



# Canadian Churchman

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

Vol. 16.]

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[No. 4.

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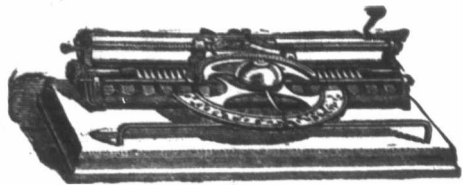
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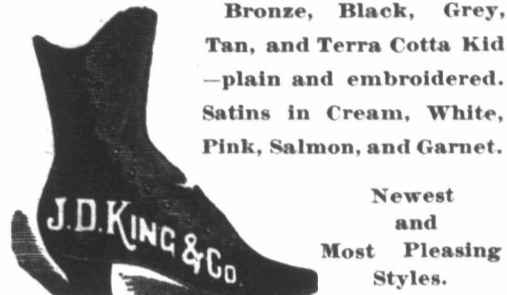


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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 23, 1890.

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## Lessons for Sundays and Holy Days.

Jan. 26th.—THIRD SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 62. Mat. 14, 13.

Evening.—Isaiah 65; or 66. Acts 15, 30 to 16, 16.

THE DOMINION.—We are glad to find that our friends generally approve of our change of name; but one kind correspondent expresses the fear that this change may imply that "the interests of the paper centre in the ecclesiastical province of Canada, and that the rest of the Dominion is considered to be part of a foreign Church." We hasten to assure him and others that we have no intention whatever of limiting the scope of the paper. The Dominion and Canada are, to us, identical, the only difference being that the latter term expresses more exactly what the former suggests. The clergy and laity of every part of the Dominion may be well assured that any Church news of interest which they may forward to us will receive attention at our hands, and as large a space as we can afford.

UNIFICATION OF THE CANADIAN CHURCH.—In putting forth our notion of the needs of the Church, and the measures and movements which we would support for the meeting of these needs, we failed to enumerate the proposal for closer union amongst the ecclesiastical Provinces of the Dominion. We are thankful to a correspondent for bringing this subject under our notice. Our readers are probably aware that a scheme for the union of the various Provinces was adopted at the recent Provincial Synod at Montreal. We are not quite sure what view is taken of the proposal by the other Provinces, and we should like to have information on this subject. It seems to us that there is no conceivable argument for the present state of things; and it would appear that it is now the duty of our friends in the North-West and in British Columbia to make a move. If we have one Dominion Parliament, why not one Provincial Synod?

YEAR BOOK OF THE CHURCH.—The same correspondent who has brought the subject of the North-West under our notice, has suggested to us the preparation of a "Year Book of the Canadian Church." A committee was appointed for such a purpose by the Provincial Synod, with our valued

contributor, Dr. Carry, as convener; and a report on the subject was read at the last meeting of the Synod. It seems to be quite decided to have a Year Book; and the need is pressing. We have no Clergy List worth the name. The one in the *Canadian Almanac* is neither complete nor even accurate as far as it goes. We know not what steps are being taken to give effect to the resolution of the Provincial Synod: but we should be happy to co-operate with the committee and the convener in bringing out a book so necessary for the Church.

REV. PROFESSOR BOYS.—The numerous friends of Professor Boys in this city will hear with much regret of his resignation of his Professorship at Trinity College. There was a general feeling at the meeting of the Corporation at which his letter of resignation was read, that the resignation should not be accepted. When, however, it was mentioned that Professor Boys had requested that no such interposition should be offered, and moreover that the state of his health during the last year had been so unsatisfactory as to render some change of surroundings desirable, the Corporation accepted his resignation, with expressions of deep regret that it should have been tendered; and with a cordial testimony to the ability and fidelity with which he had discharged the duties of his office, the kindness of his intercourse with his colleagues, and the great liberality which he had shown towards the college and other Church objects. Professor Boys is a man of much ability and of many gifts; and he is still a young man. We sincerely hope that he may be speedily so restored in health that he may yet do good work for the Church.

ALFONSO, KING OF SPAIN.—The illness of the infant king of Spain has been one of the most alarming events in these days. Spain has three parties—the constitutional monarchist party, of which the young king is the representative, the Carlist party, similar to the old Bourbon party in France, and the Republican party. A Republic has been tried in Spain, and has failed, and various forms of monarchy have appeared and passed away. But, for all this, the death of this boy might have led to serious complications. The Carlists and the Republicans are always ready for a rising; and only one thing is certain as a consequence, that the country would, for some years, have been in a state of tumult and confusion, and that the end was very uncertain. Don Carlos represents a policy which cannot endure in the midst of modern sentiments, and Spain is no place for a republic. The hope of the country is in a constitutional monarchy.

## DR. DÖELLINGER.

By the death of Dr. Döllinger, Europe loses a man who was generally regarded as the greatest living theologian, and one whose name will live in men's memories as perhaps the most potent ecclesiastical influence in modern times. Johann Josef Ignaz Von Döllinger was born at Bamberg, in Bavaria, Feb. 28, 1799, so that he was nearly ninety-one years of age at his death, (Jan. 10th, 1890.) He was ordained in 1822, and, when only twenty-four years of age, his learning was so fully recognized that he was made Professor of Church History at the Lyceum of Aschaffenburg. But not

long afterwards he removed to Munich, in which city he occupied several positions, academical and political, and where he exercised great literary activity, especially in the fields of Church History and Theology.

In 1826 he published a work on the History of the Eucharist in the first three centuries, and soon afterwards put forth a history of the Church from the time of the Reformation (1833) which was followed by a general History of the Church, of which, however, he completed only two volumes (1838). Among other works of his may be mentioned one on the "Reformation, its internal developments and the results which it has produced" (1845), a book of unusual fairness, but still written from the Roman Catholic point of view. One of the most remarkable of his works is that on the "Church and the Churches" (1861), still Roman but more sympathetic with the reformed Churches, and strongly opposed to Ultramontanism. That which promised to be the most important of his undertakings was a new History of Christianity and the Church (*Christenthum und Kirche*); but all that appeared was a preparatory work of great value on Heathenism and Judaism, in two volumes (1857), and a subsequent volume on the Church in the period of its foundation, a work of great beauty and profundity, containing very few lines with which Anglican Churchmen would disagree, (1860 second edition 1868). Many of these works have been translated into English and this last is one of the few which may still be had. Of great interest, especially to Anglicans, is a small volume of lectures, breathing a spirit of deep sympathy with the English Church, delivered at Munich and published in English by his devoted friend and disciple, the late Mr. Henry Nutcombe Oxenham, who went from the Church of England to the Roman Communion many years ago, and has recently died.

A word should be added on his recently published history of the Council of Trent which has scarcely yet received attention from scholars. It will be interesting by and by, to compare it with the forthcoming work on the same subject, now in preparation by Cardinal Hergenrother, in continuance of Hefele's History of the Councils. Another book of Döllinger's, Hyppolitus and Callistus was, in our judgment, criticised effectually by the late Bishop Christopher Wordsworth, of Lincoln. Döllinger regarded Hippolytus as an anti-pope, believing that there was no Bishop of Portus; but Wordsworth brought very convincing arguments in favour of the older view.

But the great work of Döllinger's life was his opposition to the dogma of papal infallibility; and his eminence as a scholar, a thinker, and a theologian marked him out as a leader of those who resisted the introduction of Roman novelties. The story of the Vatican Council of 1870 is one of the saddest in the history of the Church. It is said that the chief instrument in backing the Jesuits, and in urging on Pius IX. to obtain the passing of the dogma by the Council was Archbishop Manning. It is a notorious fact that it was opposed by nearly all the most eminent of Roman theologians, by Newman in England, by Darboy, Archbishop of Paris, and Dupanloup, Bishop of Orleans, in France; by the Archbishops of Munich and Mainz, and nearly all the great prelates of Germany; but the decree was carried by the perseverance of the Jesuits, and the obstinacy of



the Pope seconded by the votes of the crowd of Italian Bishops.

One by one the opponents of the dogma succumbed to the terrible power of Rome. Hefele of Rottenberg, a friend of Döllinger's, was one of the last to publish the dogma in his diocese. It is doubtful whether Strossmayer of Croatia ever published it at all, although he may have allowed it to be published. It is pretty certain that he never pretended to believe it. Döllinger with a number of the other Professors at Munich, such as Michaelis, Huber, Friedrich, protested against the dogma and were excommunicated. It was honourable to the city and University of Munich that they showed their appreciation of the brave and wise old man by making him Rector of the University.

The die was now cast; and, although attempts have often been made to prove that Döllinger regretted his breach with Rome, they have utterly failed. His course has been marked by complete consistency from beginning to end. He protested against the dogma of papal infallibility before and after its promulgation. He suffered excommunication (in 1871) from the Church in whose ministry he had served for nearly fifty years. In 1874 he presided at the Conference of Old Catholics at Bonn, and there not only protested against the extreme eucharistic teaching of the dominant Church, but further declared that they were not bound by the decrees of the Council of Trent.

It has been said that Döllinger was disappointed at the comparative want of success which had attended the Old Catholic movement, and that he intended at last to be reconciled to Rome. For the most part he has taken no notice of these rumours; but, on one occasion, when a report of his adhesion to the dogma of infallibility was published, he spoke out, and declared that he would not dishonour his old age by professing belief in a lie. It is said that after the death of Pius IX., the present Pope sent to remind him that he might now return to the Communion of Rome, as there was a change of Pope; and that Döllinger sent back for answer that this could make no difference whilst the system was the same.

And now he is gathered to his fathers, full of years, of labours, and of honours. He has reaped distinction in many fields; and he will be remembered as a laborious student, as a scholar of immense erudition, as a Christian of saintly life, as a brave, self-sacrificing heroic man who would, for no considerations, surrender that truth which he believed himself to have received from God, the Fountain of all truth and good.

Before long it is to be hoped that we may receive a memoir of the great theologian which will do justice to his character and work. Of his truthfulness, candour, fidelity, manly courage there can be no doubt; and those who visited him in Munich were specially struck by the gentleness with which he spoke of his opponents and those who had deserted him.

Perhaps there was no case of this kind that he felt more acutely than that of Bishop Hefele of Rottenberg. They had been old friends and fellow-labourers in the cause of a liberal Catholicity. An English clergyman visiting Döllinger was making reference to the statement in Friedrich's Journal of the Council, that the Jesuits were imperfectly acquainted with the history of the controversy and ignorant of the difficulties in the way of believing the dogma. Döllinger, who spoke English beautifully, replied: "They knew there were difficulties; but they did not know enough to understand

that these were insuperable." "You could not say that of Hefele, could you?" "No," said the old scholar, gently and sadly; "that was quite another case."

#### THE VATICAN COUNCIL OF 1870.

The death of the venerated Dr. Döllinger will recall to the minds of all who are interested in the history of the Christian Church, the calamitous incident of the holding of the Vatican Council and the promulgation of the dogma of Papal Infallibility. Regarded from a mere Anglican point of view, the definition has probably been serviceable to our interests as a communion, inasmuch as it prevented secessions to Rome which would almost certainly have taken place during the troublous times through which we have been passing. On the other hand, as regards the larger interests of the Church at large as a whole, and particularly the reunion of Christendom, it was simply a calamity, for it made all explanations between the Churches impossible. Dr. Pusey was, at the time of the Council, engaged in the composition of an Eirenicon, by means of which Tridentine decrees and Anglican Articles were to be brought so near to each other in meaning, that both could be signed by the same hand. But the palm-branch (which Dr. Newman said he was discharging from a catapult!) was struck out of his hand and carried away into space by the bolt which was sped from the Vatican.

Whatever errors may have been committed by the Council of Trent—amidst the undoubted reforms which it carried through for the benefit of the Roman Church—it did at least refuse to promulgate the dogma of the Immaculate Conception of the Blessed Virgin Mary or that of the Infallibility of the Pope. But the Pope's Black Brigade, the Jesuits, never ceased to agitate for the elevation of these two tolerated opinions, to the position of dogmas, and the question continually arose as to the best mode of bringing this purpose to effect.

As a rule the Popes had no great liking for Councils. They had not been present at any one of the first four great Councils, although they have tried in vain to prove that Hosius presided at Nicæa as the representative of the Roman Bishop, Sylvester. Martin V. could not be got to confirm all the decrees passed at Constance; and Trent was so little satisfactory that no other Council has been held since then until the year 1870.

Still these dogmas had to be promulgated, and the entirely novel device of collecting the testimony of the Church without a Council was adopted at the affirmation of the Immaculate Conception. Pius IX. issued letters to all the Bishops of the Roman obedience, and the evidence as given by them is preserved in a collection of six or seven folio volumes. As a result, the Pope, in 1854, issued a Bull declaring the doctrine to be no longer an opinion which might be disputed, but a dogma of the Church, and therefore as unassailable as that of the Godhead of Christ.

This measure had a double advantage for the Ultramontanes. It promulgated the one dogma and it involved the other. Here was a new doctrine received by the Church not as the decision of an Ecumenical Council but simply by the authority of the Pope. How could the Church accept the dogma on this ground, and yet go on asserting that the Infallibility of the Holy See was an open question? Still it would not do to promulgate this doctrine in the same manner. Questions might hereafter be raised as to the power of the Pope to define his own authority; and it would at least be safer to have the sanction of a Council. And so it

came to pass that the Vatican Council was summoned in 1870.

We have mentioned, in our article on Dr. Döllinger, the wide opposition that was at once aroused against the new doctrine. Döllinger himself was the head and centre of the opposition movement. But Dupanloup of Orleans was the man who worked up the opposition in Rome to the great rage of the Ultramontanes or Curialists.

The fight waxed hot within and without the walls of the Council-chamber. The Italian Bishops declared that they could not follow the pronouncement of the Frenchmen, and they ridiculed the rough Slavonian Latin of Archbishop Strossmayer, who spoke this language as a second mother tongue. The shouts and clamour of the Bishops of the contending factions was heard in S. Peter's. Strossmayer was acknowledged by the eloquent and accomplished Dupanloup as his superior in debate; but the liberality of his tone provoked the Ultramontanes to fury. His great forte was the ridiculing of the Jesuits. On one occasion, after repeating a number of their phrases, instead of arguing against them, he broke into the scornful ejaculation: *Per immortales Deos* ("By the immortal Gods"). One of these outbursts brought from the majority the cry, *Damnatus* ("We condemn him"). *Non ego damno*, said a voice. ("I do not condemn him"). *Damnatus omnes*, was shouted back. ("We all condemn him.") Strossmayer was one of the eighty-eight who gave a straight vote against the dogma (*Non placet*). Many others declared against the expediency of passing it. When it became evident that the majority were determined to have their way, for the Pope and the Jesuits were resolute, a great many of the leading bishops left Rome and so the dogma was passed unanimously! And now Pius IX. could tell the Church that, when he spoke *ex cathedra* and to the whole Church, his decrees were irreformable, even without the consent of the Church. It is another nail driven into the coffin of ecclesiastical authority. The end may not be near, and it may please God that the rebuilding may go on along with the taking down of the old. But however He may see good to work his own purposes, we know that His Kingdom will come and His will shall be done.

#### M. JOLY ON THE JESUIT ESTATES BILL.

The recent letter of the Hon H. G. Joly on the Jesuit Estates Bill is of importance as coming from a man of his position and character, and one who has so little reason to espouse the cause of the Jesuits or of Mr. Mercier.

In the first place, he shows that the action against the Jesuit Estates Bill, like that which came from the opposite side on the occasion of the execution of Riel, can be justified, if at all, only as a piece of party tactics; and on this point he has some excellent remarks. But he passes on quickly to the immediate subject, and we must follow him, noting the principal points upon which he lays emphasis.

In the first place, he points out the great undesirableness of these controversies between the two nationalities whose duty and whose interest it is to live together in peace and harmony; and he asserts that the agitation which has arisen, has proceeded, in great measure, from a misunderstanding of the real nature of the Act. More particularly he objects to the appropriation of the property being spoken of as an endowment. "Does an endowment," he asks, "commonly consist in returning to the person endowed what once belonged to that person, or its equivalent? Why not call it at once what it really is, the settlement

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of a long-pending claim? It is perfectly fair to attack the validity of the claim, but the existence of the claim ought not to be ignored." And Mr. Joly might have added that a vast majority of the inhabitants were quite satisfied that such a claim did exist, and that it was valid.

The question of the validity of the claim is next considered; and here he urges a point which has not received proper consideration. The argument of the opponents, he says, declares that the property had long ago been confiscated, and that therefore no claim can now exist. "I maintain," he replies, "that it has not been confiscated, but escheated. The distinction is a most important one when it comes to a question of equity. As Blackstone says on Confiscation, 'It is the forfeiture of lands and goods for offences.' What offence had the Jesuits of Canada committed against the Crown of England since the Conquest to justify the confiscation of their property." And he then proceeds to argue that the escheating of their property to the Crown as a consequence of their suppression was a totally different thing from its confiscation.

We have no special love for the "Society of Jesus;" but the conclusion here arrived at seems reasonable and equitable. The Jesuits were not suppressed for anything which they had done amiss in Canada. Whatever opinion may be entertained of their principles, their policy, or their actual doings, they had done nothing in this country to incur any legal penalty.

It is quite intelligible, however, that a claim of this kind should make a different appeal to different classes; and Mr. Joly remarks that the new Act would not have been passed before Confederation, because the anti-Roman and anti-Jesuit feeling would have been too powerful in the parliament. But the very considerations which would have prevented its passing under different circumstances, will explain its taking effect when these are altered. It is impossible that the claims of the Jesuits should not be considered of an equitable character in a population largely consisting of Roman Catholics, and no Minister who proceeded to a settlement of the question in disregard of the sentiments of the country, could retain the support without which government would be impossible.

M. Joly answers the objection that the present grant will be regarded only as a first instalment, by referring to the sixth clause of the settlement, in which it is laid down that the Government of the Province of Quebec receives "a full, complete, and perpetual concession of all the property which may have belonged in Canada, by whatever title, to the Fathers of the Old Society, and the Jesuit Fathers will renounce all rights generally whatsoever upon such property and the revenues therefrom, in favour of the Province"—and then comes the important addition—"in the name of the Pope, of the Sacred College of the Propaganda, and of the Roman Catholic Church in general."

M. Joly refers to the complaint made by some of the introduction of the name of the Pope into a British Act of Parliament; and he remarks that, if he had been a member of the Legislature at the time, he would have insisted upon the consent of the Pope being inserted in the Bill before he would have voted for it. And this for the reason that no settlement could be regarded as final which had not received the Pope's adhesion.

M. Joly then pronounces decidedly in favour of the Bill; but he adds the following wise and kindly admonition to the people who supported the passing of it: "At the same time I hope that the majority in the Province of Quebec understand

that, unintentionally, they have given their friends of other origin and creed fair grounds of suspicion. Once they see that clearly, I trust in their good will to avoid all further cause of misunderstanding." Nothing could be better than this. We wish we could hope and believe that the controversy would end here.

#### Pulpit Christmas Cards.

"A New Departure by Dr. Parker," is a pleasant sub-heading to a newspaper paragraph during the festive season, though there is, of course, a sense in which it contains the germs of disappointment. Following, however, upon the large-typed legend, "Pulpit Christmas Cards," we see at once the direction in which this eminent man has been "newly departing," and we humbly thank Providence for having reserved to our age a divine who has done so much to bring down religion, as Socrates did philosophy, to dwell among men, and especially men that are bill-stickers. The City Temple, we read, was crowded on Christmas morning, when Dr. Parker preached an eloquent sermon from the words "his star" (Matt. ii. 2,) and at the close of his discourse sent a series of messages from his pulpit, addressed respectively to the sovereign, to the Dean of Peterborough, to Mr. Gladstone, to Mr. Balfour, to Mr. Parnell, to "Ecclesiastical Scotland," to "religious editors," and to "his" (Dr. Parker's) "brother ministers." Each of these messages is interesting as containing an indication of Dr. Parker's views upon subjects which do not arise directly out of Matt. ii. 2, and on which, therefore, his congregation might otherwise have gone away unformed. For instance the preacher, after invoking the Divine blessing on Her Majesty, asks, "Why do you not recognize your Nonconformist subjects, and openly express your opinion that their long-continued and splendid services entitles them to every recognition due to sound conviction, heroic fortitude, and patriotism which has survived the bitterest religious persecution?"

Why, in other words, does not your Majesty give your faithful Dr. Parker and his Nonconformist friends an advertisement gratis?

We trust that it will occur to nobody to suggest the reply that the long-continued and splendid services of Dr. Parker and his Nonconformist friends seem at present to be so well assured of having their claims to recognition kept modestly before the world, that it hardly seems worth the while of the Sovereign to assist. Even under a republic we can imagine this work continuing to be punctually performed—at any rate, during Dr. Parker's life-time. It will be gratifying, no doubt, to the Dean of Peterborough to learn that his glorious deliverance on the "subject of Church unity" has filled the minister of the City Temple, not only with delight, but with a "holy delight" (a pleonastic adjective, since the delight of a holy man must always, we presume, be a holy delight); while Mr. Gladstone will have abundant food for reflection in the compliment that "his character is greater even than his genius." But if Dr. Parker had wanted to send Mr. Gladstone a really handsome Christmas card, he should have added that even the statesman's genius does not increase at a greater rate with advancing years than does his character. To Mr. Balfour the preacher addresses the pious wish: "The good Lord have mercy upon you!" but added that, "personally and academically I am proud of you." We are glad, of course, to hear that, both in his own person and in the character of an academy, Dr. Parker is proud of the Chief Secretary, and we can excuse him for "hating Mr. Balfour's Irish policy" with his "whole heart," as "resentful, narrow, sceptical and self-defeating." Religious editors are thanked for "the most generous service man ever rendered to man, but are warned to beware lest in unguarded moments ye bite and devour one another." We shrink from suggesting the obvious precaution against this strange propensity of the religious editor, and will content ourselves with referring to the Order-in-Council of last June. The card to "brother ministers" contains, however, the gem of the collection. "How magnificently," says Dr. Parker, "the press and the pulpit might co-operate!" He does not say

which particular columns of the press he refers to; but as regards one portion of the newspaper sheet the co-operation is magnificent already. But to hear Dr. Parker suggesting it as a new idea! That beats everything. "Our tale is done, there is no more to say."—*The Saturday Review*.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

QUEBEC.—*St. Matthew's*.—The anniversary service of the Band of Hope and Mercy, connected with this parish, was held at 4 p.m., on the First Sunday after Epiphany. At the close of the Sunday School the children, together with their teachers and the members of the two bands, to the number of about 300, marched in procession, headed by their splendid silk banners, from the Parish room, D'Aiguillon street, to the church. They were met at the west door by the clergy and choir, and marched into the church singing a processional hymn. Litany No. 473 (Hymns A. and M.) was sung, after which the rector gave a very interesting and instructive address on the objects and aims of the Bands of Hope and Mercy. The service, which was attended by a very large congregation, was brought to a close by the singing of Recessional Hymn No. 329, "Once in Royal David's city stood a lowly cattle shed," after which the benediction was pronounced.

The Rev. J. Edgar Hatch, who acted as junior curate in this parish for about two years, and who returned to Hertford College, Oxford, last fall, to take his M. A. degree, has just been presented with a draft on London for a handsome sum by a number of the parishioners, in recognition of his valuable services to the parish.

The Rev. R. H. Cole, assistant priest of St. Matthew's, has left to spend the balance of the winter in the Diocese of Georgia, the severity of the climate here not agreeing with his health. He expects to labor in St. Thomas' Parish, Thomasville, Georgia, for the present.

*Bishop's College*.—At a meeting of the Executive of Convocation held a few days ago, the following were appointed examiners for the degrees of B. D. and D. D. for the voluntary preliminary examination for Holy Orders, in accordance with the canon on Divinity Degrees passed by the Provincial Synod in September last: Chairman of the board, the Right Rev. the Lord Bishop of Toronto; the Rev. Canon Francis Partridge, D. D., University of Kings College, Windsor, N. S.; the Ven. Archdeacon H. Roe, D. D., University of Bishop's College, Lennoxville; the Rev. Provost Body, D. C. L., University of Trinity College, Toronto; the Rev. Principal Fowell, M. A., Huron College, London, Ont.; the Rev. Canon Henderson, D. D., Diocesan Theological College, Montreal; the Rev. Canon Sheraton, D. D., Wyckliffe College, Toronto.

An appeal was made some time ago to the friends of the college for \$10,000, to put up a building for a Divinity House. This amount has been raised, and the Building Committee have appealed for \$2,500 to cover some additional expenditure in connection with it. The Principal now appeals to the friends of the university for the balance of that amount, \$2,250. Though the scheme is directly for the building of a house for the Divinity faculty, yet the effect of the scheme will be to increase the accommodation for residents in college and school combined, from 118 to 150. Hence the scheme appeals to all the friends of the institution.

The Lent term of the school begins on Saturday, the 18th inst., and the college lectures begin on Tuesday morning, Jan. 21. The principal, Dr. Adams, has spent several days in Quebec and Montreal so as to give the parents of pupils an opportunity of meeting him.

*Trinity*.—The incumbent's appeal to the "Evangelicals" of England, and for which purpose he spent six months there, has proved a financial failure, and we are creditably informed that the amount obtained failed to cover the expenses incurred for the trip. The failure is in a great measure attributed to the letter which he published while in England, which has appeared in these columns, and which met with the disapproval of quite a number of the congregation, who have openly admitted that it was a wrong step to take, and has done a vast amount of harm to the cause he was pleading. It is bad policy to misrepresent the facts of a case, with the hope of gaining sympathy thereby, though it may be done at a long distance from home, and among strangers.

### MONTREAL.

MONTREAL.—LAY HELPEFS' ASSOCIATION.—The first annual service in connection with this association was held in Christ's Church Cathedral on the even-



ing of the feast of the Epiphany. The service was full choral. The prayers were offered by the rector of Montreal, Dr. Morton. The first lesson was read by the very Rev. the Dean, and the second lesson by the Lord Bishop of the Diocese. There was a large congregation present, and the service throughout was most impressive. The music was especially good, and the processional and recessional hymns were heartily joined in by all present. An admirable sermon was preached by Rev. John Ker, D.D., rector of Grace Church, from the words, "Sir, we would see Jesus" (St. John xii. 21). The preacher said: The visit of the Magi to the infant Saviour is a historical event, as much so as the discovery of America by Christopher Columbus, or the coming to this city a few years ago of the British Association. Who the wise men were we are not told; from what particular country they came we know not; what became of them after their return to their own land we know not. The central point and kernel of the event does not lie in their names, or country, or ages, but in this, that they, heathen men as they were, came to render homage and to offer gifts to the new born King of the Jews.

Why this visit at all? Why the long and toilsome journey to Jerusalem? In truth their journey to the centre and capital of Judaism was a religious pilgrimage in the strictest sense of the term, and the ideas, of which that visit was the outward and visible sign, are connected with the profoundest mysteries of the scheme of our redemption. The gold, the frankincense, and the myrrh suggest that the wise men had a most exact intuition of the person and work of the wondrous Babe whom they came to worship. Assuredly they saw in Him the promised Deliverer, who, by His life, and death, and victory over death, should heal the wounds of humanity; aliens from the commonwealth of Israel though they were, they recognized the truth that salvation is of the Jews. So they came to worship Him—the Saviour of men, the Reconciler of the world to God, God in flesh appearing, God and Man for ever reuniting earth and heaven.

More than thirty years elapse from the time of the visit of the wise men. The child they came to worship was grown to man's estate, and His name and fame fill the whole country. At His word storms are stilled, evil spirits are cast out, sickness is cured, death is vanquished, and greater than all else, the poor have the gospel preached to them. Certain Greeks—converts from heathenism to Judaism,—who had come to Jerusalem to worship, seek a personal interview with the great Prophet and wonder worker, and they say to Philip, one of His disciples, "Sir we would see Jesus." Already the circle begins to widen. The east had long ago sent its pilgrim band of worshippers bearing gold and frankincense and myrrh, and now the west sends forth its "first-fruits," its pilgrim band of enquirers, and the meeting point of the true spiritual devotion of both east and west, of the dreamy, mystical east and the busy practical west is, Jesus of Nazareth, the King of the Jews.

The preacher then dwelt upon the work of the Church in making known the salvation of Christ, and the influence of that work on the world at large. He then proceeded: I congratulate you, my brothers of the Lay Helpers' Association, that you are the children of a spiritual mother so illustrious, so apostolic in doctrine and in order. I congratulate you, too, on the fact that God has put it into your hearts to offer yourselves for such work as a layman may properly do in His holy church. It is a great honour to which you are so called; may you have grace given you to discharge your duties well. All around us in this city and diocese the work presses, and a great door stands open before you.

My brothers of the Lay Helpers Association, loyalty to the truth should constrain us to be instant in season and out of season in seeking to attract men to that vision of the Christ which the Church of England so faithfully keeps before her children. There is no partial or one-sided setting forth of the faith once for all delivered to the saints, "that we believe and confess that our Lord Jesus Christ the Son of God is God and man. Perfect God and perfect man . . . who, although he be God and man, is not two but one Christ." One universal Redeemer who offers pardon and eternal life to all who turn to Him their repentant eyes.

Let me remark here that one of the best ways in which we can commend our beloved Church to those who have not the privilege of belonging to her, is by manifesting in our daily walk the power of her teaching. Let men take knowledge of us that we have been with Jesus. You who are now so honourably and so opportunely coming forward as lay helpers and lay readers may look for a share of that observation and criticism which are so bountifully bestowed on the clergy. Do not let it worry you; perhaps it is Satan's way of trying to make you discouraged that you may resign your lay helpfulness. When any such criticism comes to your ears, try to take it kindly, and when you are alone institute with

yourself an impartial court of trial to find out what element of truth it contained. If it contains even the faintest trace of truth remedy the fault and be thankful for the critic. Above all, I beseech you be much in prayer. Your work will be all the happier to yourself and all the more profitable to the Church the more you saturate it with prayer.

In conclusion, we urge you to be loyal to your Church. She is wide, tolerant, charitable like the Master. O, let us all seek to catch her spirit! Let every English Churchman be doubly your brother for Jesus's sake. Be patient with those who differ from you within the Church and without the Church. It is by love, by endurance, by gentleness that this world is going to be won for Christ. If we are expected to love all Christian people, how much more should we love those of our own household the Church! We constantly invite other bodies to come and cast in their lot with us. We tell them we are scriptural and apostolic and catholic. So we are; but let us increasingly manifest apostolic love to those who are within the Church—our own spiritual kith and kin—as well as to the excellent Christian people of other denominations, to whom we are always insinuating proposals for organic union. Before the Church of England accomplishes much in the matter of union, she must be more at one with herself. Individualism must surrender something to love; narrowness must give way to toleration that Jesus Christ may be all in all, and that our poor prejudices may not circumscribe the width of the everlasting gospel, of which He is the sun and centre. It is good to be clear, and strong, and enlightened in one's opinions, but it is also good to have charity, for the greatest gift of all is charity. Long ago the rabbi Ben Marten and the rabbi Ben Jacob disputed about the Law, and the rabbi Ben Marten, being angry, said bitter things to his neighbour. Then they decided to let the Bath Kol arbitrate the matter. So the voice spake, and the words echoed from snowy Lebanon to Pisgah, and from the mountains of Moab to the great sea: "The rabbi, Ben Jacob, is right, for the rabbi, Ben Jacob, lives."

We regret that we cannot reproduce more of this excellent sermon; but we have given enough to show our readers its drift.

#### ONTARIO.

PEMBROKE.—The rector of this parish, Archdeacon Daykin, startled his congregation on a recent Sunday by the announcement that he had the week previous been offered by the Bishop, and accepted, the rectory of All Saint's, Kingston, vacated by the death of that estimable priest, Rev. Frederick Prime. Mr. Daykin at once removed to his new parish, and there is now much speculation as to whom the Bishop will send here to succeed him. The appointment is solely with the Bishop, and it has transpired that his Lordship has signified his intention of appointing the Rev. Mr. Read, of Oxford Mills. Should Mr. Read accept the preferment it will be for the benefit of Pembroke, where he will find ample scope for that earnest labor, and wise and gentle administration which has left its mark in the parish of Oxford Mills, where he has been incumbent for ten years. The services here are provided for by the Rural Dean during the vacancy, and the parish is in an excellent condition, Archdeacon Daykin having done very much for the advance of church life during his less than three year's incumbency.

EGANVILLE.—This mission has been vacant several weeks. The Rev. R. D. Mills was incumbent for nearly ten years, and did a good work, but in November he was offered the rectory of Cowansville, in Montreal Diocese, which he accepted and removed there early in December. For many years this parish has been aided by a grant from the mission board, and it is in consequence of the disinclination of the authorities to continue this aid that no clergyman has yet been appointed. It is a large parish, but church people are fairly numerous, nearly one hundred families, and with very few exceptions, quite prosperous. The Bishop recently communicated with the parish and sent the rural dean, Rev. Mr. Bliss, to examine and report. The services held by the rural dean on a recent Sunday were well attended, and a very plain and earnest appeal made to the parish to become more self-reliant, and, as the Bishop said, "show their self-respect" by doing without the "alms of the diocese." At a subsequent vestry meeting it was found that although they had written to the Bishop to send them a clergyman, they had made no provision whatever for his support. It was intimated by the rural dean that no clergyman would be sent until there was a proper guarantee for his stipend. Several of the vestry acquiesced in this as being only just and proper, and by a unanimous resolution the wardens were instructed to call upon every family for contributions, and report result as quickly as possible to the rural dean. There is an excellent parsonage, and a moderately good church at Egan-

ville, and the surrounding country gives ample scope for missionary zeal. The church is strong now, and may be made stronger.

STAFFORD.—The Rev. Mr. Smitheman has been very successful in his efforts to remove the debt from the parsonage, a sufficient sum having been promised some time ago, and now nearly all paid in. The Church is very strong in this mission, and the farmers in excellent circumstances. It will probably distinguish itself ere long by becoming self-supporting, and thus add another to the numerous parishes of this diocese, which have of late years freed themselves from mission board nourishment. All honor to such parishes which thus show their gratitude for years of patient nursing.

COBDEN.—It is not yet a twelvemonth since this was made a separate mission, and already there is ample evidence of the wisdom of that step. Under the energetic labors of the Rev. Mr. King, the church is extending, and at the new outstation as many signs of increased vigor in all that pertains to Church life.

#### TORONTO.

TORONTO.—The regular monthly meeting of the Toronto Church Sunday School Association was held in the school room of the Church of the Ascension, on Thursday, the 9th inst. In the absence of the Lord Bishop, who was to have presided and presented the prizes and certificates to the successful candidates at the late Inter-Diocesan S. S. examination, the chair was taken by the rector, Rev. H. S. Baldwin. After singing a hymn, and prayer, the roll was called, which showed that the following sixteen Sunday Schools were represented: All Saints (10), Ascension (5), Grace Church (11), Holy Trinity (3), Redeemer (1), St. Alban's (3), St. James' (6), St. Luke's (8), St. Matthias (13), St. Philip's (17), St. Stephen's (6), St. Thomas (1), Trinity East (1), Christ church, Deer Park, (1), Dover Court (6), St. Mary Magdalene (2), and one unattached. Fifteen Sunday schools were unrepresented at this meeting, which was a subject of great regret. Mr. Biggar also drew attention to the fact that several of the Sunday schools have not yet paid in their annual subscription. Dr. Sweeney then read the report of the examiners at the recent Inter-Diocesan examinations, which is as follows:

Report of Examiners, Inter-Diocesan S. S. Examination—Held December 7, 1889.—The total number of persons (teachers and scholars) who came up for examination was thirty-seven; of these ten teachers and sixteen scholars received first-class honors, and two teachers and four scholars, second-class.

The total number of marks which could be obtained was 100 in each paper, or a total of 200 for both papers. The following are the names of those who received honors: Teachers, first class honors:

Miss Farnscomb, Newcastle; Miss Rebecca M. Church, Miss H. Sheppard, Miss Webber, Toronto; Miss Ida Hope, Miss Charlotte Bell, Belleville; Miss Eunice Simpson, Richmond, P. Q.; Miss Blanch Aylmer, Melbourne, P. Q.; Mr. James W. H. Wood, St. Catharines.

Teachers, second-class honors: Miss Alice Lister, Belleville; Miss Mary Simpson, Richmond, P. Q.

Scholars, first-class honors: Miss Mary Newton, Miss Lucy McCuaig, Miss Hettie Dean, Miss A. Newton, Miss Annie Tennyson, Miss Henrietta Jerveatt, Miss Agnes Waring, Miss Rosa Warren, Miss Edith Dean, Miss V. Berryman, Miss Carrie J. Stirrup, Mr. Carl Lynde, Toronto; Miss Blanche Storey, Miss Ethel Peverley, Brockville; Miss Alice Twining, Miss Mary Macdonald, Belleville.

Scholars, second-class honors: Miss Maud Gibson, Miss Mabel Hunter, Belleville; Miss Alice Fraser, Miss Hortense Fraser, Melbourne, P. Q.

The following scholars also sent in papers: Miss Amy Pearce, Miss Edith Coulter, Miss Maggie Robinson, Miss Ettie Scudd, Toronto; Miss Ethel Aylmer, Melbourne, P. Q.

The prizes were then presented by the Rev. Rural Dean Langtry and Rev. H. S. Baldwin. The Rev. A. Hart read a most interesting paper on the use of Sunday school leaflets, which was followed by a discussion, in which the Rural Dean, Rev. Mr. Baldwin, Mr. Biggar, Mr. Wood, Mr. Kirkpatrick and others took part. The proceedings were brought to a close by Canon Dumoulin pronouncing the benediction. We are sorry that illness prevented the Bishop from being present.

St. Bartholomew's Church.—On Tuesday evening, Jan. 14th, a pleasant entertainment was given in St. Bartholomew's School House, consisting mainly of a graphic account, by the Rev. J. P. Lewis, M.A., of Grace church, of a tour he had some little time since in Egypt. It was a familiar talk about the strange and marvellous things he had seen with his own eyes in that land of architectural wonders. He also exhibited a piece of fossil wood from a large fossil forest near Cairo, the grain of the wood and various characteristics showing it to be of a species

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existing nowhere in actual life at the present day. He showed specimens of the Sozenite stone used in the Great Pyramid, and of polished granite, polished four thousand years ago. At the close of the lecture several beautiful photographs of places of interest in Egypt were exhibited. There was also some fine music on cornet, violin and piano by the Messrs. and Miss Newton, and two capital recitations, humorous and tragic, by Miss Hope Smith. The proceedings terminated by an apron sale, concluding with the national anthem. The pecuniary results will provide a new carpet for the chancel. Last Monday evening, Jan. 20, the Trinity College Glee Club gave a performance in connection with the St. Bartholomew's Young Peoples' Association started about six weeks ago, and which is a source of pleasure to the young folks.

WINDERMERE—*St. Olave's Church*.—A Concert Service entitled "The Light of the World," which consisted of recitations, readings, dialogues, carols, etc., was given by the Sunday School scholars on Wednesday evening, Jan. 8th. Considering the stormy weather, there was a fair attendance. A heavy loaded Christmas Tree was provided and some valuable books for prizes. All were highly delighted with the entertainment. Much praise is due to Mrs. Softley, the Superintendent, for her untiring efforts on behalf of the Sunday School.

COLDWATER—*St. Mathias Church*.—This edifice was tastefully decorated for Christmas by the ladies of the congregation, and Holy Communion was administered on the day commemorating the birth of our Lord for the first time by the Rev. C. H. Shutt, M.A., incumbent, he only having been ordained by the Lord Bishop on the previous Sunday. It is intended to have the Sacrament monthly. The rev. gentleman, in the short period of about ten months he has been in this Mission, has done wonders—from a mere handful of a congregation at this church alone—about six or so, it has been developed into one of about a hundred. Then there is a crowded building at every service held in North River, always a large attendance at Waubashene, and when service is held at Gratrix's in favourable weather on week days a goodly number is always present. The making of a good choir has been organized for this church, practising regularly and improving accordingly. A Ladies' Aid Society has been at work for months, meeting fortnightly at different lady's residences. A Boys' Guild has been formed, its object being instruction and innocent amusement. A Girls' Sewing Class is progressing nicely under Mrs. Shutt's care. The Rev. Incumbent is an earnest preacher, and we candidly admit an indefatigable worker.

OSHAWA—*Bishop Bethune College*.—We congratulate the Council of this most promising School for young ladies on the admirable start they have made. They have secured a beautiful house and grounds, and a lady Principal of the highest qualifications, together with able assistants. The situation of the School, in regard to the beauty and salubrity of the neighborhood, is all that could be desired. There is not only room for this school, but an actual need for it. Bishop Strachan's school is full to overflowing; and the lady Principal showed wisdom as well as generosity by being present at the opening of the new institution. Other Church of England Ladies' Schools are flourishing, and the population of the Province is rapidly increasing, so that it is not at all as a mere speculation that additional institutions of this kind should be provided, but as meeting a growing want. All sincere friends of the English Church will wish prosperity to the Bishop Bethune College. We are happy to learn that, so far, its success has been beyond the expectations of its promoters.

PETERBOROUGH.—*Induction of the Rev. J. C. Davidson*.—A service of deeply interesting character was held in St. John's church, on the first Sunday after Epiphany, on which occasion the Rev. J. C. Davidson who has, for some time, been acting as curate in charge of the parish, with great energy, acceptance and success, was instituted to the rectory, by the Lord Bishop of the diocese, who preached a very important sermon on the occasion. We take the following particulars from the *Daily Evening Review*:  
The ceremony of inducting the new rector took place before the service of the day. His Lordship the Bishop of Toronto, was accompanied by Rev. Canon Davidson, Rev. V. Clementi, Rev. C. B. Kernick and the rector elect, Rev. J. C. Davidson. The congregation, having joined in singing [the opening hymn, remained standing during the ceremony. His Lordship turned to the congregation and said: "Brethren, we are here assembled together to induct the Rev. John Cheyne Davidson, M.A., as rector of this parish, he having been already instituted by the Bishop to the cure of souls."  
Rev. Mr. Davidson then read his declaration of assent to the canons of the Provincial and Diocesan

Synods, and Rev. Canon Davidson, representing the rectors of the diocese to whom the mandate of induction was addressed, read that document, after which the Bishop said: "In the name and on behalf of this parish, we do now induct you into the real, actual and corporal possession of the incumbency of the said parish and of all the rights, privileges and emoluments thereto pertaining. And in token thereof we give into your hands the keys of this church." The church wardens then stepped forward and handed the keys to the Bishop, who delivered them to Rev. Mr. Davidson, who received them with the words: "I receive these keys of this House of God at your hands as the pledges of my induction and of your reception of me as your appointed minister. And on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father and of the Son and of the Holy Ghost."

The Bishop then handed to the newly inducted rector the Bible and Book of Common Prayer, with the words, "Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotion of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church, and be thou in all things a pattern to the flock committed to thy care."

This ended the ceremony, and then followed the regular service of the day, with the special prayers, proper psalms, lessons, epistle and Gospel appropriate to the occasion. Rev. Canon Davidson read the lessons from Ezekiel xxxiii, and St. Luke x.

His Lordship the Bishop of Toronto delivered the sermon. It was a discourse appropriate to the occasion, pointing out the duty of laity and clergy and referring in a most pleasant manner to the new rector. His reference to the latter's labors will be endorsed by all. His Lordship chose as his text the words:

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me, Barnabas and Saul for the works whereunto I have called them."—Acts xiii. 2.

After speaking, at length, of the greatness of the ministerial office and the responsibility of making appointments, the Bishop went on: I have dwelt on this occasion upon this exalted view of the divine mission of God's ministers, because I feel a very strong confidence that in the appointment of your new rector we are all able thankfully to recognize the guidance of the Holy Ghost. The indications of His divine will have seemed most clear. There have been no difficulties or doubts to make the question of the appointment one of controversy or even of hesitancy. In the providence of God Mr. Davidson came here, not at his own seeking, to assist in the work of the parish in the emergency of the pastor's illness. God has been pleased to set His seal of approval upon his faithful and most untiring, devoted labors in a measure of success that is signal and unmistakable. So that when the parish is suddenly and unexpectedly bereaved by the lamented death of its rector, the question as to his fitness to succeed to the charge of it cannot even arise in any man's mind. It has been answered before hand by the evidence of his work. The duty which I have been called upon to discharge this morning, of inducting your new rector into the legal possession of this rectory, is under these circumstances one of more than common satisfaction. I have not to introduce to you a stranger with the hope that the experiment of his appointment to this place will be a success, but to confirm and cement in what I hope may prove a lasting and happy connection, a pastoral relationship which has already been fruitful in spiritual blessing. It is undoubtedly both an arduous and a responsible position for a young man to which Mr. Davidson is called. There is abundant field for hard ministerial labor in this growing town, and a demand for ministerial abilities of a high order in him who undertakes it. But though young in years Mr. Davidson is no novice in his duties. He has enjoyed exceptional advantages in laboring for two years in an English parish under the direction of a parish priest of acknowledged administrative powers, from whom he learned the best methods of parochial organization, and whose earnest spirit he has largely caught, and in the test work of recovering a parish almost spiritually dead, to a state of active church life and efficiency, he proved before he came here how practically successful his training had been.

Of his work here I need not speak further, as I know how completely it has been appreciated by you, but I would not omit the expression of my great satisfaction that the labors of his devoted and like-minded co-adjutor have by God's blessing been so eminently fruitful and so highly esteemed, and that he is to be still associated with your rector in the prosecution of their joint counsels and labors for the welfare of the parish, which will thus suffer no interruption.

In closing His Lordship hoped that the pleasant relationship would continue between pastor and people, solicited the prayers of the latter for the

former, and said he could not do better than to leave with them the earnest words of the apostles:—"We beseech you, brethren, to know them that labor among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake; and be at peace among yourselves."

We learn from the *Examiner* that the Bishop in his sermon spoke of the good work done in the parish by the Rev. C. B. Kernick, who has been Mr. Davidson's fellow curate, and expressed his great satisfaction at his continuing his labors there as the rector's assistant.

The Bishop spent Sunday afternoon in inspecting the two Sunday Schools, and also the two large Bible classes of the parish. In each case the whole assemblage rose as His Lordship entered. After addressing the pupils the Bishop shook hands individually with the teachers and officers, speaking words of encouragement to them and the different classes in turn. After the evening service the bishop retained the choir, to whom he gave earnest counsel as well as hearty congratulations.

ECHOES FROM PARIS.—The following circular has been sent to the Ladies' Aid Societies of the principal Churches of all the Christian denominations in Toronto. It speaks for itself:—To the President of the Ladies' Aid Society, dear Madam—During a recent visit to Toronto, Mrs. Travers Lewis (Miss Leigh, whose great work in Paris among the English, American and Canadian young women who go there as governesses, shop-girls, and in various other capacities, we are all familiar), appointed me her Secretary, and requested me to make the work and its needs known as widely as possible in Toronto. In pursuance of her request I venture to send your Society a few papers relating to the work, and quote a paragraph from a recent letter of hers to me: "What we most want help for at present is our Orphanage—being £1,200 on the wrong side of the exchequer. One of our London Directors has written me since my return from Toronto, asking me if I will undertake to collect £1,000. God, who has never failed us yet, will, I am sure, raise us up friends to help this much-needed work among our own country-people in a foreign land." During the seventeen years this work has been in operation more than 6,000 girls have been helped in various ways. Most of them homeless, and friendless, strangers in a strange land, we can hardly estimate the boon that such a home would be to them. Any subscriptions, either for the papers, or of money to carry on the noble work, I will gladly receive and forward to Mrs. Travers Lewis. Believe me, yours sincerely, Helen F. Hodgins, Secretary, 92 Pembroke St., Toronto.

#### NIAGARA.

HAMILTON—*Church of the Ascension*.—The Christmas services at this church consisted of an early celebration at 8 o'clock and full service with second celebration at 11. Even Song (special children's service) at 4 p.m. There were 49 communicants at 8 a.m., and 139 at mid-day, making a total of 188. The offerings amounted to a total of \$156. At the children's service appropriate Christmas cards were distributed to the teachers and scholars of the Sunday School. The Festival of the Epiphany was observed by a celebration at 10.30 a.m., and a special offering for Foreign Missions. There were 12 communicants, and the offering amounted to \$127.45. In the evening an entertainment was given to the Sunday School children. The total offerings for Foreign Missions from this parish in response to the Epiphany appeal amount to \$206.30; this is larger by \$51.30 than the amount contributed for the whole previous year.

#### HURON.

NEW HAMBURG.—*St. George's Church* was on Wednesday morning, the 8th ult., filled to its utmost seating capacity, when thirteen young people were, by the apostolic rite of confirmation, admitted into the full communion of the Anglican Church. The service was well rendered, and the church presented a bright appearance, the Christmas wreath being still up, and a row of choice lilies in bloom were appropriately placed above the altar. The Bishop of the Diocese and the Rev. J. Edmunds were the officiating clergy. The Bishop addressed the candidates and the congregation from the chancel steps with an eloquence and earnestness that went to the hearts of all present. The liberal offertory goes to the extinction of the debt of St. George's Church.

The rector of the "Wilmot Mission," Rev. Jabez Edmunds, was lately entertained to a call from Hillsburg Diocese, Michigan, U. S., with an increased salary of \$400 per annum. But at a recent visit of the Bishop of Huron to this parish His Lordship announced to the parishioners that he had taken upon himself to persuade the rev. gentleman to stay where he is.



BURFORD.—*Trinity Church*.—The Christmas service was well attended as usual, the church having been tastefully decorated for the occasion. The night after Christmas the Sunday School pupils enjoyed their annual supper and Christmas tree in the Masonic Hall. Many parents and friends joined with them in their pleasure. New Year's morning there was a celebration of the Holy Communion with an address by Rev. J. Ridley, Rector of Galt. Although it rained heavily all the morning there was a fair number of communicants. Thursday, Jan. 2, the choir of St. Jude's Church, Brantford, comprising twenty-five men and boys, rendered the sacred cantata "Christ and His Soldiers" in the Church. The service was beautifully sung and fully appreciated by the large congregation assembled. An offering of \$22 was made on behalf of the Sunday-school.

#### SASKATCHEWAN AND CALGARY.

*Areas*.—Saskatchewan, about 200,000 square miles; Calgary, 100,292 square miles; self-supporting parishes, 1. Clergy at present, Saskatchewan 14, increase this year if arrangements are carried out 3; Calgary 11, increase this year if arrangements are carried out, 3. (The town of Calgary, 1887.)

I desire to express my gratitude to those kind friends in England and Eastern Canada, who have in any way aided the work carried on in my two Dioceses, in the past: and to point out some objects well worthy of sympathy and support during this year, which must suffer unless the aid I ask for is received.

1. *Diocese of Saskatchewan*.—(a) Emmanuel College, Prince Albert, was founded by the late Bishop, and a number of the Clergy and several of our native catechists and teachers received their training there. It is conducted on the lines originally drawn by Bishop McLean. It could not exist if the Warden and the Assistant Professor of Divinity were not also Missionaries of C.M.S. and S.P.G., respectively; and if several of the Students were not supported by these Societies. There are now 16 pupils, two of whom are Divinity Students expecting ordination next spring, and 6 are taking the course for native teachers and catechists. We need about \$150.00 per quarter for salaries not at present provided for, and a certain sum for keeping up the three buildings constituting the College, on which there is no debt, and for insurance—altogether about \$1,000 per annum.

(b) The Nepowewin Mission at Fort a la Corne which includes two small bands of Christian Indians, members of our Church, a number from other Missions who have given up treaty and are settlers in the vicinity, and one or two English settlements, and (c) Thunderchild's and Moosomin's Reserves near Battleford are Missions, the Synod of the Diocese of Saskatchewan has, by resolution, specially commended to the sympathy of our brethren in Eastern Canada. The sum required for both Missions, irrespective of the C. and C.C.S. grant of £50 per annum for the Missionary under (b), and the salary the Missionary under (c) receives, as teacher of a school conducted under the supervision of the Indian Department, is at least \$900 per annum.

(d) The opening of a new Mission with headquarters at Saskatoon the town on the south branch of the Saskatchewan, which the Regina and Long Lake Railway has just reached, is urgently called for. £100 may, I think, be counted on from S.P.G. for this year toward the Clergyman stipend, and from what I know of our people there, I am sure they will do what they can; but with a Church to build, not to speak of a Parsonage, this sum is altogether inadequate. We need at least \$240 to supplement the grant from S.P.G.

2. *Diocese of Calgary*.—(a) The C. and C.C.S. has just given its consent to the allocation of its single grant of £75 per annum, to this Diocese, together with £25 unexpended in 1889, to a new Mission to be opened at High River—35 miles south of this town. The Mission will include the settlements on Sheep, Mosquito and Tongue Creeks. I am looking out for an active man whom I can nominate to the Society for this important work, and what I have said under (d) applies equally to this case. We ought to have at least \$240, in addition to the Society's grant.

(b) There are a number of small settlements in the neighborhood of Calgary for which I am at present unable to do anything. During the past year several of them were served by Rev. H. B. Collier. A short time ago a request came from the Red Deer and Blind Man Settlements—100 miles north of Calgary—where there has never been a resident Clergyman, for his appointment there. This has accordingly been done; but the grant of \$480 per annum he received for the former work, he takes with him. An exceptionally good man is required for the work about Calgary for whose support \$720 at least is needed.

(c) The Missionary to the Piegans has hitherto received \$800 per annum:—half of it from St. James' Cathedral, Toronto, and half from the Board of Missions of the Province of Canada—The total sum

received for all my work from the treasurer of the Board of Missions, was for 1889, \$314.26, and 1888, \$579.98

3. *Miscellaneous*.—(a) In 1887 I became responsible for the education of the eldest son of the late Bishop, who is now an undergraduate in Medicine of the University of Manitoba, in his second year. The amount required per annum is at least \$225.

(b) Grants towards the building, (in addition to grants from S. P. C. K.) or enlargement or removal of churches; special grants for other buildings; the expense of visits to districts where there is no resident Clergyman; part of the Bishop's travelling, and other incidental expenses, have been met hitherto by the donations and subscriptions of friends, chiefly in England, who will, it is hoped, continue their kind help.

In putting this appeal before those who may be supposed to feel some interest in it, may I ask for its prayerful consideration? Even for the sheep that are without a Shepherd, the blessed Saviour died. One soul on our prairies, or by the lonely mountain side is as dear to Him as one in village or town. Part of my duty is "to be merciful for Christ's sake to poor needy people, and to all strangers destitute of help." Will you help me in my duty? The time for opportunities of self-sacrifice, as well as for the salvation of souls is short. "The night cometh when no man can work."

Donations or subscriptions for any or all of these objects should be sent me by whom they will be gratefully acknowledged. Cyprian Saskatchewan and Calgary. Bishop's House, Calgary, January 6th, 1890.

### British and Foreign.

#### Bishop Potter's Address.

The occasion which assembles us is both interesting and unusual. It is interesting because it marks a quarter of a century in our ecclesiastical history and because it associates that period with a noteworthy personality. History, whether secular or ecclesiastical, includes always two elements, since it is simply the story of persons and events. Its highest office is, indeed, to record the unfolding of Divine Providence, and the movement and triumph of great ideas. But just as ideas become intelligible to the ordinary mind only as they find expression in the lives and lips of men, so events have, forever, their chief interest and charm to the average student of history, as they are incarnated in the words and acts of those who have embodied them in a career at once sufficiently distinctive and sufficiently commanding to constrain the attention and kindle the emotion of their fellows.

The occasion is, however, not only interesting, but unusual. In the succession of American bishops the bishop of this diocese is the 74th, and of these only about one-third have survived the 25th anniversary of their consecration, the average length of an episcopate in this country being still lower. It is not surprising that it should be so, though the specialists in such matters, actuaries of insurance companies, statisticians of mortality and the like, tell us that the longevity of the clergy as a class is somewhat in excess of that of many other professions and occupations, yet the most favorable conditions under which the duties, various, incessant, distracting, lonely, and increasingly anxious and perplexing, of a bishop are discharged, are not favorable to that repose of mind, that regularity of habit, and that equilibrium of strain and rest upon which ordinarily long life is supposed to depend.

It is then a memorable occasion when a bishop who has borne burdens so weighty and incessant, in an age when the demands upon his office grow daily more various and exacting, comes as this evening, to the 25th anniversary of his consecration, not only unbroken and unbent, "his eye," thank God, "nor his natural force abated." Certainly this has not been because he has spared his sympathies, or his strength. And even more surely it has not been because he has "cushioned his cares" in official pomp and luxury. In those delightful sketches of "Twelve Good Men," by the late Dean of Chichester, the learned Dr. Burgon, he quotes a senior member of the University of Oxford as saying of Dr. Samuel Wilberforce: "I recollect when a Bishop of Oxford never drove into Oxford without four horses and two powdered footmen. And what does Sam do? He gets upon a horse without so much as a groom behind him and rides off to a visitation before breakfast. I met him myself this very morning."

I am not aware that the Bishop of this diocese has a habit so wholesome and so invigorating as this, but of "journeying often, in painfulness and weariness."

Under such circumstances it is fitting that we should mark an anniversary so doubly note-worthy. The years which it reckons up have been among the most eventful both in our National and ecclesiastical history. When they began the country was still

involved in a Civil War, the grave effects of which the church has not yet ceased to feel. During their progress, the remarkable awakening in the church's manifold activities and her closer adjustment to the problems with which she had to deal, have largely transpired. The new era of organic aggressiveness, for so much of which we have to thank God, has dawned, and new questions, old indeed in one aspect of them, but new to this generation and this church, which touch both doctrine, both agencies and methods, the life and duty both of the clergy and of the laity, have largely come to the front. This is the period, stirring, pregnant, and anxious, through which your Bishop has lived and wrought, and on which, in so many ways, he has left the strong impress of his marked personality and many and exceptional gifts. Surely it is appropriate that such a quarter of a century should be commemorated.

If love and reverence and grateful homage for noble gifts, nobly employed, are a sufficient inspiration for such a taste, I venture to think that I could claim to be qualified for it. "But I am not come to bury Caesar nor to praise him," and even if the solemn and searching memories of this hour did not make such an undertaking more distasteful to him whom it chiefly concerns, neither my own sense of duty nor yours of fitness would permit me to attempt it.

But though a proper reverence for this holy place and this solemn hour did not forbid such a use of them, there is a line of reflection, which you will own I think, to be not inappropriate and which to all of us clergy and laity, may be both helpful and inspiring.

And so, this evening. The episcopate, upon any estimate of it, is an office of grave responsibility, of large opportunities, and of no insignificant dignity. What now are those attributes which we should wish to see adorn it? If, like the German naturalist, we were introducing a bishop out of our consciousness, what are the characteristics which we should wish to see him possess?

Bishop Potter proceeded to speak of the paternal quality which should characterize a Bishop. He should be a teacher. There are wayward sheep in the ecclesiastical family, and the conviction of infallibility in one's earlier ministry is not an unknown characteristic of the modern church, nor without some startling illustrations. He should have learning and be able to teach the teachers. Reference was made to English bishops whose learning was such as should be set up as an example to all their successors. Referring to an early bishop who was wont to arise in the night to minister to his people, the Bishop spoke of the multiplying cares that come with the office now. He asked, Where shall a modern prelate be set by those who find time to feed anew the sources of the mind?

Again, a bishop should be possessed of a devout and lofty rectitude, a paternal tenderness, and sound learning, but something still more—the glow of a poetic soul. It is this quality that makes Victor Hugo's bishop offer the candlesticks to Jean Valjean, whom he catches running off with the church plate. It is the unpoetic quality in the bishop's address to the thief that moves us. To be able to touch the sordid week-day issues with a wand that shall transmute their commonness into glory, this is a gift which we should desire in a shepherd of God's people. Such a gift enriches every other. By it the dulness of the moment may be turned into the glory of a Venetian sunset. This is the one gift that widens the narrowest horizon.

Repeating that he was not come either to bury Caesar or to praise him, the Bishop still recalled the clarion voice that had never given forth a false or treacherous note, and a man whose lofty and beautiful life had been a daily inspiration to every highest duty, and he was glad that he was present to thank God for that noble quality which all present had come to hold in grateful memory. Turning to the future the Bishop asked who were to take the place of the great minds of the past and present, who shall reproduce their lineaments and repeat their labors? In one sense, no one, but in another sense everyone who seeks to ennoble his own life.

#### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Jan. 14th.—As was anticipated, the Pastoral issued by the House of Bishops at the conclusion of the General Convention is beginning now to stir up comment, not altogether of the most favorable sort. A decent interval has been allowed to elapse before any overt remarks were made, so as to afford all the opportunity of studying it for themselves. The first trouble hailed from Chicago, whose bishop, Dr. Maclaren, virtually disavowed it and its sentiments taken as a whole. He stated in so many words that no individual bishop must be looked upon as sanctioning its language, and he as much as intimated that the older element in the House of Bishops, the less progressive members of the Episco-

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pate had to be humored and allowed their swing. With all due deference to the Bishop of Chicago this seems to be a highly dangerous line to adopt. If we are not to look to the collective wisdom of the Episcopate as voicing the sentiments of the Church, then each diocese must look to its own bishop as the exponent of the Church, a species of diocesanism which St. Paul would hardly have endorsed. And what would be the position if an extremely High Churchman, say in Georgia or Virginia, or an extremely Low Churchman, say in Fond du Lac or Springfield, if he were obliged to preach, as his doctrine—or more properly as the doctrine of the Church—what the bishops of these dioceses openly profess to believe and teach? It would put any conscientious man into a most unpleasant position—a position which would be simply unendurable.

#### IS THE EUCHARIST A SACRIFICE?

On this question the Bishops, it is claimed, have not spoken out in clear and unambiguous language. It is asserted that the doctrine of the Eucharistic Sacrifice is condemned by the references to Article XXXI. But if so, there would certainly have been a protest raised against such a doctrine, had it been understood that such was intended to be the meaning of the word employed. The bishops of Fond du Lac, Indiana, Delaware, Chicago, Springfield and Milwaukee at least would have protested so vigorously as to have forced the House of Bishops either to use more explicit language or to permit them to append a protest against the denial of the Eucharistic Sacrifice in the form of a "Minority Pastoral" on that subject. In reality it is the Romish doctrine of the efficacy of the Eucharistic Sacrifice that the bishops have condemned unreservedly:—and with good reason, as there are a few priests in the American Church—very few, but still enough to make trouble, who hold a doctrine on the subject that even the most skillful casuist cannot distinguish from that of the Catechism of the Council of Trent. Men of the school of Mr. (Father) Arthur Ritchie, of St. Ignatius church, New York, are therefore disgusted at the bishops for interfering with their heretical notions, and fulminate against the Pastoral as "disingenuous," a document which "while it does not condemn the Catholic doctrine of the Eucharist, makes a great show of condemning an obsolete heresy, apparently in the hope that people uninstructed in theology will understand it to be a condemnation of the doctrine of the Eucharistic Sacrifice." Mr. Ritchie further complains because the bishops did not express what they meant by referring to those who make use of "unguarded phrases and discredited terms" on this subject. As if all did not fully understand that they referred among other such terminology to the use of the word "Mass" and the other phrases by which a Romanist designates the celebration of the Holy Eucharist and the meaning attached by the Church Catholic thereto. He professes that "Catholics" i.e., those only who hold with Arthur Ritchie would have no objection to such outspokenness. But they would. With their habitual uncatholic bias they would have abused the bishops just as roundly as at present. As it is, Mr. Ritchie holds that the Pastoral is a "sly document denouncing with a great flourish of trumpets things which every Catholic would denounce, but in such cunning phraseology that the popular mind will suppose the reference to be to things which the writer (Mr. Ritchie holds one bishop responsible) of the Pastoral wished to be condemned, but knew well enough the Prayer Book not only did not condemn, but actually taught." As these are Mr. Ritchie's own words, your readers will perceive that he has adopted as his own the role the *Church Times* of London has for nearly twenty years abandoned, namely, that of indiscriminately abusing the bishops.

#### THE RITUALISTS.

Another set of men are falling foul of the Pastoral, on the ground of its being antirationalistic. But when the leader of this crew is that shallow and unscholarly rector of All Souls, the Rev. Heber Newton, whom one of your Sixth Form Port Hope boys could floor in Greek, you will understand how little the opinions of these men are worth. Mr. Newton, in his *All Soul's Monthly* for November, is again off on the subject of Jonah and the Whale. The book of Jonah he cannot away with at all. "The story (he says with more slang than orthodox) gives itself away. The sudden calamity of the storm, the timely appearance of the fish, the swallowing of Jonah, unhurt, his preservation in the monster's stomach for three days and nights, his calmness of mind and comfortableness of body, whereby he could compose so beautiful a hymn, his safe return from the interior of the monster, his embassy to Nineveh on such a forlorn hope as that a pagan people would receive the prophet of another race, and immediately accept his message of condemnation, the instantaneous conversion of the city before Jonah had walked half-way through it, . . . the growth in a night of a tree, capable of sheltering the prophet, and its as sudden decay,—all these touches

in the story betray the manifest work of the hand of that great artist Popular Legend."

#### THE MIRACLES OF CHRIST

are equally decried by Mr. Newton. He describes them as the "beautiful and natural actions of the higher physical and moral forces in Jesus Christ, whereby he healed men and wrought wonders which as yet we cannot understand." Referring to the words of St. Augustine, "Either all the miracles wrought by Divine power may be treated as incredible, or there is no reason why the story of this (Jonah's) miracle should not be believed." Mr. Newton dares to say that the "only conclusion from such an argument would be not that Jonah would stand, but that Christ would fall." And yet that man is allowed to go on Sunday after Sunday to teach such heresy with impunity, and his bishop pignon-holes the representations made of him by his brother priests in this city on the alleged ground that to try him would be to give him a factitious importance that would do more harm than good.

#### DE-ROMANIZING ROMANISM.

The Romish leopard is making a show of changing its spots in this country, and ever since the Baltimore congress it has been trying to persuade those outside the pale of the Roman Church that that communion is doing all that in it lies to Americanize Romanism. It has failed utterly, and for a very simple reason. It would not accept as communicants of the Church, or sanction the retention as members of those who joined the ranks of the Free Masons. At one time such a disposition was manifested, even by Cardinal Gibbons and Archbishop Ryan, but the mere presence of the Canadian and English and Mexican prelates, to say nothing of that of the Papal representative, effectually squelched any such idea assuming bodily shape. Hence the intelligence of America quickly saw that the cloven foot of papalism was only hidden under a fair semblance of liberalism, and that the Pope still arrogated and intended to arrogate to himself the right to dictate to American freemen what should and what should not be their course in joining this or that secret society. The agitation is still kept up with unabated vigor, and many Romanists themselves now admit that the show of giving the laity so much liberty of speech was only a sham after all—and extended only to the right to talk about what involved no disputes or disputable points of faith or morals.

#### CHURCH NOTES.

A Sunday or two ago a kind old gentleman who occasionally volunteers to open and close one of our city Sunday Schools, exhorted the scholars to study the characters of the holy men of the Bible. Solomon for instance he pointed out "became a Christian when very young and always led a Christian life."

The ritualistic reporter was again to the fore on the occasion of the recent visitation of the new bishop of Michigan to St. Paul's church at Detroit. We are told that Bishop Davies in the "flowing robes of his sacred office, bore the insignia of his rank in the royal-purple covered Prayer Book, over which his serious face bent."

The Rev. A. R. Graves, Bishop-elect of the new missionary district of the Platte, Nebraska, was consecrated on the Feast of the Circumcision by the Bishops of Missouri, Quincy, Milwaukee, Indiana, and South Dakota. The ceremony took place in Gethsemane Church, Minneapolis, of which Bishop Knickerbacker, of Indiana, was at one time rector, as was Dr. Graves at the time of his election to the Episcopate.

The Rev. J. O. E. Huntington, (Father Huntington) of the Order of the Holy Cross, on being publicly asked the other day by one who did not believe in Christ, "What are we to do about Christianity, when we cannot accept Christ's Divinity?" answered quick as a flash, "Follow the example of Christ's life as a man, and you will learn to believe in him as God."

New York diocese has one bishop and 349 clergy; 36 candidates for Orders; 83 lay readers and 205 parishes and chapels. Its baptisms last year were 5,991; confirmations, 43,696. It has 49,926 communicants, and 35,390 Sunday School pupils. Contributions, \$1,925,000.

The first theatre service for this year in Boston was held on Sunday evening, January 5th. It was attended by nearly 2,000 people, of whom nearly two-thirds were men, mostly non-churchgoers. The Navy yard band furnished the instrumental music, and some 16 Harvard students the chorus, a lady soloist singing some select pieces, while the alms were being collected. Only two clergymen were present, and these conducted the services which will go on for two months at least in the Opera House. The behaviour of the congregation is thoroughly orderly.

## 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 Roman Mass.

SIR,—A writer in the *Bystander*, who I suppose claims to be a Churchman, exhibits such woeful ignorance of Church doctrine that I cannot let it pass unnoticed—unanswered—by anyone. I should have expected more from an ordinarily instructed Sunday-school boy or girl of the age of 12 years.

This writer says the High Church clergy are seeking to restore the Roman mass and that they ask or expect people to believe in what must be either a miracle or an imposture. This is the usual Puritan idea that there is no Catholic doctrine except the Roman. In this case, as in many others, the Roman doctrine is not Catholic—the doctrine of a miracle in the consecration of Eucharistic elements—a doctrine which the English Church and the High Churchmen distinctly repudiate. What the English Church and her ritualists teach is that by the act of consecration the elements become the Body and Blood of Christ and continue to be as before bread and wine; just as conversely in the mystery of the Incarnation the Son of God becomes man verily, ostensibly to human perception and yet remains God. As the spiritually minded alone perceive, so here the elements are still ostensibly and to merely human or worldly perception what they were, at the same time becoming after a heavenly or spiritual manner, discernible by spiritual persons, the Body and Blood of Christ. The Roman Catholic doctrine I need not describe any further than to say that it is no more our doctrine than a miracle is a mystery. If the writer of the article referred to does not know the difference, I should think he can find out in most Sunday-schools.

A CHURCHMAN.

#### Supernatural Religion.

SIR,—Amongst the very interesting notices of the late Bishop Lightfoot culled from some of the great English papers, there is one from the *Daily News*, in which reference is made to the unsparing exposure of the defects of scholarship manifested by the author of *Supernatural Religion*. This is not the only paper which has mildly condemned the Bishop, or insinuated that he exaggerated the importance of his opponent's errors. It should, however, be borne in mind by the critics, that the author of *Supernatural Religion*, introduced the question of exact scholarship, but bitterly assailing that of Professor Westcott. In the cases adduced Lightfoot showed, however, that Westcott was right and the author of *S. R.* wrong. Under these circumstances we may reasonably decide that the anonymous author received no more than was his due, in the severe castigation which the learned Bishop meted out to him. Yours,

HERBERT SYMONDS.

Toronto, Jan. 17th, 1890.

#### "A Quiet Day."

SIR,—During the last ten years, from time to time, there has been held in the cities of the United States, a "Quiet Day," for Christian women who are occupied, or interested in any branch of Christian work, when, as many as were minded, met in one place, with one aim, and joined in united prayer for God's blessing on all departments of Christian activity and religious life.

The object of a "Quiet Day" is for a day at least to shut out, as far as possible, the world, and be alone with God in His House of Prayer; to listen to special instruction on the practical heart-needs of Christian people; to meditate on the Word spoken before it slips away; to turn resolves into prayers; and by prayer to consecrate soul and body to duty and service. A Quiet Day is intended to be full of the Spirit of Christ's invitation, "Come ye yourselves apart and rest awhile."

The services usually last from 9.30 a.m. until 5.00 p.m., with an intermission of an hour at noon. At the first service there is a celebration of the Holy Communion, and at each service an address is given, prayers are offered, and hymns sung. After each address a short time is devoted to meditation and silent prayer. At a Quiet Day held in San Francisco, the subjects of the addresses given were "With Christ in Sacrifice," "With Christ in Prayer," "With Christ in Intercession," "With Christ in Labor," "With Christ in Patience." One who was present writes: "The addresses were full of thought and suggestions, the illustrations practical, the teaching direct and from heart to heart. Indeed all have said, 'they were just what I needed.'" Of



a Quiet Day held in Chicago, a lady writes: "It was indeed good to be there, for God was with us on that Quiet Day. Many hearts were melted and many resolutions formed. Will you allow me to express my sense of the great comfort and help derived from the Quiet Day, and also the wish that it might be of more frequent occurrence. I am sure no soul there went away without a blessing, without a wonderful sense of nearness to the Father, without an added strength for life's sorrows and burdens and cares." Would it not be possible to hold a Quiet Day here in Toronto? Teachers in Sunday schools, members of the Woman's Auxiliary, Girl's Friendly Society, and the ministering Children's League, those who visit the sick and the poor, or the charitable institutions, those, also, whose active home life prevents any outside work, in fact, all the Christian women of the Church need the help and strength such a day is calculated to give. Would not some clergymen acceptable to all, be willing to conduct the services if invited to do so? And would not the rector of one of the central churches grant the use of his church for such an occasion?

Hoping that some of my sister workers will express a desire for the same. Yours,  
CHURCHWOMAN.

#### Bishop Strachan.

SIR,—When reading several accounts of the life and work of the late Bishop Strachan, I could not but feel that much of what is said of his early years is given us by those who knew little of Scotland, and probably nothing of Aberdeen. But I was fairly puzzled when I read in Bishop Bethune's "Memoir of Bishop Strachan," pp. 3 and 4, that he entered King's College, Aberdeen, in 1794, and took his M.A. degree in 1797, after "three years' stay at the University." I never before heard that it was possible to graduate under the four years' curriculum in those days, and thus I felt convinced that there was some thing that required explanation. To see how the truth lay, I wrote to my old friend, the Registrar, at Aberdeen University, and have received the following information, which will be of general interest: "John Strachan really entered King's College in 1793, for the entry at the head of the list in the *Album Studiorum* where his name occurs is '... in Alma Matris Album nomina retulerunt Januarius die ... Anno Salutis Hamanae, 1794,' shewing that the roll was not entered until the month of January, after the students came up. The date of his A.M. is 30th March, 1797. He had thus a four years' course like the rest." I am, &c.

JAMES GAMMACK, LL.D.

East Toronto, Jan. 15th, 1890.

#### Discipline.

SIR,—The Church of England is often reproached by outsiders for the total lack, or, at any rate, the extreme laxity, of discipline in her fold; and, it must be admitted, with great show of reason. It may be said in palliation, though not as a proper defence, that on the whole we get along as well as those who affect greater strictness; and that the condition of the "religious world" renders a thorough and effective discipline impossible, and any attempt to restore it now unwise. This is one of the unhappy results of religious divisions, and it is no small argument in favour of a united church. Two or three sessions ago a serious effort to secure a modicum of discipline was defeated by a lay vote in the Provincial Synod, though it must be within the recollection of some of your readers how zealously some laymen in the Toronto Diocese laboured to establish a complete code of discipline for the clergy. I think, however, that even as things are our Bishops have fairly adequate powers in all ordinary cases. Assuredly the case that now moves my pen could and should be dealt with without new legislation. Some time ago, or more exactly, three months ago a clergyman named Owen, of whom I know nothing, formally "joined the Reformed Episcopal Church" as minister of a congregation in Montreal. Not content with this miserable apostasy, he gave his reasons (save the mark!) in a column and a half of the "Star," defaming his mother as the home of Popery. This person who so valiantly then "nailed my flag to its mast"—so he expressed himself, in one short month finds out his mistake, and, instead of religiously reading his recantation before God's altar, writes it in the same newspaper. He announces to the world that he has now left the Reformed Episcopal Church "definitely and completely." "Two months' experience has sufficed to convince me that the Reformed Movement, as it exists, is not the way practically (sic) to better matters." So now though leaving the Reformed Episcopal Church he says, "I cannot add to return to the Church of England, for I never left her!" The hopeless folly of this is apparent, but he caps it by the wrong and shame of the next sentence: "Happily I am under no ecclesiastical ban, so I simply return to my former status as a clergyman

of the Church of England." If he is under no ban, he ought to be, and a very heavy one; and a bishop who should allow such a man to come and go at his own sweet will, is a traitor to the Church, whoever he may be. But that is not all. This pitiful reformer, once more settled in the home of Popery, absolves himself from all further obligation to purify the foul nest he sunk into, and concludes: "I must now leave to others the task of endeavouring to eliminate the Popery from our dearly loved Church of England." Of course the man is an arrant fool; but my contention is, that fools should not be allowed to make a toy of the Church of England.

Yours,  
JOHN CARRY.

Port Perry, Jan. 13th, 1890.

### Sunday School Lesson.

Septuagesima Sunday. Feb. 2nd, 1890.

"The Christian Faith—God the Father."

I.—"I BELIEVE IN GOD."

Many people say they will not believe what they cannot understand, yet they believe in life, growth, electricity, and many other things, without understanding very much about them. In this first Article of the Creed, we profess our belief in God, but we understand very little even of what we know about Him. We believe that God knows everything that has been or is to be, can read the thoughts of all men, is everywhere in heaven and earth, can do all things, but it is a very difficult matter to explain or even understand what is so far above our comprehension. It is said that all nations (except perhaps the Patagonians) have some object of worship. Men bow down to idols made by themselves or by other men; they worship the sun, the moon, or imaginary gods, good or evil. Man left to himself, never could have imagined the God who is revealed to us in the Bible; never could have imagined that He, the Maker of heaven and earth, "Who telleth the number of the stars," stoops to take care of sparrows, clothes the grass of the field, and—more wonderful still—loves us, His creatures, and asks our love in return. (1 S. John iv. 8, 9; S. Matt. xxii. 37.)

The gods of the heathen are nothing (1 Cor. viii. 4), or worse than nothing (Deut. xxxii. 17). Our God is "able to deliver" in time of danger (Dan. iii. 17; vi. 22). The Romans even worshipped the gods of nations that they had conquered, and were willing to multiply deities to an unlimited extent. We worship one God, as we say in the Nicene Creed (Deut. vi. 4; S. Mark xii. 29; 1 Cor. viii. 5, 6). The doctrine of the Trinity in Unity—three persons in one God—is fully expressed (not explained) in the Creed of S. Athanasius, according to the teaching of the Bible (S. Matt. xxviii. 19; 1 S. John, v. 7).

II.—"I BELIEVE IN GOD THE FATHER."

(a) Heathen nations had a dim idea of God as a Father. The Greeks called their chief god, *Zeus*, the father of gods and men." (See also Acts xvii. 28). The Romans called their chief deity *Jupiter*, which means, "Father of day."

(b) The Jews knew that God was the Father of all men by creation, and their God because they were adopted into His family.

(c) Christians are God's children in a fuller sense. Members of Christ's mystical body, the Church (1 Cor. xii. 27), Children of God (Gal. iii. 26, 27). Inheritors of the Kingdom of Heaven (Rom. viii. 17). Until Christ came, God did not reveal Himself as a loving, tender Father (S. John i. 18).

He is "the Father (1) of our Lord Jesus Christ (S. John xx. 17); (2) of all men by creation (Isa. lxiv. 8); (3) of Christians by redemption through Christ Jesus (S. John i. 12).

III.—"ALMIGHTY."

God is all-mighty—nothing is too hard for Him (S. Matt. xix. 26). Isaiah, to show his greatness, says He "weighs mountains in scales." The nations compared with Him "are as a drop of a bucket," and the inhabitants of the earth "are as grasshoppers." (Isaiah xl. 12-23.)

IV.—"MAKER OF HEAVEN AND EARTH."

This is the first thing the Bible tells us about God (Gen. i. 1). Our own reason tells us that the wonders around us could not create themselves.

Scientists have tried to prove that life can be produced spontaneously, but have always failed. Life can only come from God, who is "the Life" (S. John xiv. 6). This great proof of His Almighty power distinguishes Him from all false gods (Ps. xcyi. 5). S. Paul tells us to see the invisible things through the visible, or we shall be without excuse (Rom. 1. 20)

All the works of God were originally good, only marred by sin and its consequences. We are "fearfully and wonderfully made" (Ps. cxxxix. 14). The smallest creatures, invisible to the naked eye, are complete and perfect in every part.

In the Nicene Creed, we read that God is the Maker "of all things, visible and invisible." These words were inserted because some people said that God did not create Satan and his angels. (Col. i. 16.)

### Family Reading.

Devotional Notes on the Sermon on the Mount.

4—THE FIRST BEATITUDE.

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."

"All men were in attention," as He opened His mouth; and well may we listen to the words of Him who tells us of the Kingdom of God which He came to establish among us, of the blessedness which it brings to men, of the righteousness which He bestows as the means of blessedness.

What shall His first words be? In how many different ways that question would have been answered by His hearers! Perhaps even now, with all our learning and all our teaching, we might find some difficulty in answering this question, unless we called to remembrance these first words uttered on the Mount. At least, we know that they are not what many of His hearers expected. But they are in perfect consistency with all His other teaching. "Blessed are the poor in spirit." Our Lord does here virtually say to us that poverty of spirit—whatever that may mean—lies at the very foundation of blessedness for the children of men.

And what does it mean? It is unnecessary to waste words on the opinion that it refers to mere poverty in regard to the good things of this life. Doubtless, poverty is often blessed to a man's spiritual good, and wealth is often a temptation and a danger. But poverty is also a danger, and it would not be true to say that it brings with it, as a rule, the possession and enjoyment of the Kingdom of heaven. Poverty may harden, when it finds a worldly disposition, as truly and as certainly as riches.

The poverty which our Lord here speaks of is undoubtedly the consciousness of our own indigence, dependence, insufficiency. The word *Spirit* is used in the New Testament in two senses. It is used in distinction from *Soul*. The *spiritual man* is contrasted with the natural (*soulish*) man. It is also used in distinction from the understanding; as when S. Paul speaks of praying with the spirit and with the understanding. The spirit, in this connection, clearly means the inner consciousness, the feeling. And this exactly corresponds with the thought in the first Beatitude. Blessed are those who are conscious of their poverty, who know themselves to be poor.

Yes—only thus can men be blessed, when they know the truth about themselves. For, by nature, without Christ they are poor, and blind, and miserable; and no good can come to us until we know our need. Everywhere in the Gospel this thought is made prominent. "I came not to call righteous men, but sinners to repentance." "They that be whole need no physician, but only those that are sick." How should we seek for help; how should we accept the help that is sent to us unless we knew of our need?

But how is it that the men who are conscious of their spiritual poverty are blessed? Certainly not in that consciousness or in that poverty. Poverty in itself is an evil. The consciousness of poverty can only bring a sense of oppression. It is because it prepares for something better that such a spirit is blessed. It is the preparation for

the Kingdom of Heaven.

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It were too long here to dwell upon the wonder- ful fulness of meaning involved in this phrase ; The Kingdom of God is the reign of God, is the Church of God, is the sphere of grace and of Divine blessing. If we can say of a man that his is the Kingdom of God, we mean that he is a true subject of that spiritual society, that he has found his proper place in the Family of God, that he is admitted to all the blessings procured by the word of Christ, all the blessings while He sits at the right hand of God to bestow, all the blessings which the Blessed Spirit has descended to convey.

And these are the privilege and possession of the poor in spirit, of those who know that they need them, who are conscious that they require mercy for the past, and grace to help them in every time of need. "I thank Thee O Father," said our Lord, "that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." It must needs be so. The wise and prudent are sufficient for themselves, and present no inlet for the admission of divine wis- dom. Only the babes, the ignorant, the poor in spirit are prepared to receive the divine wealth of grace. It is the same thought which our Lord expressed when He said to His disciples : "Ex- cept ye be converted, and become as little child- ren, ye shall not enter into the Kingdom of heaven."

The Kingdom of heaven is our true blessedness, and that blessedness will be complete when our righteousness is perfect. But there can be no beginning of righteousness, God cannot come and dwell with us, until we are emptied of self. This is the very first step in the Christian life. Until we have lowly thoughts of ourselves, we cannot be, in any true sense of the words, disciples of Christ. But it is not merely the beginning of the life of grace but its continuance, its onward pro- gress, every step which we take forward in the divine life which has for its preparation our sense of poverty and need. "Thus saith the high and lofty one, . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the humble ones."

#### The Old Way.

Churchmen should live up to their own princi- ples and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a half-dozen better methods. Our Church ways are not only older ways, but better ways of doing Christ's work, than those that the denominations have galvanized into popularity. They are divinely sanctioned, historically attested, experimentally approved. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our com- mand?

Manifestly, because we do not use the means with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see if we would all labor together with consistent devotion to edify the Church!

It is the ever-present discouragement in our pastoral work, this lack of interest among the peo- ple in the appointments of the Church. Communi- cants are irregular in their attendance, while often they are the first to run after some "new thing;" reluctant to take their part in parish work, while they are most willing and active in enter- prises outside ; silent and indifferent in the respon- sive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not cate- chised, festivals and fasts not kept, family prayer not used, Bible not read, Church papers not taken, Church books not seen!

It is not new ways, by-ways, that we need, but to walk straight forward in the old ways, the high- ways, which we have. If we make little progress in these, we should make less, or none at all, in

those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no excit- ing appeal or clamorous demand, but she is in ear- nest about saving souls. She proposes to us a life training, and we are in no need of a New Gospel of galvanic piety.

#### Hints to Housekeepers.

CHICKEN-POX.—A harmless but annoying disease. As it resembles modified Smallpox, or Varioloid the doctor should be called upon to decide which it is. Keep the patient in the house, and other children away from him.

RUPTURE.—An irregular swelling of any kind in the lower part of the abdomen may possibly be a rupture. If so, there will be pain, constipation, and often vomiting. Give no purgative medi- cines ; but send at once for a physician, for the sooner the rupture is reduced the better for the patient.

MEASLES.—The room should be kept dark to protect the inflamed eyes. As long as the fever remains, the patient should be kept in bed. Ex- posure may cause Pneumonia, which, in other words, is acute inflammation of the lungs. Keep in the room as long as the cough lasts.

FAINTING FITS.—Fainting is caused by the blood leaving the brain. Place the patient flat, and allow the head to be lower than the body. Sprinkle cold water in the face. Hartshorn may be held near the nose, not to it. A half teaspoon- ful of aromatic spirits of ammonia in a wineglass of water, will tend to revive the patient and pre- vent a return. Do not allow persons to crowd around the patient. If the symptoms recur, send for a physician.

SCARLET FEVER.—Keep all who have never had the disease away from the house. If possible send other children away. Do not kiss the patient, and keep others from doing so. Rubbing the body with Vaseline, or oil, will allay the itch- ing. The patient should be kept in bed until the skin has done peeling, and in his room for two weeks longer. Keep him away from other members of the family for a month from the begin- ning of the disease. Avoid exposure to cold, and carefully obey the physician's orders.

DIPHTHERIA is the result of blood poisoning. It begins like a cold, and is attended with a slight difficulty in swallowing, and a feeling of stiffness in the neck, with a very offensive breath. The glands about the throat swell, and white patches may be seen on the tonsils and on the back part of the throat. Send for the doctor as soon as these symptoms are noticed, and follow his directions implicitly. Put the patient in a room by himself, and allow no one to go near him but the nurse—keeping the other children from him, and from school. Catch the discharge from the nose and mouth on soft rags, which should be burned at once. Do not kiss the patient, and avoid inhaling his breath. During convalescence do not allow the patient to leave the bed until so advised by the physician. Sudden death some- times occurs in convalescence from Diphtheria, owing to paralysis of the heart.

#### To—

My loved ones Dead! Alas! ye dear Departed  
Life hath been weary since ye went away ;  
A thousand years' it seems that yearning-hearted  
I've mourned and missed you :—Then again a day  
When happy in the wondrous mazes dense  
Of memory, unto my inward sense,  
Some trifle makes it seem a little while,  
Since last I'd heard your voice, or saw your smile,—  
And thus, despite grief's many bitter tears  
At times, Him, who is victor over death,—  
My faint heart hears,—dimly comprehending,—  
When, as the Everlasting yea, he saith,—  
"With me one day is as a thousand years  
A thousand years with me, as one day's breath."  
Sometimes such thoughts my waiting can beguile.

—C. Maxwell—M.

#### Robert Browning.

Another hand has ceased to touch the strings  
Of the world's song. Another peerless voice,  
Is hushed! No more in God-like tones he sings ;  
Yet words like his must live, so we rejoice  
And treasure all that came from heart and pen.  
And those yet speak and mark him king of men.

The loss is great! Where find another man  
Like him? Where find another mind so grand  
As his? We grieve because we never can  
Again get pen-touch from his master hand,  
E'en though we mourn and long for something more,  
There comes no answer from the eternal shore.

Perfection such as his was needed where  
All are in tune with the seraphic mind ;  
Where onward still he'll sing his songs most rare,  
And take that part to him by God assigned.  
So let us grieve no more for him, for he  
Still lives and chants eternal melody.

—A Graves B.

#### Waiting.

Learn to wait, life's hardest lesson,  
Conned, perchance, through blinding tears,  
While the heart throbs sadly echo  
To the tread of passing years.

Learn to wait, hope's slow fruition ;  
Faint not, though the way seems long ;  
There is joy in each condition,  
Hearts, though suffering, may grow strong,

Constant sunshine, however welcome,  
Ne'er would ripen fruit or flower :  
Giant oaks owe half their greatness  
To the scalding tempest's power.

Thus a soul untouched by sorrow,  
Aims not at a higher state ;  
Joy seeks not a brighter morrow,  
Only sad hearts learn to wait.

Human strength and human greatness  
Spring not from life's sunny side,  
Heroes must be more than driftwood,  
Floating on a waveless tide.

A BRIDEGROOM took his wife on a tour to Switzer- land for the honeymoon, and when there, induced her to attempt with him the ascent of the highest peaks. The lady, who at home had never ascended a hill higher than a church, was much alarmed, and had to be carried by the guides with her eyes blindfolded, so as not to witness the horrors of the passage. The bridegroom walked close to her, ex- postulating respecting her fears. He spoke in "honeymoon whispers," but the rarefaction of the air was such that every word was audible. "You told me, Leonora, that you always felt happy, no matter where you were, so long as you were in my company. Then why are you not happy now?" "Yes Charles, I did, replied she, sobbing hysteri- cally, "but I never meant above the snowline."

A Presbyterian Church in Melbourne, says the *Musical Standard*, has introduced some innova- tions into its services, which, although blending patriotism and piety, would startle the sober- minded Scotchman at home. The choir, com- posed of gentlemen wearing the Highland kilt, and girls attired in the costume of the "Lady of the Lake," sing their hymns of praise to the music of the bag-pipes. This looks like a cross performance, something between those far-away conditions of religious practice, ritualism and the Salvation Army. Leigh Hunt once described "being tied to a post within a hundred yards of a pair of bag-pipes" as a severe type of martyrdom. At the Melbourne Presbyterian church there will no doubt be a good deal of suffering owing to the new order of things. If the good Presbyterians introduce the bag-pipes, no objection to organ- pipes will hold good or be deemed consistent.

Two young men, East-enders in appearance, says the *London Musical Times*, who had strayed into St. Paul's Cathedral at the time of the after- noon service, listened with rapt attention to the music. They were deeply interested. At one part of the anthem, where a quiet "verse" suc- ceeded a loud chorus, the sudden contrast so moved one of them that he turned with anxious face to his companion and said : "Did you hear that? Pretty near a breakdown that time, 'Arry, wasn't it?"



## Influence of Home.

It will be difficult for reform in the bad habits of men to be fully accomplished unless in each case the man is offered the alternative of a happy home. There are romantic stories stated in the daily papers of young and very happy young women having married men in order to reform them. In few cases, so far, has there been a happy result of the project stated. But the whole precedent in history goes to show that the happy and comfortable households are the ones that are most generally exempt from the influence of the prevailing vice of the age. A man may change his whole character and the influence of a truly happy home, and the best of men may seek in clubs and saloons a partial resource from ill-cooked food and slovenly-kept houses. Men and women cannot lay their shortcomings on another's shoulders. Persons with the most unhappy homes have lived pure, noble lives despite every discouragement; but these are strong natures. Not everyone can endure the want of a haven of perfect rest, such as a good home offers.

It would be interesting to know what was the home-life of the many men who are now embezzlers and fraudulent bank cashiers, and who from refined surroundings have sunk down to the level of common thieves. Home extravagance may not have driven them to this place, but the want of a moral standard at home has done more. The growing boy has early heard his father congratulate himself over a sharp, overreaching bargain over his neighbor in stocks or merchandise, and has seen his mother pleased. He has been brought up in a worldly home, for the world, and learned only his lesson that to acquire money was the chief of all ends. Reared in such an atmosphere, or even in a Christian home, he may have married a worldly woman who cares only for show, and not for the holier life of home. What wonder that the moral sense of such a man is blunted and his religion is a sham? The home-life is the strong spiritual lever by which men are lifted heavenward. Take this away, or turn it to the mere uses of extravagance, show and folly, and that power is gone. All religion which is taught outside of home, without the existence of a religious life in the household, is like the apples of the Dead Sea—beautiful to the sight, but ashes within.

## Faith in the Family.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boy's feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instructions and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.

The smallness of our gift need not deter us from giving; for the Book does not tell us that as many as had plenty gave, but as many as were "willing-hearted," and every one whose "heart stirred her up, and whose spirit made willing." It is that willing-heartedness we need most of all, that heart-stirring that will make us not only willing but anxious to give all that we have and all we are to Him who hath loved us.

A GRATEFUL mind is not only the greatest of virtues, but the parent of all other virtues.

## Home First.

"Let home stand first above all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home! Be not its slave; be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious; but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land."

Is this an over-wrought picture? We think not. What honor can be greater than to found such a home? What dignity higher than to reign its undisputed, honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and preside over a true home, that husband and children "rise and call her blessed"? To be the guiding star, the ruling spirit, in such a position, is higher honor than to rule an empire.

## A Little Fun at Home.

Do not be afraid of a little fun at home. Do not shut up your house lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation; if they do not find it at their own hearthstones they will seek it at less profitable places. Therefore, let the doors and windows be cheerfully thrown open in summer, and make the home delightful with all those little arts parents so well understand. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors, and merriment of a home, blots out the remembrance of many a care and annoyance during the day; and the best safeguard they can take with them into the world is the influence of a bright home.

## What Mothers Should Do.

As the boys grow up, make companions of them; then they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we will find that all human virtues increase and strengthen themselves by the practice and experience of them.

## Help Yourself.

Fight your own battles. Hoe your own row. Ask no favors of anyone, and you will succeed a thousand times better than one who is always beseeching someone's influence and patronage. No one will help you as you help yourself, because no one will be so heartily interested in your affairs. The first step will not be a long one, perhaps; but, carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not those who have had five thousand dollars given them to start with, but boys who have started fair with a well-earned dollar or two.

Men who acquire fame have never been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have out-stretched their own hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who induced his affectionate grandmother to speak a good word for him. Whether you work for fame, for love, for money or for anything else, work with your hands and heart and brain. Say "I will," and some day you will conquer. Never let any man have to say, "I have dragged you up." Too many friends sometimes hurt a man more than none at all.

## A Good Name.

"A good name is rather to be chosen than great riches." Even the unscrupulous men know the worth of good principles that cannot be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterwards to name some reliable person he might know, as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his large establishment said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such a man cannot be trusted. Nor will I employ anyone who even occasionally drinks liquor of any kind."

Boys, honor the Lord's Day and all the teachings of the Bible, and you will not fail to find favor with God, and with man also.

## Life's Sunsets.

Life's sunsets should have in them the elements of rest and quiet. The day may have been dark and troublous, but at "eventide" there should "be light."

The ripening of the grain, the falling of the leaf, are sequences of law which follow and supplement the growth of the same. So, after a life well spent, our ripening should come in natural succession. We have watched the leaves bud and blossom; have seen the fruitage grow and develop and come to maturity. Our lives have been full of plans, buds and promises of hope. Some of these have come to a ripe fruition. Many more were blasted and came to naught. But, with the fall of the leaf, we cast them aside and gather the ripened harvest, be it much or little. Perhaps a few seeds sown by our lives may have dropped where they shall yet develop in fruitage in other lives than ours. We cannot measure the exact amount which we have done, or yet, left undone. The little of harvest that we have gathered we hold in our hands, weak and tremblingly and full of fear. But be it much or little, it is our all as much. We lay it at the Master's feet and wait the summons which will call us homeward to our reward. As earth's beauty fades before our eyes in the sunset of our age, may the glorious morning of the life eternal dawn upon our vision, ushering in a new day of cloudless youth and beauty.—

"We have got minds and souls as well as hearts; ambition and talents as well as beauty and accomplishment; and we want to live and learn as well as love and be loved."

Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait, returns with seven fresh duties at its back.

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### Children's Department.

"Boy."

CHAPTER II. - Continued.

"DODDLES, come and sit by the stream," said Boy; "I have ever so much to say to you, and I want to empty my heart right out to you."

"What is it, little one?" said his friend, as they sat down together, and Boy rested his head on the other one's knee.

"I can't understand things, Doodles," he began; "there seems to be a muddle somewhere."

"Yes, Boy," answer the curate; "we all fancy things are in a muddle sometimes, but that is only because we cannot see clearly; everything really is all right, you know."

"Oh! can't you explain better than that," exclaimed Boy impatiently. "If God makes everything, why did he take my pair away? Why is Maria so disagreeable? Why doesn't mother love me as much as the others? And why has I only got my own little self, and no one to care for me?"

The child stopped for the want of breath, and the gentle man by his side looked up at the sky and echoed the "Why" in his heart.

"Well, Boy," Doodles began, "you know I care for you, darling, and many others to do too; but it is very difficult to understand I know. I wish I could make things better for you."

"Try, Doodles, try," eagerly entreated the child; "I know if you try you can, plain why things seem so upside down."

"Well, Boy, listen, and I will see if I can make it clear to you. Do you remember that table Lady Selby brought from Florence?"

"Yes, Doodles, I remember." "With the lovely pattern of roses and other flowers?"

"Yes," answered Boy again. "and I remember asking what it was made of, and father explained it was a mosaic." "And what is a mosaic, Boy," asked the curate.

"Why, lots, and lots, and lots of little bits of different coloured stones all fitted in, and fitted in, till they make one big beautiful pattern."

"And that's God," put in Boy. "Yes, God has the whole idea in His mind, and we are all the little pieces being fitted in."

"What is the pattern called?" said Boy, interrupting, with a light in his eyes as if he was

"Stung by the splendor of a sudden thought." "The pattern," said Mr. Dodsworth looking up at the sky, "is *Christ Himself, and the redeemed race in Him*. You remember, Boy, the text in your little book?"

"Yes—Wednesday," said Boy; and he added in a gentle tone, "He came into the world that all might be saved."

"That is quite right. So now are you beginning to see? Often little bits of the pattern are worked out in God's plan, and we cannot see a whole flower clearly, then it looks like a muddle to us. Sometimes a tiny bit is fitted in at once, and its work is done, it is no longer needed."

"That's my pair," said Boy, "and now I know why God called her home."

"And some pieces take a long time fitting in, but they are all used—all needed," Doodles added with a dreamy look in his eyes. Then—"But some are only the ground-work, just put to show up the pattern, and it does not seem to us as if they were any good."

"I specs they are, Doodles," said Boy, slipping his hand into his friend's, telling by instinct that sympathy was needed here. "And, Doodles," he went on, "I shouldn't be at all surprised if Jesus didn't like ground-work bits best, really, for you sees they keeps the pattern in its place."

"Oh, Boy!" said Doodles, "I have never thought of that before, and it is a new idea. Child, where did you get it?"

"I specs," said Boy, gravely, "that the angels whispered to me. They often tells me things."

"How do you know?" asked the Curate.

"Because I had a text once," explained Boy, "which I never could understand, though I tried very particularly, till at last in a sermon at a children's service I kept quite awake by pinching my legs, then it was all quite clear. So I tells them heaps and heaps and heaps of things now, and they answers in my dreams."

"What was the text, Boy?" asked Doodles. "In heaven there—that's the children," said boy, fearing his friend would not understand—"In Heaven their angels do always behold the face of our Father."

And the tears stood in Doodles' eyes as he realized the nearness of an angel now.

(To be continued.)

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Emma and Theodore, two sweet, blue-eyed children, aged two and five years, always sat, while in the dining-room, at their own little table, where they were waited on by Katie, their nurse. One day little Emma having finished her dinner, was clamoring to be taken down. Katie had left the room for a moment and the buzz of conversation at the large table quite drowned the tiny voices, until Theodore was seen to slip quietly down from his chair, go around the table, and drawing back his sister's little high chair—

take her in his arms and lift her gently to the floor. The baby stood for a moment with serious, upturned face, the blue eyes looking gratefully into her brother's, then the sweet baby voice lisped: "Thath right, Theodo! God loyth little boyth that help their little thithers down out of their high chairth!" And with hands clasped, the tiny toddlers ran off to their play, while we children of a larger growth, who had been spectators of the scene, were left to ponder over the sweetness of it.

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## Round The Camp Fire.

Sitting in a mission-house in North-West America, the missionary turning saw ten or a dozen Indians. An Indian never knocks at the door and if you do not get up early, you find him poking about the bed after you. He rose, shook hands with them, and asked, "What cheer? What do you want with me? Where do you come from?" They replied, "Very far away." "How far?" "Thirteen nights." for Indians count distance by the number of nights they sleep away from home. "It must be something very important which has brought you so far." They replied, "We are come for you; we have a Great Book, and we know not what it means. Can you read the book?" "Oh, yes," said the missionary, taking down his Indian Bible, and read the text, "Jesus said, I am the way, the truth, and the life." He found, to his surprise, these Indians could read, though they had never seen a missionary nor had a teacher. How had they learnt? An Indian hunter had come to their country, and they used to go and talk with him. They found he had a Book, and as they lay round the camp he would read to them, and the words were very sweet, they said. The missionary asked them if they would like to read the Bible for themselves; to which they answered, "Yes." He then got some burnt bark, and on the side of a rock marked out the syllabic characters, "Ma ne too," that was the name of Great Spirit, and before the snow left they could read pretty well the word of God for themselves. Oh! let us only sow that good seed which can never die, but will surely spring up and bear fruit, for God has written in His Word, "My Word shall not return to Me void, but shall prosper."

## Charity Envieth Not.

In all Barkhill Academy there was not a pleasanter boy than John Elliott. He was ready at work and at play, willing to help slow boys with their lessons, willing to take places in the games that no one else liked to fill, willing to lend his skates, his books, or his knife to any one who cared to borrow.

All his schoolmates liked him, with one exception. In Jasper Gray's eyes John Elliott could do nothing right. If he ever missed in class, which happened but seldom, Jasper was glad. If he distinguished himself, Jasper was unhappy. He never heard him praised without putting in some sneering remark or going into an argument to show that John deserved no particular credit. "How very well John spoke this afternoon," said Andrew Lyon one day.

"Pooh!" said Jasper, "every one knows what a fine speaker lawyer Elliott is. Of course he showed his son. I guess we could all speak as well if we had as good a chance."

"Well, his father didn't write his piece for him anyway."

"That's more than you know."

"No, it isn't. I saw him write it."

"Well, it wasn't much of a piece anyhow."

"It seems as if John could do anything he put his hand to," remarked another boy, "how well he can row a boat."

"Pooh!" said Jasper, "I've got a cousin can row ten times better than he can. His rowing ain't much," and he turned away.

"What does make Jasper talk so," asked Andrew, "whenever anyone

says a word about John? John always treats him well."

"I'll tell you why," said Mark his brother. "John's got a watch, and Jasper hasn't. John's got a pony and Jasper don't own one. John's father lives in a large house, and Jasper's in a little one. John's father is rich, and Jasper and his family are not very well off; and as long as that is the state of the case, Jasper never'll see anything good in John."

Such was indeed the truth. Jasper was envious, and envy can never judge righteous judgment.—C. F. G., in *the Child's World*.

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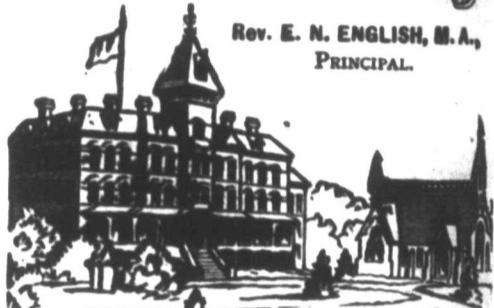
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