontario, Mr. Herbert E. H. Vernon, who married a daughter of the Hon. G. W. Allan, Speaker of the Dominion Senate. Canon Vernon leaves many friends by whom his memory is revered.

Rev. Chas. Scadding.—This gentleman, so well-known to many in this diocese as the son of a devoted Churchman, Mr. Scadding, of Orillia, as a grand-nephew of our Toronto Nestor, Dr. Scadding, and as a former student of Trinity College, is about to enter upon a new sphere of labour. For some years he worked very successfully with Dr. Rainsford, at St. George's, New York. Subsequently he took charge of the Church of the Reformation in Stanton Street, a kind of "dependance" of St. George's, where he was doing an excellent work. Various reasons, however, have led to his accepting the rectorship of Grace Church, Middleton, Orange County, in the State of New York. Middleton is a city of 12,000 inhabitants, and Grace Church is the only Episcopal Church there. It has already 400 communicants. A local paper has the following remarks on Dr. Scadding's first appearance among his new flock: "Mr. Scadding's maiden services and sermons in Grace Church have left a most excellent impression upon the people of the parish. Mr. Scadding has a clear, resonant and pleasant voice, which enables him to render the beautiful and impressive services of the Church with unusual distinctness and effect. Mr. Scadding has youth and unusual vigor of manhood to his favor, united with which he gives every evidence of being possessed with earnestness and zeal in his work. These qualities should make him an especially valuable acquisition to Grace Church parish. It was his exhibition of them which prompted Right Reverend Bishop Potter to bestow upon him the words of high praise which he communicated to the vestry of the Church, and to which, it may be said, is solely owing the fact that they unanimously called Mr. Scadding to the rectorship."

The Missionary Meetings are being held this week in Toronto. We have been present at some of the Churches, and were painfully conscious of the small interest taken in the matter of missions, seventy-six were present at one large and flourishing Church, twelve at a Church in a poorer district. We were much interested in a statement made by one of the speakers—a layman—that the lack of interest displayed by Churchmen in missions could be accounted for in this way—that the subject of religion did not occupy anything like the same space in a Churchman's life as in the life of the average Methodist or Presbyterian. If this be a fact, and it was set before us as a fact by a layman, then there is the whole thing in a nutshell, and the riddle of our Church is solved. We have battered our brains for years, here is the answer. The Churches visited, so far as the congregations present, appeared to give earnest attention and the offertories were fair, but shall we ever conquer this way? In the history of the Church in all her ages, the work has been carried on by the princely gifts of her wealthy sons. In reading St. Augustine, the writer was forced to admit to himself that the sinews of war were supplied by the wealthy, indeed St. Augustine for a while lay under a stigma in this matter, as he was thought to be over anxious to get control of a certain lady's property for the Church. He cleared himself, but the discussion proved this, that the Church was upheld by the wealthy. Come Churchmen! We need your thousands, and we believe the lay speaker's point, that when the subject of religion occupies actual space in the life, the pocket will respond according to the means of the individual. Our Lord Jesus Christ gave Himself for us. What are we doing for Him?

St. Matthias.—The clergy of this parish have reason to congratulate themselves in the success of their Annual Missionary Meeting this year. Though the night was rainy, and such meetings elsewhere in Toronto just now mostly a failure, the St. Matthias school room and chapel were filled

from end to rector, Rev. I stating that a strict and was always tried t collections, in Mr. Parmelee Luke's church the individual. He was follow graphic pictur North-West. dwelt upon th gations in he Plummer, assi lects and gave collection was meeting.

St. George's series of serm church, so st Hamilton and Sunday eveni was the First crowded, and preacher with of an hour.

Trinity Coll the series of Saturday, in Clark. The I hope to give a

WOODBRIDGE appointed Ru Rev. Canon O:

CAYUGA.—O: "localion" o: Son, Toronto, church, and v service on Su priate to the evening, by t who expressed ful result of t contributions they had un sided over by Mason & Risc! previous Frid great power a of all who wer Bourdon ped! swell organ m. Oboe, Flute, a organ, four als Tuba, all of th of tone and j mechanical re; Great organ st each other, an with its beaut and rich pipe Church, and a the musical pe

We are sor Homes are in the deficit at c hood of \$1,000

UFFINGTON. of Algoma con as to its histor of self-denying charm. Twei Uffington was resident at Br house to hous provided by tl church. The were considere 6 ft. They w 27 x 19, and st they were ro the bell was p Mr. Cooke. I mission, and t After labourin and, for the n depend for Go bridge and Gr a second clerg gation was em a new church. 1889, the pla to, and appr mated cost b

from end to end. After shortened evensong the rector, Rev. R. Harrison, introduced the subject, stating that although his parish lay in a poor district and was not yet self-supporting, they had always tried to do their duty in regard to sermons, collections, meetings, etc., for the mission cause. Mr. Parmelee, an earnest and zealous layman of St. Luke's church, then spoke at length on the duty of the individual in helping to spread the Gospel. He was followed by Rev. Geo. Weble, who gave graphic pictures of missionary life and work in the North-West. Rev. Dr. Langtry, Rural Dean, then dwelt upon the value of the efforts of poor congregations in helping the cause. The Rev. F. G. Plummer, assistant curate, said the concluding collects and gave the benediction. An unusually good collection was taken up before the close of the meeting.

St. George's Church.—Sermons to Young Men.—The series of sermons to young men at St. George's church, so successfully begun by Mr. Crawford of Hamilton and Canon Du Moulin was continued last Sunday evening by Professor Clark. His subject was the First and Second Adam. The church was crowded, and the great congregation listened to the preacher with rapt attention for nearly three-quarters of an hour.

Trinity College.—Public Lectures.—The second of the series of Public Lectures was delivered last Saturday, in Convocation Hall, by Rev. Professor Clark. The Hall was crowded in every part. We hope to give a report of the lecture next week.

WOODBRIDGE.—Rev. Chas. F. Shortt has been appointed Rural Dean of West York in the place of Rev. Canon Osler, resigned.

NIAGARA.

CAYUGA.—One of the finest and most expensive "vocalion" organs from the factory of Warren & Son, Toronto, has been purchased for St. John's church, and was used for the first time in divine service on Sunday, Jan. 26th, when sermons appropriate to the occasion were preached, morning and evening, by the Rev. J. Frances, B.D., incumbent, who expressed his great gratification at the successful result of the willing co-operation and generous contributions of the congregation in the work which they had undertaken. The instrument was presided over by Mr. D. F. Cordingley, of Messrs. Mason & Risch, who also gave an organ recital on the previous Friday evening, which brought out its great power and capacities to the unqualified delight of all who were present. It has two manuals, with Bourdon pedal bass of 30 notes. Connected with the swell organ manual are four stops, Double dulciana, Oboe, Flute, and Vox Humana, and with the great organ, four also, Diapason, Claron, Clarabella, and Tuba, all of them of remarkable sweetness, variety of tone and power. In addition to these are the mechanical registers, connecting both the swell and Great organ stops with the Pedal Bass, and with each other, and also the Bourdon Forte. Altogether, with its beautiful case of highly polished chestnut, and rich pipe organ front, it is an ornament to the Church, and a valuable accessory in the rendering of the musical portion of Divine service.

ALGOMA.

We are sorry to hear that Mr. Wilson's Indian Homes are in considerable straits for want of funds, the deficit at close of the year being in the neighborhood of \$1,000.

UFFINGTON.—On Sunday, Jan. 19, the Lord Bishop of Algoma consecrated this Church. A few words as to its history should interest all for whom a record of self-denying effort and its realization has any charm. Twenty years ago, or more, the mission of Uffington was first visited by a clergyman, then resident at Bracebridge. Services were held from house to house, so to speak—by and by logs were provided by the people to form the walls of a small church. These logs on being drawn to the site, were considered to be too long, so were reduced by 6 ft. They were then erected, forming a building 27 x 19, and stood in this state for some time, when they were roofed in and windows put in. Later, the bell was put in position and a tower erected by Mr. Cooke. In 1884 Uffington was made a separate mission, and the first clergyman in charge appointed. After labouring for some three years he resigned, and, for the next twelve months, Uffington had to depend for Gospel offices upon the clergy of Bracebridge and Gravenhurst. At the expiry of this time, a second clergyman was appointed, then the congregation was emboldened to proceed to the erection of a new church. At the Bishop's visitation in March, 1889, the plans and specifications were submitted to, and approved by his Lordship, the total estimated cost being \$581, exclusive of drawing and

furniture. Upon the foundation, the walls were erected to a height of 11 ft., covered by an open roof, the walls being lined and plastered inside, the roof covered in $\frac{1}{2}$ pine, felted and shingled. On the S. side was erected a roomy porch, on the N. an equally roomy vestry, the latter completely fitted. Double flooring was laid over the whole of the interior, the walls being wainscotted, the windows throughout are lancet in shape—a three light lancet in the east end—all filled in with stained glass manufactured by Messrs. Elliott, Toronto. The font was presented by the children of St. Jude's Church, Brantford. Walking up the nave, one sees a side door leading to the vestry; next the the chancel steps in the true gothic chancel arch. The sanctuary railing of polished maple, the gift of Mr. Cooke, Oakley, encloses a somewhat narrow sanctuary 22 ft. long. The altar-frontal is of crimson cloth with monogram in centre, white and gold orphreys and super-frontal of cloth of gold. The super-altar has also a frontal of crimson and gold. The dossal is composed of crimson and violet cloth edged with gold. Upon the oaken credence stands the communion plate bearing the date of 1704. The choir stalls are all models of taste and good workmanship. The open roof which has been oil-stained, give a noble appearance to the whole, which stands a monument to the ability, zeal and devotion of the curate in charge. The entire cost, furniture excepted, is less than \$800. The seating and other furniture cost \$80, still to be raised. The consecration took place on Sunday at 10.30 a.m., when the Bishop preached from the text: "God is a Spirit, and they that worship him must worship him in spirit and in truth." That such a building should have been erected for \$800 was astonishing to him, and it showed careful supervision and harmonious action. A celebration followed at which there were 39 communicants. At the children's service in the afternoon, the Bishop addressed and catechised the children present, receiving satisfactory replies to all but one of his questions, after which he presented prizes to eleven children of the Sunday School, who had previously passed an examination in the Prayer Book. There are over fifty children on the school books, and a Bible class of more than twenty young persons. The Bishop again preached in the evening. The services were all crowded with worshippers and the musical parts were most excellently rendered, and did great credit to both the young organist and newly formed choir. Dr. Monk's "Psalter, Ancient and Modern" was used for the first time. The offertories for the day amounted to \$16.84, and will be applied towards payment of the debt on the furniture. The regular services at St. Paul's are: Full choral and evening services on Sundays and saints days. On Wednesday and Fridays, morning service and Litany, and on Tuesdays and Thursdays, evensong and sermon.

PORT CARLING MISSION.—Copy of letter from Rev. P. S. M. Podmore to Mrs. Banks, and ladies associated with her in rendering help to the needy. *Mrs. Banks and Ladies.*

DEAR FRIENDS.—Your kindly sympathy and handsome gifts—the work I am sure, of many busy hours and generous and thoughtful hearts—fill me with gratitude which I cannot find words to express. At a time like this when all is bare and desolate, and nothing appears around to gladden the poor missionary in his search for souls—such tokens of Christianity as greet me this day put a new vim and life into my heart, as I prepare for my usual weekly tour, to know that there are those whose prayers follow him, those though separate from the fleshy eye, yet hold sweet communion with Him in that most inestimable of delights, the *communion of saints*. The great assistance rendered to me this winter from my Christian sisters has caused many who wavered, to be moved towards the dear Church, who, with her bounteous hand and loving arm extends the Gospel and sacraments into the most remote regions of the poverty-stricken settlements of rock and bush. I send to you a programme of my services. It will, I am sure, interest you, especially when I inform you that those marked X were, through the grace of Almighty God, established by my own efforts, also all the Sunday schools. I am only the third clergyman who has ever been resident missionary in this district, and I find how blessed it is to follow in the footsteps of good men, who, though beset by difficulties on every side, yet fought for Christ and His Church, and fighting were found faithful, indeed. By their fruits ye shall know them, and the true church teaching which those who have gone before me have instilled into the hearts of sinful the and ignorant have not been vain works, for his Lordship the Bishop, in the recent visit, reflecting upon the slow but true gathering of souls for the Church increasing year by year, spoke of this mission among those for whom he had the greatest hopes in the future. We have now three churches built, and some \$800 towards the erection of a parsonage, and though we look not for it here, yet God is pleased to bless and cheer us as we struggle as

pilgrims and strangers here, looking happily and surely to the time when our home may be found in heaven.

British and Foreign.

"To the ordinary terrors of examinations, the Bishop of Exeter has added a new one; candidates for holy orders will in future be required to pass an examination in the history of some foreign mission. The object is to create, at the very outset of each clergyman's career, an interest in and sympathy with the external work of the church."

We regret to hear that the health of the Bishop of Truro, now in Egypt with Canon Scott-Holland, is such that we fear his Lordship may never be equal again to the hard work of superintending a diocese. We need not say how glad we should be to find ourselves mistaken.

M. Geveart, director of the Brussels Conservatory of Music, has given his opinion that the compilation of the Antiphony has been antedated by more than a century, and that if the word "Gregorian" is to have any meaning it must relate to one of the Hellenic Popes, probably Gregory III., who died in 741; and also that the period of liturgical art must be, according to the evidence now existing, ascribed to the years from 425 to 700.

It is stated that a discovery of great importance to New Testament scholars has just been made. The rumor current attributes the new "find" to Bryennois, the learned Archbishop of Nicodemia, to whom we owe the unique MS. of the *Teaching of the Apostle*. It is said that in some Turkish library at Damascus he has found a MS. of the New Testament, dating from about the middle of the fourth century—i.e., of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic MS., to be of the phenomenal importance that another totally independent MS. of the same age would be.

The Brighton *Guardian* contains an article suggesting the appointment of a suffragan or independent Bishop of Brighton. Statistics are quoted showing the relative position of the Church and Nonconformity in Brighton; and it is pointed out that, owing to the rapid increase of the population of Brighton, Hove, and Preston (which form the Parliamentary Borough), and its semi-cosmopolitan character, Brighton stands in greater need of some clerical head and organizer than most other places; while this need will become greater as time goes on.

The number of passengers who left the United Kingdom for places out of Europe during December, 1889, was 9,999, of whom 5,733 went to the United States, and 1,764 to Australia. The total for the twelve months ending December 31, 1889, was 843,551, against 398,494 in the corresponding twelve months of the previous year. Of the total 241,029 sailed for the United States, 88,132 to British North America, 29,040 to Australia, and 35,350 to all other places. Emigration to America and the Colonies showed a considerable diminution, the only increase being in respect of "all other places," where there is an excess of 10,775.

That curiously-named body, "Churchmen in Council," sat in conference at the Church House last month. Many influential ecclesiastical dignitaries were present, including the Dean of Chester and the Archdeacon of London. Several others, among them the Dean of Peterborough, were expected, but could not attend, as they were suffering from influenza. It is understood that those moderate Evangelists who were disposed to accept Dean Perowne's "Eirenicon"—as his proposal for a Permissive Ornaments Rubric has been styled—have resolved upon a less ambiguous and not less amicable policy, by which it is hoped to secure peace within the Church's borders.

The Bishop of Lichfield has conferred the office and title of Lector on thirty-six laymen. The office is one of great antiquity, and was held in high esteem in the Christian Church, but it has long fallen into abeyance. In these days, however, when so many lay members of the church are giving assistance to the clergy in reading the lessons in divine service, there is very sufficient reason for reviving this office, and for assigning a definite place among Church workers to those who discharge this very solemn and important duty. It is also stated that the Bishop will be glad to receive the names of any others duly qualified who may desire a similar recognition.

While reconstructing a coal cellar at the end of the south transept at Peterborough cathedral, the other day, the workmen came upon the carved cap of a pillar belonging to the decorated period. It was of Barnack stone. The design is unique. It represents the cowed head of a monk with the neck resting on the belly of a dragon, the repulsive head of which, with its prominent fangs, is turned towards the head of the monk, the lips touching, indeed, the left ear. On the right side the twisted tail of the body is seen. The dragon represents Sin, or the Devil, whispering in the ears of the cowed inhabitants of the cloister. Unfortunately, the monk's face was damaged by the workmen's pick before it was ascertained that the stone had any carving upon it.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Jan. 28th.—The subject of political economy is being actively treated of in many of our churches. In fact there exists a Church Association for Advancing the Interests of Labor, which demanded in highly peremptory tones that the rectors of parishes should address their congregations on the labor question, and not least on the wrongs of the employees in stores, who are compelled to work such long hours during the holidays without extra pay. Mr. Henry George in his *Standard* gratuitously assumed that "probably none" of those addressed had conformed to the request. As it happened, however, some did, and two of those who spoke on the subject did so in pretty forcible terms. As one was the Rev. W. S. Rainsford, of St. George's, your readers who remember the interest he took in such matters when in Toronto and his fearless utterances there, your readers may well guess that his language was practical and to the point, as likewise was that of the Rev. Heber Newton, of All Souls' Church, who, whatever his unsoundness in doctrine, is perfectly sound in all that appertains to the mere secular welfare of the community. Mr. George had the grace to apologize for his hasty and sweeping generalizing, and to admit at the same time that there is a "considerable and growing number of Episcopalian clergymen who are taking an interest in social questions, and who are not restrained by timidity from speaking out." Among these more pronouncedly is the Rev. J. S. O. Huntington, of the Order of the Holy Cross (Father Huntington), who recently addressed a very large audience in the Auditorium, at Chicago, which was packed to suffocation, to hear an address from a bishop's son

THE FOUNDER OF A RELIGIOUS ORDER

and a priest who is spending himself and being spent in the cause of Christ's poor, who has lived, does live as one of themselves, who has learned by experience to sympathize with the laboring man. His speech was a sweeping, too sweeping arraignment, not only of the present condition of society, but also of the Church itself, for its want of due consideration for the working man. He contrasted the Church as it was in the Apostles days when its members had all things common, with the Church of to-day, which he seemed to think was hardly acting up to Christ's principles. Yet he did not condemn the rich, nor was his address such as to set class against class. The difficulties of the rich he fully entered into, and gave them all credit for being anxious, as a rule, to see the inauguration of a state of things that should no longer be artificial but more in accordance with the principles of the Gospel. That Gospel.

IS TO BE PREACHED TO THE POOR.

But this is not done in the bepewed and becushioned church of the millionaire. It is relegated to the mission chapel which is situated on some unwholesome side street; boasts of uncompromisingly hard uncushioned seats, with a priest of third-rate preaching power, perhaps some boy of a deacon, or a mere lay reader to officiate, and music of the most inferior sort. The working-man is insulted, and naturally at the idea of anything being considered good enough for his religious wants, and so refuses to come or to allow his family to attend. It is to be feared that of all the mission chapels in this city not one offers to the poor man anything approaching to the comforts of a third-rate music or concert room in the Bowery or the Five Points. What wonder then if they are failures. The Trinity chapels are, of course, exceptions, but except perhaps St. Augustine's on Houston St., these have become places of worship either for the better class of storekeepers as at St. Chrysostom's, or for the cream of the cream as at Trinity chapel. I might also except St. Mark's chapel in Tompkins Square, which is all that it should be, but though entirely free gathers together a class above the East side and tenement house tough. A beau ideal mission chapel is that of St. Paul, founded and built by the Guild of St. Paul attached to Christ Church, Elizabeth, New Jersey, to whose opening or enlargement I adverted a few weeks ago. From being a mere Sunday school in a room in a store it waxed more and more in

strength till a piece of ground was bought on which was erected a handsome building in which services and Sunday school were held. Within nine years from its foundation, and though subjected to all the vicissitudes incidenta to a bankrupt city, a chancel has been added, and it is now a church complete in every respect. I attended its services last Sunday. Internally it is handsomely fitted up, altar elevated nearly four feet above the nave, fitted with Eucharistic and vesper lights and cross and flower vases on the re-table, properly vested, credence the same, and the correct hangings on lectern and prayer desk. At 7.30 a.m. was a plain celebration of the Holy Communion, the Eucharistic lights lit, the priest in the correct vestments, the acolyte in cotta and cassock. Sixteen communicated, all, except one poor, some colored people, six boys and girls, received the Holy Communion, several others, I was informed, were ill with the grip and unable to be present. Twenty-five communicants are now around the chapel where there were none three years ago. In the afternoon I saw 200 children and 25 teachers, with the priest there to sing the Litany, catechize and address the scholars and adults, besides taking a class himself, six surpliced boys forms the choir, the lights on the altar lit, and a cross-bearer in cotta and cassock leading the procession. The school was dismissed from the altar, the priest, cross-bearer, and two acolytes going to the door and standing there while the pupils went out quietly and in good order, the choir singing a hymn the while. At night a full choir of 12 boys and 6 men headed by the cross-bearer, the rear brought up by the priest and acolytes entered and went out singing in procession. In the nave a goodly congregation, who readily joined in a service fully choral throughout, many being colored and all very poor. The lessons were read by two young choir men, licensed readers, superintendent and assistant-superintendent of the Sunday school, while the sermon was a sound, scholarly and impassioned explanation of the Gospel of the Sunday—the third after Epiphany,—abounding in practical points and full of deep theology expressed in the simplest words. The priest is the graduate of an English University, and in high honors too, who has given himself entirely to mission work, and has more than once refused good and rich parishes. The same remark applies to the chapel of the Holy Comforter at Rahway, N. J., the Church of the Holy Cross, Perth Amboy, and the chapel of the Ascension, Hoboken, N.J.,—in fact, in the two dioceses into which New Jersey is divided, there are several chapels truly missionary in every sense of the word, as indeed there are in the diocese of New York outside the city, as the Church of the Holy Comforter, Poughkeepsie, the churches of St. John's, High Falls, All Saints' Rosendale, and St. Peter's, Stoneridge, the last three in Ulster County, all doing a noble work for Christ and His poor. But in the city we are not so well off.

CHURCH NOTES.

The Rev. Pelham Williams, rector of St. Stephen's, Brooklyn, has publicly preached against Sunday schools as opposed to the teaching of the Church. But how will he get parents able enough and willing enough to teach their children at home, or how can he guarantee the presence of these children at Church for public catechizing, or insure individual instruction to the backward.

The confirmation of the Stewart will insures \$800,000 to the Garden City Cathedral Corporation. It receives besides 60 acres of valuable land.

At St. Paul, Minn., the Church Missionary Society has bought the building self-styled the Reformed Episcopal Church. It will be turned into a mission chapel. This wipes out that schism in the diocese of Minnesota after a struggling existence of twelve years.

A prohibitionist crank essayed the assassination of Bishop Whitaker, of Pennsylvania, while giving Confirmation in Philadelphia. The Bishop had not agreed with the would be assassin's theories on the subject.

The Prohibitionists of Dakota are trying to have a bill passed through the legislature forbidding the use of wine at the celebration of the Holy Communion. The Bishop of the diocese, Dr. Hare, is fighting them. The Methodists were rash enough to appeal to Scripture in support of their views. As a matter of course, the sound scholarship of the Bishop has won the day, so far as the controversial part of the fight goes, and has thereby materially aided the right side.

In Washington, Pa., a miserable one horse city, totally addicted to Methodism and natural gas, but where we have church and a church school in every respect first-class, the Methodists have made things so hot for the Rev. R. A. Cayley, one of the masters in the school, an Englishman of good family and an

Oxonian, because he spoke against Prohibition as to force him to leave the place.

The Bishop of Chicago is confident that in 10 years hence the provincial system will be established in the American Church with legislative and appellative powers.

The Bishop of Northern Dakota refused to listen to the pleadings of the inhabitants of Devil's Lake to make that his see city.

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.

The Year Book.

SIR,—I was the convener of the first year Book Committee, but at my own request am not of the present, as my remoteness from any Church centre disqualifies me for direct effort in this necessary work. The present convener is Mr. Vrooman, and the editorial committee consists of Canon Cayley, Mr. J. A. Worrell, and myself, who am also secretary. The competent and zealous editors who reside at head-quarters will present in due time, I doubt not, a work of advantage to the whole Church.

Yours, JOHN CARRY.

Port Perry, Conversion of St. Paul, 1890.

Clergy House.

SIR,—A few years since, the idea of working an extended mission from a clergy house centre, was brought before the synod of the diocese of Toronto, in consequence of an offer made by a lay member of that body, of a considerable sum towards meeting the possible expenses of starting such an institution; the project was received with much favour by a large majority of the synod, and the few dissentients, on the plan being explained to them, ceased all opposition. I believe the matter was referred to the Mission Board, who appointed a sub-committee to report on the same, the late Dr. Smithett being chairman. An elaborate report was laid by him before the Board, but in consequence of so much of the time of that committee being taken up in accepting or rejecting the guarantees required of the various mission stations and other business, the report came up at such a late hour that it apparently received but little consideration, and I think it was adopted without any amendment. It appears now to be decidedly difficult to meet all its requirements, and therefore the whole idea has nearly died a natural death, with the exception of a little resuscitation at the annual meeting of the synod, when a certain amount of risibility is excited on attention being drawn to the almost impracticable nature of some of them—laughter, I need hardly say, not joined in by any means by many earnest Churchmen, who are most anxious that the work should be tried. There is quite a probability that an extensive tract of country could be served at less expense than a much smaller one under the present system, besides providing an excellent training for the young deacons forming part of the establishment, for two or three years before, as priests they are placed in charge of a parish or mission. Now is there anything to prevent this report being re-considered by the Mission Board? There would be little difficulty in amending it, so as to make it quite workable.

Extension of the Episcopate.

SIR,—I was very much interested in the letter of Anglicanus in your issue of the 16th, inst. on the subject of the extension of the Episcopate. I deprecate, however, the delaying of the Church's present work to roll up endorments, which may ere long be swept away and leave our Church helpless. The best endowment the Church can have is in the hearts and consciences of an earnest and loving people, well instructed in the duty and privilege of giving largely and liberally to the cause of God. And the best way the clergy can teach God's people to give is by setting them the example. The people of Israel were to give a tenth to the Levites; but the Levites were also required to give a tenth of what they thus received to the High Priest. If it is binding now on God's people to give a tenth of their income for the support of their clergy, is not also equally binding on the clergy to give a tenth of their income to the support of their Bishops? And, sir, if this were done, the extension of the Episcopate at once becomes possible, without waiting for any Endowment Fund. I take the diocese of Toronto for illustration because the statistics are

at hand. I and that Tor of York and of the other \$22,098. To nearly if not ment of \$40 whole of \$40 ciple, what incomes of 3 per cent of this principle would, with one dollar, so bishops \$3,60 of the pres this would r part of the would, I ha of the Churc the benefit life that w copal superv make up to than they w With your these sugge respondents, our extensive our bishops a over-work. our monied secure as we that prevail surest invest raise for Chu Church worl will move t people to g actual neces Church. Believ Toronto

SIR,—In close sight of towns need than those house rent a ant factor. occupied by at a rental o ated in a cit cost from \$1 all kinds of reach of the conveyance making it a clergyman. himself—from deal of such tory Acts ha by assigning primary cla the same c bring streng principle is Fund By-lav complaint.

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at hand. Let us suppose it is divided into two; and that Toronto retains two rural deaneries, that of York and that of Peel. Now the clerical incomes of the other deaneries amounts in round numbers to \$22,098. Ten per cent of this is \$2,209, or very nearly if not quite the yearly value of an endowment of \$40,000. But better still, suppose the whole of the present diocese should adopt the principle, what have we? The aggregate clerical incomes of the diocese amounts to \$73,036. Ten per cent of this is \$7,303; so that the adoption of this principle by all the clergy of the present diocese would, without lessening the present Bishop's income one dollar, secure a sum sufficient to pay two other bishops \$3,600 a year each, and secure the division of the present diocese into three. No doubt, sir, this would require an effort and sacrifice on the part of the clergy. But this they are used to, and would, I have no doubt, readily make for the good of the Church. And I very much question whether the benefit they would soon derive from the new life that would result from this increase of Episcopal supervision would very soon, if not at once, make up to them, even in its financial aspect, more than they would sacrifice to accomplish it.

With your kind permission, sir, I would commend these suggestions to the consideration of your correspondents, and all those who think with him that our extensive Canadian dioceses sadly need division, if our bishops are not to be hurried into their graves by over-work. And I should like to remind all that our monied endowments are not, it may be, so secure as we think, in view of the socialistic notions that prevail in so many quarters. The best and surest investment we can make of the money we raise for Church purposes is to spend it at once in Church work, and trust in God that His Holy Spirit will move the hearts of His believing and loving people to give us more, when we want it for our actual necessities, in extending and maintaining the Church.

Believe me, sir, very truly yours, J. M. B.
Toronto, Jan. 24, 1890.

Stipends of the Clergy.

Sir,—In considering this subject, we should not lose sight of the fact that clergymen in cities and towns needs much larger incomes comparatively, than those in country places. In the matter of house rent alone this is easily seen to be an important factor. Comfortable and substantial residences occupied by clergy in country towns as parsonages at a rental of about \$150 per annum would, if situated in a city or suburb of a great city, like Toronto, cost from \$500 to \$1,000 per annum for rent. Then all kinds of country produce when brought within reach of the city rector, has added to it the cost of conveyance and the profits of the middlemen, making it about double what it cost the country clergyman. Indeed, the latter very easily provides himself—from a few acres of Glebe—with a vast deal of such produce at very little cost. The Rectory Acts have carefully provided for this difference by assigning about double as much stipend for the primary claimants in the city as they provide for the same class in the country—a medium rate to bring strength to those living in towns, when the principle is lost sight of (as in the Commutation Fund By-law), the city clergy have great cause of complaint.

Yours, SMILAX.

Sunday School Lesson.

Quinquagesima Sunday. Feb. 16th, 1890.

"THE BIRTH OF JESUS CHRIST."

I.—"CONCEIVED BY THE HOLY GHOST."

Read S. Luke i. 26-35. We learn here that the Holy Ghost was to come to Saint Mary and "overshadow" her. We also read of other occasions when the Holy Ghost came down to bestow divine gifts. At Pentecost in tongues of fire (Acts ii. 1-4), to bring to the Apostles the power of working miracles and speaking in other tongues. Also when Jesus was baptized (S. Matt. iii. 16) and anointed by the Holy Ghost, who appeared in the form of a dove. Now He came down to the blessed Virgin, so that Jesus when He was born should be the Son of God.

II.—"BORN OF THE VIRGIN MARY."

The Virgin Mary had been living with her parents at Nazareth (S. Luke i. 26), as any other girl might do, when the wonderful message was brought by the angel Gabriel. The birth of Emmanuel had been foretold by Isaiah (chap. vii. 14).

We are not told much about the character of the Virgin. She received with wonderful trust and meekness the promise of her Divine Child (S. Luke i. 38). She "pondered in her heart" the things told her about Him, and what He Himself afterwards said as a child (S. Luke ii. 19, 51). No doubt she was a

most pure and good and holy woman, to be chosen of God for this high honor.

It would be a sin against God (comp. 1st Commandment) to worship her, but all true Christians will love and reverence her as the mother of our Lord (S. Luke i. 48). (If time permits, the teacher should speak here of the old familiar story, always welcome to children, of the birth of Jesus Christ. S. Luke ii. 1-14).

III.—THE CHILDHOOD OF JESUS.

Read S. Luke ii. 42-52. Describe the visit to Jerusalem. Notice that He "must be about His Father's business (v. 49). It is the same with us all. Though our work is not so important, the duty is as great (a candle can give out light as well as the sun). Children can serve their Father—in the Church, in the Sunday School, in their own homes.

Then, when He went to His home at Nazareth, "He was subject unto them." He, though He was God, obeyed His parents (V. Commandment). Children are sometimes unruly because they think they know better than their parents. Did not He know better? But He wished to give an example to all other children.

Family Reading.

Devotional Notes on the Sermon on the Mount.

6—THE SECOND BEATITUDE.

St. Matt. v. 4: "Blessed are they that mourn; for they shall be comforted."

Whether we consider the natural connexion of thought or the testimony of spiritual experience, we have no difficulty in understanding the sequence of the Beatitudes in the Sermon on the Mount. The first sets forth that spiritual condition which lies at the foundation of all true life. The consciousness of need represents the point of transition from the old to the new, from the mere life of nature to the life of grace.

But a mere sense of need is not enough. The high and lofty One declares that He dwells with him that is of a humble and contrite heart. The sacrifices of God are a broken spirit. A broken and a contrite heart He will not despise. A humble heart passes into a contrite heart. A sense of need leads to mourning. This seems to be the thought suggested by the connexion of the first two Beatitudes.

And now let us consider a little more closely what this mourning is. Just as the first has been understood to refer to mere poverty, so this one has been thought to indicate mere sorrow. Sorrow is better than joy it has been said. But, in truth, this proposition is very doubtful. Both joy and sorrow may bring blessings or they may bring curses. If sanctified sorrow is fruitful of good, unsanctified sorrow may yet be productive of more evil than unsanctified joy.

S. Paul is quite explicit on this point. He says that whilst "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret, the sorrow of the world worketh death." Of this last awful consequence, of a sorrow which has no hope or trust in God, we see a fearful example in Judas Iscariot. His was a sorrow of self-reproach, of hopelessness, of despair. If the thought of God entered into it at all, it was only to bring home to the mind of the miserable man the utter hopelessness of his case, and his sorrow worked death.

But it is not merely in such startling cases alone that the solemn warning of the Apostle is illustrated. The sorrow of the world, the grinding anxieties, the carking cares, the bitter sorrows which are alleviated and sweetened by no thought of God's love, by no sense of a Heavenly Father's correction—these can only waste and harden and deaden the heart in which they rule. And this especially when they are associated with a sense of sin for which they have no hope of forgiveness.

Not such is the sorrow of which our Lord here speaks. This is the sorrow of one who has not looked only within, but who has looked above himself to God and His Blessed Son who has revealed Him. "They shall look in Him Whom they pierced, and mourn." "Looking unto Jesus," men first learn their own alienation from God. Jesus Christ the righteous is the true Man. How far are we from realizing such a manhood! But there comes another thought. This God-man has suffered for me, and He has suffered for me because

He has loved me, because God loves me, to prove that God loves me, "Herein is love."

It is when thoughts like these enter into the mind and stir up the emotions of the heart that a man begins to feel as well as to know. He no longer merely judges of himself as poor and needy. He feels it; and He feels all the patience and long suffering of God, and wonders at the great love wherewith He has loved him. And then a tide of bitter sweet memories, longings, aspirations sweeps over the heart; and a great resolve springs up to turn from all that has offended a loving Father. Thus it is that Godly sorrow worketh repentance, a change of mind, a change of purpose with respect to the whole life which can never cause regret. The resolve to live no longer to self, but to God, the resolve never again to grieve God with a grief which strikes down into the heart of man. Thus do old things pass away, and all things become new.

We do not doubt that the sorrow which is here spoken of has chief reference to the beginning of the conscious life of grace, to that Godly sorrow which worketh repentance and faith in the Son of God. It is evident that all the first three Beatitudes are intended to represent the preparatory graces of the spiritual life leading up to the hungering and thirsting after righteousness. But we cannot deny that those may be right who say that we here read of a state of mind which has blessings throughout all the Christian life. "Whom the Lord loveth He chasteneth." And every affliction may, by God's blessing, bring forth "the peaceable fruits of righteousness to them that are exercised thereby."

But we must hasten to say a few words on the Blessing, the promise to the mourner, "They shall be comforted." Let us remember that the Kingdom of Heaven is the sum of all blessings; and we may note that the particular aspect of the blessing promised has special reference to the condition of those to whom the blessing is promised. The mourners shall be comforted.

One might note how it is the mourner who is prepared to desire and to receive consolation. Such an one is conscious of his need of comfort. He cannot find his comfort in earthly things. They have left him poor and sad and sorrowful; and he must find his consolation in something better and higher. He can find it in nothing but God. And God Who waiteth to be gracious is ever ready to impart His comforting grace to those who long for it.

And how does He impart it? First, by *pardon*ing, "Son, be of good cheer," He says, "thy sins be forgiven thee." What comfort and joy in such an assurance. Then He gives *fellowship*. Man cannot live alone; and Jesus says, "I have called you friends;" and He not only gives fellowship with Himself, but fellowship one with another, knitting men together in one communion and fellowship in His own mystical body. He also gives them *grace*, grace to help in every time of need, so that they need not mourn at the thought of their weakness and inability to serve God.

They shall be comforted. They are comforted in the fellowship of God and of His people in their heavenly citizenship here; and the perfect comfort and blessedness which the heart of man has never known on earth, will be theirs in the presence of God where "is fulness of joy."

The Canadian National Park.

The Canadian National Park is to the popular mind limited to Banff and its region, though it really includes a great plateau in the Rocky Mountains. It has been called the most beautiful spot on earth. Lucerne, Switzerland, is not uncommonly spoken of as the crown of scenic beauty, and the conservative American may well compare the glacier-pointed peaks and emerald lakes and rivers of Banff with those of Lucerne, and inquire which has the greater claim to beauty, as a whole.

We have seen both, and to our mind Banff is the more grand and wonderful, but Lucerne the more poetic and beautiful.

The magnificent extent of the Rocky Mountains and their great variety and endless resources of stupendous scenery, make Switzerland seem small in comparison. The great glacier of the Rockies

near the Canadian National Park, covers about thirty-eight square miles, and is said to contain more bulk of ice than all the glaciers of Switzerland. But for spectacular effect and thrilling splendors it does make the impression of Mont Blanc, as it is seen from the valley of Chamouni.

The purple curtains of the sky of Italy hang over Switzerland, and every valley is haunted by legend and song. The sense of awe in Italian Switzerland is soothed and softened; a spirit of beauty haunts everything. There are the soft stops of the great organ of nature in the air.

But not so in the Rockies. The peaks rise a mile above you in the thin air, rugged and bare, and blaze in the pale blue sky with ghostly and silver fires. The rivers roar over tremendous crags; they leap and plunge and thunder.

Stop and listen; you may hear the mountain torrent everywhere, and see its foam amid the giant firs in every circle of the eye. There is no fairyland here, it is the abode of giants. The eagle wheels and screams here, and the fierce bear shakes his head over the shadowy canons, but here flit no airy song birds, and sport no nimble feet of the chamois or fawn. Here the soul grows great, and the conscience struggles for truth, and to crush under the strong feet of resolution all unworthy desires.

The Rockies are, indeed, grander than Switzerland, and even more inspiring to a pure and lofty faith, but the mellowed tone, the melodious completeness of the Alps is not in them; but they are like the law without the covenant of grace.

Banff, so named from the county town of Banffshire, Scotland, is the mountain town of this wonderland of the giants. It is situated on the Great Divide or the summit of the Rockies, a mile above the sea level, and is walled with peaks gleaming with glaciers, a mile or more high. Its location was determined by its wonderful hot springs, and the great extent of the plateau, which is twenty-five miles long.

The Bow River runs through it, glacier-fed, clear and green, and here is Devil's Head Lake of glacier water, pure and clear, with as dark a legend as Mount Pilatus at Lucerne. There are Rigris, or observation peaks, everywhere, and on every hand the outlook is gigantic and awful.

The wonder spot of the region is on the side of Sulphur Mountain with its caves and springs. These springs are likely to be one day as famous as Baden-Baden. They are regarded as very efficacious in scrofula, rheumatic troubles and Bright's disease. The waters are taken warm, a tumblerful at a time, often two glasses in the morning, and are used for bathing daily. People come here on crutches, and amble away leaving their crutches on the trees. The great hotel is kept open as a sanitarium throughout the year. The place is undoubtedly destined to become one of the most famous and fashionable resorts in the world.

But the young reader will be more interested in the curious features of Banff, than in these descriptive outlines. They are not wanting. Curiosity is awakened everywhere, from the hour that the tourist enters the gap, as the pillars that open the long pass to the railway are called, until the Scottish name is shouted by the conductor.

My own curiosity began to be stimulated at Calgary, the town of the ranches and Indian reservations, just at the entrance of the gleaming empire of the peaks. The train stopped amid the gay uniforms of the mounted police, and a picturesque gathering of ochre-painted Indians,

Everything was new and strange. As I stepped from the train, Indian women gathered around me, in beads and blankets, with horns to sell. In the shadow of the station stood an Indian with a sad face, silent and stolid.

"That is Deerfoot," said a passenger agent to me, "the once famous Indian runner. He used to outrun all the Indians of the mountains and plains. He became so famous as a messenger that he was induced to become a champion in foot-races.

"At last a great contest of speed was arranged for him and a white runner. It was the cause of much excitement, betting and gambling, so much so that some white speculators formed a plan to cripple Deerfoot by a trick as cruel as it was cunning.

"The Indian boy was to run in light moccasins, and his opponent in leather shoes. These men mingled the light earth of the race-course with pieces of glass, so that the broken glass would cut the moccasined Indian's feet. The poor Indian came out of the contest defeated and bleeding, and injured for life. His heart was as wounded as his body; he came to hate the white people, and never was his old self again. He became a criminal, and fled at one time from the Mounted Police into the States, but returned again. This is the story as it is commonly told, and which I think is substantially true."

Past cattle on terraces, over plateaus in view of mountains crowned with pearl, through the gap in the cool air of Wind Mountains, up to Cammore, four thousand three hundred and fifty feet high zigzagged the train. We were among the uplifts of the Devonian and Carboniferous ages. Hills stood as it were on edge.

Then on to Banff amid black walls of scarred rock, and green forests foaming with cascades, and overlooking peaks of flushed mist and snow. We were soon at Banff station, under the merciless peak of the Cascade Mountain, ten thousand feet high, and eastward rose Mount Inglismaldie, and near the Vermillion Lakes.

We took supper, ran up to the wonderful hot springs, and were then told that we must visit the cave.

"It is the most curious place that you ever saw," said the proprietor of one of the hotels. "An old prospector has told me the story of its discovery. I do not know how true it may be. He said that some miners were travelling in these parts, when they saw a man rise out of the ground, go up into the air, and walk off as natural as life.

"They thought that the last day had come. Then they went to the place, and instead of an open grave they found a cave, and a pine-tree led down to it through a hole in the ground. Men came to see the wonder; another pine-tree was let down into the cave, and cleats of wood nailed across the two. What did they find there? You must go and see."

The apocryphal story was at least interesting. The cave may have been discovered in some such way, and a wandering miner might have often seen an Indian's form rising out of the earth by the old pine-tree, which was once the natural ladder down into the cavern.

The cave is now entered through a house, built like a Swiss chalet. It consists of a glittering chamber lighted by lamps, and a great pool of green sulphur water, clear as glass, much like the Ponce de Leon or Waukulla Spring in Florida. The emerald pool is lighted from an opening in the earth above. A rope is stretched across it, and people are allowed to bathe in it. The dome of the cave gleams like a shadowy throne room.

The pool is only four or five feet deep, and bubbles are constantly welling up through it like fountains of gems.

The Bow River, after its long struggles through the hills, presents a scene of placid beauty at Banff. It runs through fields of red cotton, or wild cotton, a kind of crimson phlox. It is fed from the snow lands in the sky, and invites the artist and the poet.

An evening row on the Bow, through the Canadian National Park, is an event to be remembered for a lifetime. The mountains change with every turn of the bow-like river. There is strength, majesty and glory everywhere; the peaks rise straight to the sky, the glaciers fill with crimson and gold light like crowns. The river is deep and clear, now violet like Lake Lucerne, now a sea-green, now a shadowy emerald color. It here and there presents a curve on the swift, still tide like a broken mirror.

The boat glides on over the deeps like a thing of air. Mountains come and go like an army of giants in glittering armor. Cascades thunder, and yet the air is oppressively still. If there be clouds in the sky, they change into chariots of copper and gold. The grey wing of the solitary eagle is seen; here and there the dark form of a solitary Indian appears.

The car whistle blows. It is echoed by an hundred walls. The grandeur becomes terrific and even ferocious. The head grows weary, and the

wanderer has a sense of his own insignificance, and probably seeks his bed at last to pray for a life of quietude and simple faith in God. — *Hesekiah Butlerworth in Youth's Companion.*

Something Great.

The trial was ended—the vigil past;
All clad in his arms as the knight at last,
The goodliest knight in the whole wide land,
With face that shone with a purpose grand,
The King looked on him with gracious eyes,
And said, "He is meet for some high emprise,"
To himself he thought, "I will conquer fate,
I will surely die, or do something great."

So fresh from the palace he rode away;
There was trouble and need in the town that day;
A child had strayed from his mother's side
Into the woodland dark and wide.
"Help" cried the mother, with sorrow wild—
"Help me, sir knight, to seek my child!
The hungry wolves in the forest roam;
Help me bring my lost one home!"

He shook her hand from his bridle rein;
"Alas, poor mother, you ask in vain;
Some meaner succor will do, may be,
Some squire or valet of low degree.
There are mighty wrongs in the world to right;
I keep my sword for a noble fight,
I am sad at heart for your baby's fate,
But I ride in haste to do something great."

One wintry night when the sun had set,
A blind man by the way he met;
"Now, good sir knight, for our lady's sake,
On the sightless wanderer pity take!
The wind blows cold, and the sun is down;
Lead me, I pray, till I reach the town."
"Nay," said the knight, "I can not wait;
I ride in haste to do something great."

So on he rode, in his armor bright,
His sword all keen for the longed-for fight,
"Laugh with us, laugh," cried the merry crowd,
"Oh, weep!" wailed others, with sorrow bowed,
"Help us," the weak and weary prayed;
But for joy, nor grief, nor heed he stayed.
And the years rolled on, and his eyes grew dim,
And he died—and none made moan for him.

He missed the good that he might have done,
He missed the blessings he might have won,
Seeking some glorious task to find,
His eyes to all humbler work were blind.
He that is faithful in that which is least
Is bidden to sit at the heavenly feast.
Yet men and women lament their fate
If they be not called to do something great.

Florence Tyler, in New York Tribune.

Train the Girls.

When a girl is ten years old, she should be given household duties to perform according to her size and strength, for which a sum of money should be paid her weekly. She needs a little pocket money, and the knowledge how to spend it judiciously, which can so well be given by a mother to her little girl. She should be required to furnish a part of her wardrobe with this money. For instance, if she gets ten cents a week, she should purchase all her stockings, or all her gloves, as her mother may decide; and doing this under the mother's supervision, she will soon learn to trade with judgment and economy. Of course the mother will see that the sum is sufficient to do this and yet leave a trifle for the child to spend as she pleases. This will supply a healthy stimulus; it will give her a proper ambition and pride in her labor, and the ability to use money properly. As she grows older these household duties should be increased, with the proportionate increase of money paid for the performance of them. We know a lady who divides the wages of a servant among her three daughters. There is a systematic arrangement of their labor, which is done with a thoroughness and alacrity rarely found, either with a hired girl or daughter who feels that she has to do it with nothing to encourage or stimulate her in the work.

It takes so little to make a child happy that it is a pity, in a world full of sunshine and pleasant things, that there should be any wistful faces, empty hands, or lonely young hearts.

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Children's Department.

"Boy." CHAPTER V.

"Maria," said Boy next morning, as he was standing patiently while she tugged at his golden locks, to make up for having had a quarrel with her over his tub, which was not at all an unusual occurrence. "Maria, do you expect to go to Heaven?" Maria gave a pull with the comb, and broke one of the teeth out. "How you can, Master Boy," was the maid's evasive answer. "I particularly wants to know, Maria, presisted Boy. "All good people go to heaven, Master Boy," said Maria in a pious tone. "Oh! yes, I knows all that," went on Boy impatiently; "but what I wants to know is, do you really spees to get straight there your very own self?" "Yes, that I do," said poor Maria, a little nervously this time. Boy gave a deep sigh. "Well, I am sorry," he said; "I thought I should be all right up there" — pointing to the blue sky out of the nursery window — "and now I can't make up my mind what to do. For Maria," he went on ruthlessly, "I don't wants you not to be good and I don't wants ever to meet you again on God's side of the water, so it's particular difficult to know how to think." And Boy, having finished dressing, walked downstairs still talking to himself, leaving the wretched Maria speechless, except for a "Well, I never!" which expressed volumes. Boy puzzled out the question in his own mind, but could come to no con-

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clusion. It was no use asking his father or mother for they would only say he was "naughty" or "silly," and not listen to him. And Mike would not know. The only thing to be done was to wait and ask Daddles, and, "Daddles would be sure to 'xplain beautifully the difficulty about meeting Maria in Heaven."

Boy was restless during the morning service, and he always annoyed his parents by saying the "Gloria" long after the congregation, and quite out loud. When remonstrated with, his unfailing answer was; "Well, I says it to God, and He doesn't mind."

Now he began imitating first one and then another of the occupants in the square Hall pew. At last his father became aware of the fact that, whenever he blew his nose or yawned, his little son did the same opposite. At first he did not appear to take any notice, but when he detected a smile on some of his friends faces he thought it about time to frown at Boy, who immediately frowned back at him. Then he could not help smiling, which smile was echoed on the other side of the pew.

"What was to be done?" Sir Richard said to himself, as he thrust both his hands in his pockets, which Boy instantly proceeded to do as well.

Where this would have ended the father never knew, only luckily for him, at that moment Boy caught Daddles' eyes fixed gravely upon him, and he read in that look that Daddles knew what he was up to and was displeased.

"There now, Daddles thinks I's naughty," said Boy to himself, "and I 'specs Daddles is about right. It was so very inter-resting copying Papa, and I do believe I quite forgot where I was."

So Boy nodded and smiled at Daddles, to convey to the curate that he understood, and, giving himself a little shake, sat as quiet as a mouse, with his hands folded on his knees.

In a few minutes his attention was caught by the words of the text as the Rector began his sermon. The words seemed to fit in somewhere. They surely answered some troubled question in the child's brain? He puzzled, and puzzled, and puzzled, and then suddenly, as they were repeated, the light dawned on him, and he gave a start of joy!

"In my Father's House," went on the Rector, "are many mansions; if it were not so I would not have told you."

"How stupid I was ever to think for one moment God wouldn't settle it all right," Boy said to himself. It's quite clear now. Heaven will be divided off, and Maria and all the disagreeable people will be in one mansion quite out of the way of me and the others; so I can tell her she can go on wishing to get there, for I shall never meet her again."

Boy was quite happy now, he had settled his worry.

Oh! Boy, if we could only, all of us, "settle our worries" as easily. You have yet to learn, if not hear, in the great "Bye and Bye," that the "many mansions" will not solve your difficulty about meeting disagreeable people hereafter. Our Lord's Prayer is yet to be fulfilled, and we are all to be as one as He is with His Father. The "agreement to differ" in separate mansions is not the perfection of God's love. By the time

Heaven comes, love will have worked on those who did not "get on" here. By the time Heaven comes they will have lost what we dislike. Maybe in Paradise we shall be purified and perfected. They need not be a worry to us now, each in his turn will

"Wake, and remember, and understand."

That afternoon after tea Boy suddenly disappeared, no one knew where, and no one gave him more than a passing thought. The children had done their texts, for Miss Roberts always made them search in the Bible for some verse they liked and say it to her before tea. She allowed them to choose for themselves, for she thought it gave them an insight into Scripture. She was just now a little put out, for Gladys had chosen the shortest she could find, Edward one he knew already, and Boy had stood up gravely and repeated very slowly—

"She brought forth butter in a lordly dish."

"Where did you find that text?" said Miss Roberts sternly, at the same time feeling a strong inclination to laugh.

"In the Bible," said Boy.

"But why did you choose that one?" asked the governess.

"Because I knew it would be a nice surprise," Boy answered sweetly.

And he had succeeded. It was a surprise!

Now he was running as hard as he could towards the old willow tree. He feared he was late, and he dreaded not finding Mike there; but when he climbed up into his perch and looked round, he soon saw his friend was waiting for him behind the oak.

"Mike Nothing," called Boy, and Mike shuffled into view and came shyly towards the place where the child sat.

"I am glad," jerked out Mike, for he saw he was expected to speak.

"Glad of what?" asked Boy.

"Glad you came."

"Why, Mike, I said I would."

"Bless my stars! that ain't the same thing," remarked Mike, with a grin.

"Not do what I said I would?" said Boy, in a tone of wonder, mingled with regret. An unfulfilled promise was a thing he could not comprehend.

"Now we'll chat," he went on, "and tell me what you does and all about everything."

"I works when I gets work," began Mike, "and I live most anywhere, and it's 'bout time I was on the move agin, now."

"Why?" asked Boy.

"There's not much doin' now th'ay's up, but I sha'n't," said Mike,

"Why?" again inquired Boy.

"'Cos o' you," said Mike.

Boy was puzzled, but thought it would be rude to ask his friend to 'xplain, and he suddenly remembered what he had promised the day before.

"Mike," he began, the colour rising in his cheeks and the blue veins showing out still more clearly through the delicate skin. "Mike, does you never say your Prayers?"

"Don't know nothing 'bout such things," said Mike, looking down.

"You knows about God?" asked Boy, reverently.

"Yes, He's up there where mother is," answered Mike.

"But you does right to make him glad, doesn't you, Mike?" anxiously.

"I keeps as straight as I can 'cos I promised mother, but it's hard work, for I is a bad lot, sir. And after all

it doesn't matter, for noone cares for lads of my sort.

Boy felt a little hopeless. This seemed a case beyond him. His thoughts turned to Daddles; he would know better what to do.

"Mike," he began, "I think I will take you to see Daddles."

"Who on earth's Daddles?" asked Mike.

"The Curate," answered Boy, "and a particular friend of mine."

"Catch me!" remarked Mike. "I hate anything in the parson line. Now look'e here, young sir, it's you I'll listen to, and it's you I'll learn of, I can't stand no other," and he looked at the child with a blind look of worship in his eyes.

Boy gave a deep sigh and shut his eyes, and said to himself, "Oh! God, here is a bit of the ground-work of your pattern-work wants fitting in, please show me how to make him understand." And Boy little guessed that he himself was a bit of the very pattern, and that Mike would fit in and show up the beauty of a perfect mind.

"Well, Mike, I'll tell you what I does, and then you might say that would be best for you to do. Every morning I kneels down, and I knows God is quite near listening with all His 'tention, and I thanks him for taking care of me last night, and I asks Him to make me good all day, and I begs Him to bless every one that I love, and at night I kneels down and says almost the same, but I 'member to ask Him to forgive everything naughty I have done all day. But I often speaks to Him at other times, and before I goes to sleep I lie and watch the sky and tells Him lots and lots and lots of things, and I watches Him light the Angel's night-lights, and then I falls asleep, and never wakes up till the sun wakes himself too."

Boy stopped, quite out of breath.

And Mike drank in every word, but said nothing.

"You had better begin by learning 'Our Father,'" said Boy; "and I'll write you down the rest" (ignorant of the fact that Mike could not read), "Only writing makes my poor little hands so very, very tired."

So the lesson began, the little child taking sentence by sentence, and the great rough lad patiently repeating it word by word.

He was very quick, for his heart was in his task, and Boy's cheeks grew redder and redder with his anxiety and delight.

"That will quite do for to-day," Boy said at length. "I am just a little tired."

And Mike answered, "Thank 'e kindly, sir; I'll know it straight off the reel by to-morrow."

Boy had no idea what "off the reel" meant, but he put it down to his own ignorance, so made no remark.

Suddenly a bright idea struck him. One of Boy's most valued possessions was an old text-book which he always carried in his pocket. A different text for every day in the month. It was his calendar, his book of reference; he never knew the day of the month or week, but he knew perfectly which day went to each text, and so by a little method of his own he could always find out the date.

"Mike," he said, taking the book from his pocket, "I always learns a text every day, and so when you comes of an evening I will teach it to you too."

"A rippin' plan," answered Mike, knowing it must be all right coming from his young master, but not knowing in the very least what a text was.

So it was settled, and after a little more talk Boy quietly said it was time to go indoors. After emptying his pockets of an apple, a ginger-bread, two bits of sugar, a sticky date, and an old tennis-ball, he bade his friend good-bye and went back to the house. And Mike wended his way down the stream, feeling he was a brighter and a better lad than he had ever felt before.

So true is it, as we wander on through this weary old world, that we realise the beauty of the eternal fact "that a little child shall lead us," onwards and upwards, through the thorns and through the briars, to our Father's Home, "for of such is the kingdom of Heaven!"

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Goodbye, old year! I'm sorry
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I have not been quite good to you,
Not good at all, I know.

The dear LORD gave you to me,
All bright and clean and pure;
I did not mean to blacken you,
And spoil you so, I'm sure.

I wish that I could take you
Right back again, and try
To keep you white and good as when
God sent you from on high.

But ah! old year, I cannot;
You've gone away from me;
Not any day or hour of yours
Forever shall I see.

Oh, new year, white and precious,
I am almost afraid
To look at you, because of all
The old mistakes I've made.

Dear Father, who has sent me
This new year, clean and white,
Help me to spend each hour of it
As in Thy holy sight.

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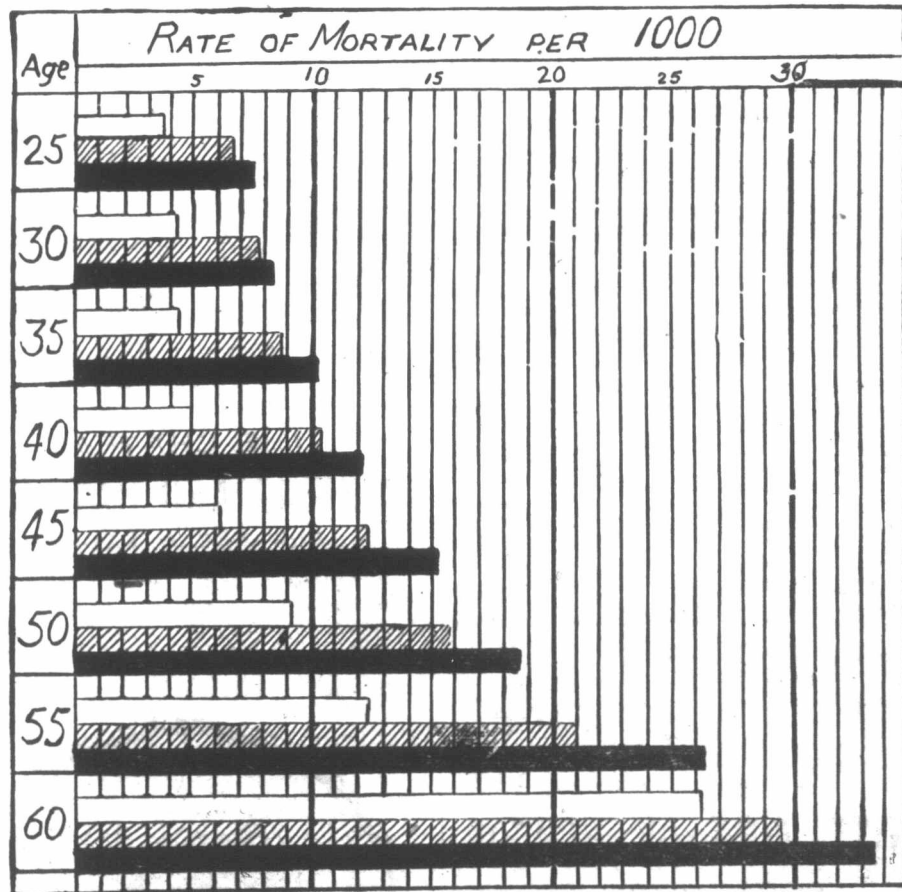
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