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THURSDAY, NOV. 26, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

AN EVANGELICAL BISHOP ON CHURCH TRIFLES.—The eminently evangelical Bishop of Rochester in an address to his clergy says:

"My reverend brethren, in my concluding words let me earnestly impress on you the great importance, whether in doctrine, ministry, or ritual, of wisely discerning the true proportion of things. Is it not from a lack of this faculty that so much of our present distress really springs? A black gown or a white, a cross over the Holy Table or no cross, turning to the East at the Creed or not turning, surpliced choirs or unsurpliced—why should these things so profoundly disturb even thoughtful and saintly souls, when they are not worthy, all of them together, to be put into the scales against the worth of the very humblest soul for which Christ was content to die? Even graver matters, about which there has been so much trouble and warfare, apart from that disciplinary aspect of them of which I, at least, have not thought too lightly, when calmly examined in their abstract value, are utterly unimportant in comparison with duty and love. If once they were found to be legal or could be made legal, what person of sense would give them an unfriendly thought? If it is a serious thing to break the peace, it is a serious thing also to miss a chance of restoring it. Our first, our greatest, our blessed task, is to bring redeemed souls, through the ministrations of the everlasting Gospel, into the living fellowship with Christ and each other. Oh, that we may with a sort of abrupt and indignant refusal to be troubled by, or to be troubling with, trifles like these, come increasingly to do our common task with light-heartedness and joy."

CANON FARRAR ON THE STATUS OF THE CHURCH.—Canon Farrar, who is visiting Chicago, was interviewed and expressed himself as opposed to the disestablishment of the Church of England. He said:

"My principal ground is that the Anglican Church is doing a work of infinite value, and its power would be weakened, especially in country places. In point of fact, the Church of England has never been established at all. It is older than the state, older than the crown, older than both houses of parliament, older in fact than the united nation. The disestablishment of a church which has lasted for centuries involves very different questions from those which would be raised by the proposed disestablishment of a church is a new nation." The Canon is thought so much of outside us, that we gladly use his words in support of what we have so often affirmed as the antiquity and the continuity of the Church of England. The "Reformation Church" theory is mere nonsense, it has no sounder historic basis than "Jack the giant killer," or "Goody two shoes," and is not even like these stories entertaining, one feels mere loathing at such a wretched untruth being allowed to live.

THE AFFECTATION OF BIGOTRY.—A preacher, too illiterate to be worth naming, but as the voice of others of his class worth answering, said recently: "What a relief it will be when the Church of England is disestablished!" One is tempted to be almost profane in response to such a piece of affectation. Relief indeed! What relief can a nonconformist in Canada feel at the Church of England being disestablished? Those in England will feel no relief except the "relief" which a highwayman feels when he gets safe off with his booty and knows that his victim is disabled. But one hardly looks for a Christian, however bigoted in his sectarianism, to feel relief at any member of the family of Christ being injured, weakened, humbled and in places paralysed. The only one who in the event of disestablishment taking places will feel real relief, will be the arch enemy of souls—his joy will be full over his accomplished work. We commend to the utterer of the above bit of affection a few words from a daily paper. "Hysteria is not divinely sent. The true note and token of righteousness is not emotional manifestations, but in the ordinary walk and conversation of the individual, and in the benign influence he exerts." It is a sad phenomenon, but a generally noticed one that as men become sensational in religion they decline in honesty. The person we have referred to who says the divorce of the State of England from a profession of Christ will give him "relief," is a sensational preacher—but he is no Christian, who can regard the weakening of any branch of Christ's Church with relief. The test of unity in a body is the sense of mutual suffering when one member is injured. The hand does not look forward to the foot being paralysed with "relief," so any member of Christ must in the very nature of things regard with pain and apprehension the proposed humiliation and paralysis of His Church in England. The speaker we allude to should avoid all affectation, it is a sign of weakness, as well as an offence against truth. We here again repeat that no English Wesleyan favors the attack made on the Church.

EX UNO DISCE OMNES.—As evidence of what private munificence has done for the Church of England in recent years, it is worth mentioning that in the town of Leicester alone, all the important ancient churches have been restored at great expense, as well as new ones built. St. Martin's was restored in 1881 at a cost £20,000. All Saint's was restored in 1875. St. Mary's, originally erected in the twelfth century, had £10,000 expended on its restoration in 1861. St. Margaret's, dating from 144, was restored recently at a cost of £6,000. In restoring ancient church fabrics the sum of two hundred and ten millions of dollars were spent in

one town in England between 1861 and 1884. Yet the Liberationists, that is the dissenters, excluding the Wesleyans, propose to take these restored Churches and convert them into parish halls, or sell them for what they will fetch, and confiscate also their communion plate! And all this crime is to be committed, so they say, for the welfare of the Church! And we Churchmen are to watch this infamous robbery of the Mother Church with complacency. We are not to speak harshly of those who propose thus to destroy the Churches of God in the land of our fathers. We are to meet them as brethren, to bless the tie which binds us to men who are plotting a diabolical outrage—and, otherwise demonstrate that we are a mean, degenerate race, unworthy the name of Churchmen! But some of us, thank God! are free from those entangling alliances which gag the honest mouth when it ought to speak out in denouncing wrong. That the Wesleyans stand aloof from those who propose to destroy, or as far as possible damage the Church of England, shows that they have not lost all regard for honesty, or forgot the mother who bore them.

TESTIMONY AS TO EFFECTS OF SECULAR EDUCATION.—The following description of the rising generation reminds us of St. Paul's picture of the heathen of his day. Rev. Dr. Little, of Chicago, preached a sermon to the young men, in which he said that it is estimated that only 15 per cent. of the young men of the United States attend Church regularly. They are prolific in excuses for this, but all their excuses can be summed up in "I don't want to go to Church." The speaker said he wished young men could be led to realize the waste they are suffering by this neglect. They are growing hard, covetous, sensuous, profane, reckless, proud, censorious. They are growing towards the point at which embezzlements, peculations, and disasters occur. They are losing a certain fineness of temper, sweetness of spirit. They are growing away from the privilege of being the best citizens, fathers, husbands, and men.

This fearful degradation is precisely what was foretold as the natural result of secular education. What will be "the spirit of the age," when young men who are "profane, sensuous, reckless, hard, covetous," are the ruling forces in it? Surely we shall see, as we are beginning to see, heathenism, the downright heathenism of Pagan Rome in all its brutality in full manifestation. Yet we are told that we Christian people must not desire any infusion of Christianity into our national Universities or Colleges or schools, we are told that we must bow down our heads before "the spirit of the age," even if Satan inspires that spirit.

Another witness, Mr. S. H. Blake, speaking on the 1st November, at a Methodist meeting, where he seems so much more at home than elsewhere, said, "A great mistake was made in teaching children the three R's, without teaching them the fourth R—religion. The effect of that was to make them skilled villains." That was not only well, but bravely said, because Mr. Blake's usual associates are determined opponents of the teaching of religion in our State schools, colleges, and university. We take Mr. Blake's words as a frank, manly, and Christian renunciation by him of the godless theory upon which State education is based in Canada. The Teacher of teachers is Christ, no disciple of His can imagine a scheme of education commendable which ignores the Master. Those eight young men at Ottawa, sent for life to the Penitentiary, may justly upbraid the State for punishing so heavily their crime, inasmuch as the State, as Mr. Blake says, gave them an education which only made them "skilled villains." They are victims of the spirit of the age.

If God gives us food for our lives, let us not, with murmuring Israel, ask food for our lusts.

## CHURCH THOUGHTS BY A LAYMAN.

## THE CRUSADE AGAINST TEMPERANCE.

TO obtain ever so small a sum by an untruth is a crime known to and severely punishable by law, as "obtaining money under false pretences." The guilt essence of this crime is not the deceit, but the depriving the owner of an article of its possession without his full knowledge of the circumstances by which he is led to part with his property. In whatever form our tangible property consists, the law stands ready to punish whoever attacks it, whether by subtlety or force. If the law could be extended on the same line to protect our intangible possessions, what a terror the law would be to many private and professional agitators! His sympathy, his convictions, his conscience, are to every true man treasures beyond material estimate. It is one of the most puzzling phenomena which our race presents, and man is a bundle of contradictions, that while the mass of civilized mankind honestly affect to cherish the highest principles of honour in the value they put upon these spiritual possessions, they yet expose them to the attack of all manner of charlatans and tricksters who are trying to secure the sympathy, to appropriate the convictions and to control the consciences of their fellow men by false pretences.

There is exhibited an illustration of this in the agitation conducted by the prohibitionists. They, we doubt not, regard as priceless the conscientious feelings and judgments of others as they do their own. But in their zeal to secure converts they habitually use arts of rhetoric which are worthy to be styled "false pretences." These artifices they use to cozen and craftily deprive the unwatchful out of the control of their convictions, their sympathies and their consciences, so that they, the agitators, may assume over them the rights of absolute possession. There is hardly a speech now ever made on the subject of Temperance which is not a blow at the very existence of Temperance. The listeners to the customary addresses made by prohibitionist orators, exhibit a simplicity honorable to their hearts indeed, but otherwise to their hearts and powers of self control. They hear the storm of rhetorical fury rage against the awful perils and dangers and disasters of Intemperance. Straightway they are seduced by the crafty speaker into the conclusion that they must, because of the evils of drunkenness, put a violent stop to Temperance in the use of what they have been shown is only dangerous when abused! This agitation is indeed nothing more or less than a crusade against TEMPERANCE, under the disguise of being what we must all approve of, a war against intemperance. The most rabid agitator of this class must admit that if the use of certain beverages were universally temperate, if drunkenness were unknown, then his occupation would be gone, not another meeting would be held, the whole excitement would collapse. To seek the enforcement of a Scott Act in a county where no intemperate drinking takes place, would simply raise a gener-

laugh as a practical joke. But the vast majority of those who use the beverages are temperate. Drunkards are in every sense a most insignificant minority. On what ground of reason, or common sense, or justice then, should the temperate, the innocent users of an article of refreshment, of enjoyment, to some of food, who are the vast majority, be placed under the ban and terrors of the law for doing an act which of itself is absolutely without offence? Clearly all that is wanted is simply to suppress the social dangers of drunkenness. It is not the function of the law to prevent a man drinking a beverage solely on the ground that it may hurt his digestion. Were such a law in force, some of us would demand the prohibition of tea, coffee, and exciting speeches of a sensational class which sadly upset the stomach of many sober minded persons. The Scott Act would not be tolerated one moment, had not our people committed their consciences, like the illiterate Papists, into the keeping of a class of spiritual advisers who are as zealous with fanaticism, and made as contemptuous of reason, as disdainful of the rights of freemen, with the sense of their power as was ever the victim of strong drink. Were not so many under this scandalous mental despotism, a despotism which insults decency by boasting of its inquisitorial powers, there would be no more chance of imposing restrictions upon the sober which are only needed by the drunkard, than there would be of establishing the gibbet and the stake to suppress heresy. One of these furious Inquisitors, said lately, "No member of this Church dare say that he ever tastes alcoholic beverages,"—a demonstration clear as Holy Writ that He who made wine at Cana and Who was "a wine bibber," has no connection with that Church! "Dare say"—what a state of unmanly humiliation have some Christians fallen into when a minister of religion "dare say" such insolent words to those who are told by the Almighty, "Let no man judge you in meat or drink." But in those two words is the secret of the Scott Act victories. The people have been "bull-dozed" by threats of ecclesiastical censure, and are now taking their revenge by wholesale breaches of the Act, both openly and on the sly wherever the "dare say" whip is cracked over their miserable backs. This tyranny and this humiliation are the penalties a free people pay as a consequence of an illiterate ministry, such as even Churchmen are anxious to impose upon us.

We ask careful study of the following noble passage from one of Erskines' speeches. "Engage the people by their affections, convince their reason, and they will be loyal from the only principle that can make loyalty sincere, vigorous, or rational—a conviction that it is their truest interest and that their government is for their good. CONSTRAINT IS THE NATURAL PARENT OF RESISTANCE, and a pregnant proof that reason is not on the side of those who use it. There is a story that Jupiter failing to convince one with whom he conversed, turned hastily and threatened him with his thunder. A ð! Ah!" said the countryman, "now Jupiter, know you are wrong; you always are wrong

when you appeal to your thunder." So we "dare say" to those engaged in the crusade against Temperance. Your violence, your threats, your appeal to Scott Act thunder, demonstrate that you have no faith in reason, that you know you are wrong, and your greatest wrong is this, that you raise the passion of your audiences against intemperance, and then use this excitement, not to suppress intemperance, but to stamp out the virtue of Temperance, which like all other virtues can only exist in the breasts of, and be exercised by, freemen.

Against drunkenness, we demand far more effectual legislation than any yet passed. We set up God's antidote to this curse which is Temperance, while prohibition is a form of constraint which is the natural parent of resistance. That resistance is now creating worse evils than the one sought to be suppressed it has developed new vices, such as one journal speaks of as "legitimate perjury," another firms to be "honorable lying," and a third describes as "a new citizen duty—the duty of breaking the law." Because of the detestation we have of drunkenness we condemn the crusade against Temperance, against which there is no law of God.

THE NECESSITY OF HEARTY CO-OPERATION OF THE CLERGY AND LAITY OF THE CHURCH OF ENGLAND REGARDING THE RELIGIOUS EDUCATION OF THE YOUNG.

BY F. W. S.

No. 2.

I HAVE heard it remarked of the Roman Separate Schools, that the education obtained is of the poorest kind. That the teachers themselves have very little claim to any, even fair degree of information. This appears to me to be a thoughtless way of looking upon their mode of training. Granted that their standard is inferior to the Public School system in their prescribed work and in the manner of administering it, yet who will say that their teaching has not had the effect of keeping them close to their Mother Church, of becoming champions for their Faith, and what has appeared to me to be a proof of wisdom, no desire to bandy words or to argue with their Protestant brethren upon those points in which we as a body have so often figured so conspicuously, and ridiculously so as to become undignified, at least in the estimation of our separated brethren, who used at one time to look upon us as, at any rate, the exponents of respectability. And yet we talk of gentlemanliness—it is very possible that some day we may have this sobriquet all to ourselves. My impression of, perhaps, the first characteristic which a gentleman possesses, and one which gives proof of early good breeding, is a quiet non-assertion upon a contended point, when once it has been seen that the attack comes from another quarter, and not from the heart. To imitate our Blessed Lord's humility, Who, knowing all things Himself, could endure the contradiction of sinners,

The propriety of the step which I am advocating all good men must acknowledge, the practical working has already been seen in England, although, now, the system of National Schools has largely obtained, and naturally too, chiefly due to dominating influence in Parliament; but which can carry no reflection against the former Church Schools nor those at present existing. There are those who cling to the Church and her systems from mere sentimentalism, and unhappily, it is to be feared, a great number of our respectable middle class. With such persons there is the utmost difficulty in dealing, simply because their feelings are the motive power, and where calm reflection and decision are unable to control the feelings in a moderate degree, one is not sure of a single moment with such person. I have no doubt that such persons would hail with lively satisfaction the existence of Church Grammar Schools in our Parishes, and would imagine the old times were about to be lived over again, but the safer proof of a successful working of the New School system would be the accepting, upon principles most confident and assured, of the necessity of such a system. It may be a difficult matter to convince statesmen, *per se*, to look upon education as distinct from the State. It is the weakness of most men in such positions to imagine that they severally hold in their hands, to some extent, the fortunes of the Church to which they belong. I believe this weakness may be peculiar to Radicals, for their principles involve much of that *Vox populi, Vox Dei* sentiment. His opponent would properly tell him *Vox Dei, Vox populi*, and the voice of God was first heard when He said, "Let there be light." It is to God we must look for the elucidation of all mysteries and all knowledge. He conferred not with flesh and blood either regarding their desire for natural or supernatural light. It is to us God's free gift, and it is left for us to reject or accept it; but to take the consequences of rejection. It was the expression of the most eminent writer of our Church, that we could not form God within us by "art" and what after all is the end of all knowledge, is it not that God may be formed within us of a truth. Knowledge separated from God, as the source of light, is darkness that may be felt. Persons who are so unfortunate as not to be able to perceive the finger of God throughout the course of this education, stand in the perilous prospect of those "wandering stars, to whom is reserved the blackness of darkness forever." Why do we choose to risk the possibilities of such an end? when, with a little exertion on our part, we can break the cords which bind us to a purely secular mode of training, which is gathering strength as time advances. Are the peculiar advantages of peace of mind here, and an eternal inheritance of the Saints in light hereafter, of so small account as not to lead us to make even the feeblest attempt to bring about a position of affairs which is the Church's by right, which no Government can deny, though it points to unfortunate divisions as her excuse for taking upon herself the education of her young. But even the State requires to be

taught by her spiritual adviser that the wisdom of her councils is not the true wisdom. That while her Senators advise, for expediency's sake, the formation of one School system under the control of a certain department, in order to obviate the vexed question of education, yet religion is sacrificed upon the altar of political expediency. Valuable as Sunday Schools have proved themselves to be in answering the cry for the christian nurture of the people's children, they only afford to us a bare vantage ground for an agitation in a matter in which is involved issues most momentous to us as a Church, and the cause of Christ in general. All Protestants at least concur in the State (for want of a better) taking the control of education, and why? because they fear lest one division may gain the advantage, and so even they shelve the question of Religion. It is a dreadful retrospect for them to have, when, with the infinite possibilities which cling to children instructed in holy things, by jealousy or bigotry, myriads of souls have starved, the grinding system of penitentiaries, reformatories, and common gaols have made them more the children of hell than before, and this is not a pessimist's picture, and it is not shewn for the sake of gaining sympathy, it is mentioned merely for comparison's sake. Upon the broad basis of religious principle, I request the sympathy of the members of our communion towards so urgent a matter, upon which hangs issues of life and death. Let the effects of such an agitation be ever so far reaching. Let it involve the sects and denominations in the same cry on behalf of their own creeds. May it be to the credit of the Church of England that she first lifted her voice against the unrighteous absorption by the State of the education of the young. That her Lord commissioned her not alone to "Feed His Sheep, a work she is now doing with an energy no hitherto displayed, but also the Lambs of the fold, those in whom, as I said before, lay infinite possibilities, these, too, are receiving, though late in time, the yearning care of their mother, in the words of her spouse, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

#### THE BRUISED REED.

THE reed, being a slender cane, has no power to stand against the storm. So God's people, whether considered as individual believers, or collectively as the Church, are powerless to withstand the storms raised against them by the world and the devil; all their strength comes from Christ. What an appropriate representation of the helplessness of individual believers is found in the reed, which will lie quite flat under a gust of wind, and even though bruised thereby, will under the influences of the sun, resume its upright position. "Without Me ye can do nothing."

St. Paul was bruised by that messenger from Satan, and so it is with the whole family of God. There must be conformity to Christ, who was bruised for us; and this bruising comes sometimes from the hands of our brethren.

Christians may, and often do, add to it by being harsh to those who are bruised because they do not always seem cheerful under it. Too much like the world, they strike at those who are down. It is not so with Christ. He says, "Come unto Me all ye that labour and are heavy laden." He did not break such a poor bruised reed as Peter after his denial, but sent a special message to him after His resurrection to assure him of His tender care. And this bruising is a blessing: the soul prospers under the process; as some plant

When pressed and bruised its richest fragrance yields.

So the graces of the spirit are often the most active under the pressure of affliction. When the great Protestant martyrs were going to the stake, how rich were the spices that flowed out of these plants of the Lord's garden. The Lord Jesus Himself in the Garden of Gethsemane, when draining that bitter cup, could say, "Not my will but thine be done." "Bruised for our iniquities" in very deed: how rich the result! When a man is without this bruising, outwardly all may be prosperous, but there is often spiritual declension, though all religious observances are kept up. Prosperity itself is oftentimes a sore trial, so few know how to abound. The bruised ones are not only brought low by crosses, but they are kept low, as they are carried on from one experience to another, till they feel sin to be the greatest bruiser of all. They thus learn to look upon sin as the greatest evil, and God's favour as the greatest good. To gain this they use all the means of grace, though they only feel their value so far as they enable them to get at Christ. Nothing short of Christ will do for those whom God bruises. They feel that it is "better to go bruised to heaven, than sound to hell." Therefore, they will not hesitate to pray for the Holy Spirit to light up every corner of the soul with a strong light, that they may knock all the more loudly for mercy and cleansing. Sin will be to such persons, more odious than its punishment. They know that they must go to the hand that bruised to be healed, and so Christ becomes the most precious thing to them, the very pearl of great price. Whilst they thus regard Him, He does not forget them. Christ thinks of the necessities of each one of His sheep. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." The most bruised have his most tender care. We have already instanced the Lord's care for Peter. But though he sent a special message to Peter after His resurrection, He knew the other disciples must feel bruised at heart on account of their unkindness in leaving Him, so he said to Mary Magdalene, "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." How tenderly He healed the unbelief of Thomas and bound up his bruises! Satan's conduct towards a bruised reed is very different from this. Job felt the keenness of his malice. In the case of the Lord Jesus Himself he put forth all his bitterness reviling him through the mouths of those who considered themselves

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the Church of God. It is the same in our own day. It is the same in all ages, and in all churches. Far too often those who sit in Moses' seat, make use of the authority committed to them, to speak out swelling words against Christ's people, but it is Satan speaking through them. The last day will make all plain. Christ will not forsake His own bruised sheep; though men and devils may be against them. His grace will be sufficient for them. In that day will be fully manifested the fact of their weakness, the cause of their victory, and the secret of their strength. "Conquerors through Him that loveth them"—"Strong in the Lord and in the power of His might."—*Churchman.*

### CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, November 1st, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the fourth of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm:

Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The rev. gentleman said: In endeavoring to follow out the duty to which we are here called, we saw last Sunday evening that the Papal system of the present day is not the Catholic Church; that it is a mere disfiguring, sickly, choking excrescence on the organization of the Church, hindering and discomposing the action of its vital powers, and bringing manifold evils in its train; that it is an excrescence which had no existence at the beginning—which in its faint outline was rejected with abhorrence by Pope Gregory the Great at the very end of the sixth century, and which only gradually developed itself into its present portentous proportions, and won its way to acceptance in the tenth century. It based itself first upon the invention of the untenable Petrine claims, and then upon forgeries and falsifications endless, which from the sixth century forward were put forth and used in the interests of the Papacy, and became its chief instruments in deceiving, and the enslaving one after another the nations of Western Europe. No one acquainted with the history of the times can for a moment doubt that the Papal sovereignty over the Church and the world, as proclaimed by Hildebrand and his successors, grew out of and rests upon these forgeries. We would naturally suppose that men could not thus lay unauthorized hands upon the ark of God; that they could not thus, according to Cardinal Manning's teaching, call in the devil to help them to re-fashion the Catholic Church without the Divine vengeance overtaking them sooner or later. Archbishop Lynch, however, tells us that the reverse of this is the case; that the house whose walls were thus built up of forgeries and falsehood stands before us to-day as the very ideal of perfection and stability, the owned of God, the admirer of men, the one only refuge for sinners. The Scripture, he says, interpreted by the teaching body of the Catholic Church, that is, by the Pope and bishops in council, "is unity and doctrine. No two Catholics can differ from one another; the same doctrine is preached in Rome, China, Australia and America." And over against this picture is exhibited in bright light the confusions and contradictions that prevail amongst those who claim to interpret the scriptures according to their own private judgment. And no doubt the contrast as painted by the archbishop is very impressive to many minds. Thoughtful people feel that the divisions and strifes among Christians are a shame and a weakness, and plain people can see from their own Bibles that this alienation of those who believe in the one Lord Jesus Christ and worship the one God and Father, is not according to the mind of Christ Jesus; nay, that it is a direct contradiction of His will. And many a distracted soul has longed for some voice of authority that could command and quell the strife, some infallible teacher that could proclaim the truth without the possibility of mistake or error, and in very weariness of the strife some—not many—have resolved to stifle their own reason and conscience and knowledge of the facts of history, and seek to divest themselves of their own individual responsibility, by submitting unconditionally to him of Rome, who claims to be divinely appointed and inspired to discharge this very office among men. The idea is a fascinating one. It seems

to attain by the shortest road, in the simplest way, and with the least waste of time, what the ancient Church spent so much trouble upon, agitated and discussed for so long a time, and only settled at last by the slow expensive process of a council. If infallibility can be accepted as a rule of faith, it becomes a soft cushion on which the mind, as well of cleric as of layman, may repose and abandon itself to undisturbed slumber. It is so much easier to hand the whole matter over to one individual to settle for us, than to be always "contending for the faith," always "examining ourselves whether we be in the faith," always "taking heed to ourselves and to the doctrine," always "proving all things that we may hold fast that which is good." But the fact that it would be easier for us if the Roman claims were true does not prove that they are true. The ostrich, wearied with the race, thinks that it would be easier just to hide its head in the sand than to toil on any longer. The young dreamer thinks that it would be far easier if some one would leave him a large fortune than for him to have to earn his bread all his days in the sweat of his brow. But God, who knows what is best, has decreed that it is better for him and for the vast majority of fallen men to have to toil on to the end to secure a subsistence. So, too, it would be easier to be put in possession at once of all knowledge and all truth. But God has willed that for the exercise and improvement of our faculties, for the trial of our faith, for the increase of our spiritual life, we must attain to the one and the other by study and thought, and toil and care; and in the exercise of that study and toil His Church, in which the Holy Spirit dwells, as the one only Vicar of Christ upon earth, is our infallible teacher, lighting us on our way by her testimony through all her history, to those great truths which she has witnessed to and defined in her general councils, and proclaimed in her creeds. But to return to Archbishop Lynch. He tells us that the Holy Scriptures are to be interpreted by the teaching body of the Catholic Church, that is by "the Pope and bishops in council." The definition, you will observe, is an odd one. It is not the Roman Catholic definition. "The bishop and council" are thrown in for Protestant ears. The Vatican decree is that when the Pope, without any reference to bishops or council, discharges "the office of pastor and teacher of all Christians, he is possessed of infallibility in defining doctrines concerning faith and morals, and that these definitions are of themselves irreformable, because they are the decrees of the Roman Pontiff, and not because of the consent of the Church." That is without reference to either the bishops or council which Dr. Lynch throws in. The meaning of this is explained by Bellarmine, the great Ultramontane doctor, to be this:—"Whatever doctrine it pleases the Pope to prescribe, the Church must receive; there can be no question raised; she must blindly renounce all judgment of her own, and firmly believe that all the Pope teaches is absolutely true, all he commands absolutely good, and all he forbids simply evil and noxious. For the Pope can as little err in morals as in dogmatic questions. Nay, he goes so far as to maintain that if the Pope were to err by prescribing sins and forbidding virtues, the Church would be bound to consider sins good and virtues evil." (De Rom. Pont. IV. 5, p. 456.) Or, as Bishop Cornelio Musso, of Bitonto, expresses it: "What the Pope says we must receive as though spoken by God Himself. In divine things we hold him to be God. In matters of faith I had rather believe one Pope than a thousand Augustines, Jeromes, or Gregories." Or as a Jesuit Father has it: "When the Pope speaks on a doctrinal question everyone must sacrifice his understanding and submit blindly, and especially the bishops as patterns to their flocks." This is what Archbishop Lynch parades as the Catholic mode of interpreting the Scriptures. But I beg to tell his Grace that it is just as far from the Catholic mode of interpretation as is that of the man who in the exercise of private judgment claims the right to attach any meaning to the sacred words that may commend itself to him. The Catholic doctrine as to interpretation is that neither the individual man nor an individual Pope has any right to "prescribe," as Bellarmine expresses it, any doctrine whatever. The faith was once for all delivered to the saints. No new doctrine can be found out or imposed. The whole Church in her corporate capacity is the divinely appointed interpreter; but even the Church cannot disclose any new doctrine. She cannot create anything, but only protect and witness to, and explore and define, and apply the deposit she has inherited. She does not give any opinion or express judgments as to what she thinks the truth is, or ought to be; she bears witness to what the truth from the beginning has been. And the meaning of a judgment passed in one of her councils, on any point of doctrine, is simply this: "Thus have our predecessors, back to the days of the Apostles, believed, thus we do believe, and thus will they who come after us believe, for this was the doctrine delivered to the saints from the beginning." So that the mode of interpretation to which Archbishop Lynch

and the whole Roman communion is now committed, though he calls it Catholic, is as radically and totally different from the Catholic mode as that of the extreme Protestant. It is in effect precisely the same thing. The one set up his individual Pope, not as the investigator of and witness to the old truth, but as the inventor and imposer of new truths. But however radically the Roman mode of interpretation may differ from the Catholic, Archbishop Lynch tells us it works admirably well. It has produced "unity of doctrine"; no two Catholics can differ from one another, etc. But has the Archbishop forgotten the difference that is raging at the present time between the maximizers who so interpret the doctrine of the infallibility as to claim divine authority for every casual utterance of a Pope on an any religious or moral question, and of the minimizers who, regardless of the Vatican decree, hold that the Pope is only infallible when he proclaims a decision at which a general council has arrived? Cardinal Manning heads the one party in England (Petri privilegium, pp. 34-39) and Cardinal Newman (letter to the Duke of Norfolk) leads the other. Has his Grace forgotten the absolute contradiction between the teaching of the Irish, Scotch and American episcopate about the question of the Pope's personal infallibility and his own enforced teaching now? When he speaks of unity of doctrine, has his Grace forgotten that Cardinal Newman denounces as a "bad dream" that teaching about the Blessed Virgin which is found in Liguori's Moral Theology? Has he forgotten the fierce doctrinal struggle between the Jesuits and Jansenists, both recognised by Popes as good Catholics till the Jesuits gained the mastery over the Papacy itself? Has his Grace forgotten the jealousies of the rival religious orders, as, for instance, that which raged for centuries between the Franciscan and Dominicans, a strife which involved grave questions of theology, and which was carried on with exceeding rancour and bitter hostility? Does he forget that it was the disputings and quarrellings between the Jesuit, Franciscan, Dominican and Capuchin orders which wrecked and ruined the hopeful beginnings of their missions in China? Does he forget that the various orders which arose in the Latin Church precisely resembled the Protestant sects and far surpassed them in denominational rivalry and rancour? Does he forget the strife between the regulars and the parochial clergy, between the Jesuits and Seculars? Does he forget the 39 anti-Popes and the powerful factions which followed them and deluged the land with blood? Does he not know that in a large number of instances the duly elected Pope was set aside merely because his intruding rival had stronger friends, larger armies and a longer purse? Does he forget that Pope Damasus, elected by the Arian faction, settled the dispute between himself and Ursinicus, elected by the Catholic party, by putting himself at the head of an armed rabble and taking by storm the churches where his opponents were collected, and that he inaugurated his work of infallible teacher by committing frightful slaughter? Does he forget that Innocent the Second, who was unquestionably the anti-Pope, through the assistance of several European monarchs, ousted Anicletus the II., who had been duly elected, and by the aid of an invading army took his seat on the Papal throne? Unity of doctrine, harmony, brotherly love and peace within the Church of Rome! It is a beautiful picture but where is the reality? There is actually no Church in the whole world which has been so openly, so frequently and so fatally divided and rent by schisms as the Church of Rome. It is the Church of many and ever changing religions. It has changed its faith twice within the last 30 years. There is, no doubt, outward uniformity in the Church of Rome now, especially when it is under the inspection of Protestants; but it is an enforced uniformity, which is obtained by the suppression of reason and conscience, historical knowledge and common sense. And surely if this Catholic interpretation, as Archbishop Lynch calls it, this infallible teaching and guidance be any good, it ought to have produced the unity of which he boasts all along: for the Pope has always been infallible. "A costly vase which is offered to our admiration, for its freedom from the smallest flaw must fail to produce the desired effect if the marks of cement and riveting be clearly visible all over it, showing that however skilfully pieced and mended now, it was once shattered to fragments," and is only held in its seeming unity by artificial means. It required the long pontificate of Pius IX., and the gradual filling of almost every see in Latin Christendom with his dutiful nominees, to achieve even this result which has been brought about by such a complete divergence from the constitution and teachings of the ancient Catholic Church, that Rome is no longer in either respect one with it. But if it be a divinely revealed dogma, as the Vatican decree asserts, that the Pope is the infallible pastor and teacher of all Christian people when he speaks *ex cathedra*, then one would expect some sort of congruity between the character of the individual and the high office of divinely inspired and infallible teacher which he is called to dis-

v committed, y and totally at of the exely the same pe, not as the truth, but as But however on may differ is us it works of doctrine; another, etc. once that is maximizers ibility as to terance of a on, and of the ucan decree, he proclaims has arrived? y in England al Newman other. Has tion between erican epis- personal in- now? When see forgotten bad dream " hich is found forgotten the Jesuits and good Catho- r the Papacy omies of that which can and Do- questions of it exceeding he forget es between and Capu- the hopeful Does he for- in the Latin it sects and rivalry and on the regu- Jesuits and pos and the and delaged w that in a d Pope was rival had ger purse? sed by the himself and by putting d taking by recollecte, ble teacher s he forget uestionably of several he II., who in invading Unity of ace within picture but Church in- dy, so fre- schisms as many and l its faith no doubt, tome now, of Protest- ich is ob- onscience, And surely op Lynch ce be any f which he been infal- r admira- must fail of cement , showing d now, it dy held in quired the filling of his duti- hich has livergence e ancient in either revealed the Pope Christian se would character rinely in- ed to dis-

charge. One would suppose that the grace which so inspired him, and the sense of responsibility with his high office must carry with it, would at least change and elevate his character; that the grace of infallibility, which is to confer such unspeakable blessings upon the whole Church, would bless him first who is the subject of this grace. And yet what was the character of the men who occupied the Papal throne in the years that followed the full development of the Papal claims? Cobbett, who has been flung at us lately as an impartial historian, whose statements cannot be disproved, says, as a writer in *The Mail* quotes him:—"If we look into the history of the Popes we shall find reason to conclude that they were the most abandoned and flagitious of mortals, who hesitated not at the perpetration of any crime to accomplish their purpose. Even popish writers admit that no throne was ever filled with such monsters of immorality as the chair of St. Peter. They are described as having been not only detestable in themselves, but as having given occasion by their example to the perpetration of all sorts of wickedness, imposture, delusion, oppression, robbery, tyranny, murder and massacre." And Cobbett in this instance had good authority for what he said. For Cardinal Baronius, a most devoted son of the Church, speaking of the Roman Church in the tenth century says: "What was then the semblance of the Holy Roman Church? As foul as it could be; when harlots, superior in power as in profligacy, governed at Rome. At whose will sees were transferred, bi-shops were appointed, and, what is horrible and awful to say, their paramours were intruded into the see of St. Peter: False pontiffs who are set down in the catalogues of Roman Pontiffs merely for chronological purposes; for who can venture to say that persons thus basely intruded by such courtisans were legitimate Roman Pontiffs? No mention can be found of their election or subsequent consent on the part of the clergy. All the canons were buried in oblivion, the decrees of the Popes stifled, the ancient traditions put under ban, and the old customs, sacred rites, and former usages in the election of the chief pontiff were quite abolished. \* \* \* You can imagine as you please what sort of presbyters and deacons were chosen as cardinals by these monsters." "The Church was then without a Pope, but not without a head. Its spiritual head never abandoned it." He is describing a period covering the reigns of thirteen Popes, but Gilbert Genebrard, Archbishop of Aix, greatly extends the time. He says that during nearly 150 years about fifty Popes had fallen away from the virtues of their predecessors, being apostates or apostatical rather than apostolical. (Genebrard Chron., sec. IV., Anno 907.) Again, at the end of the fifteenth century, came a group of pontiffs as bad as in the darkest times of the harlot reigns, Sixtus IV., Innocent the VIII., and worst of all, Alexander the VI., the Nero of the Papacy, one of the vilest criminals that ever lived! These the fruits of the Papal sovereignty. These the divinely inspired, infallible teachers of all Christian people! It will, perhaps, be said that they have never spoken *ex cathedra*, for some Roman theologians of the minimizing school maintain that Popes up to the present day have only once spoken with the formalities necessary to make their utterances *ex cathedra* and infallibly binding, and that was when Pius IX., on December 8th, 1854, decreed the Immaculate Conception of the Blessed Virgin Mary. But unfortunately that tenet was denounced by orthodox Catholics, including fourteen Popes, for a thousand years as a heresy, and is contrary to the well nigh unanimous consent of the Fathers, and therefore forbidden under oath to be taught by any Roman Catholic divine. And surely if this one pronouncement were the sum total of the benefit which has accrued to the church by this one-man headship and infallible teacher which Archbishop Lynch tells us is necessary to the Church, it is not worth preaching about, still less is it worth all the forgeries and blood and tears which its establishment has cost. But taking the common sense view of the meaning of the Vatican decree, the one which it was manifestly intended to bear, and grammatically does bear, "that when a Pope speaks publicly on a point of doctrine or discipline, either of his own accord or in answer to questions addressed to him, he does speak *ex cathedra*." Then where is the great benefit and blessing that has accrued from this subversion of ancient Catholic usage in declaring the truth? What practical advantage has ever accrued to the Church from the utterances of this infallible teacher? Not one solitary example is to be found in the whole of Church history of any great struggle or difficult question being decided by the Pope's interference. Not one of the great heresies was put down in this way, but always by a council or by some private theologian. And what reliance can be placed by any sane man on the guidance of infallible teachers who not only contradict one another, as the Popes flatly and flagrantly do but who more than once contradict themselves? What help has ever been derived from this infallible voice? Surely if ever there was an occasion when that guidance ought to have been used, and of use, it was in the early part of the sixteenth century. Eur-

ope was then, Dr. Dollinger says, in a state of the extremest excitement and the whole religious edifice tottering seemed to its fall. The most discordant doctrines in sharp antagonism to all previous teaching were forcing their way to the front. Never had there been a period in all Christian history when the perplexity of men's minds had been so great, and the people left to themselves so utterly helpless as in the 43 years from 1520 to 1563. Yet the Popes, according to the latest theory the sole infallible teachers of mankind, kept silence. Not a single doctrinal bull of that whole period exists. One whole generation was suffered to grow up in Europe and another to pass to its grave without knowing what the infallible chair in Rome bade them believe on the gravest religious questions. German Bishops like Fabre of Vienna made the most moving representations. The whole generation, he said, whose birth in youth coincided with the time of this great controversy knew not what was the true religion, and if this continued men would become thoroughly godless and atheistical. But all was in vain; the Popes persisted in their policy of silence. And many who waited and wished for some voice to guide them were swept away in that swelling tide which swept three-fourths of Western Europe out of the Roman obedience. And this is only an example of what has been and will continue to be the action of this infallible teacher and guide in every great crisis of human thought, in every great perplexity and trial of faith. What one doctrinal direction of any practical importance, what interpretation that is of the least help to the Christian in his daily temptations and struggles has issued from this infallible chair even since the promulgation of its lofty claims? The anti-Catholic creed of Pope Pius the IV., the anti-Catholic doctrine of the Immaculate Conception, the atrocious statements of the Syllabus, and the self-contradicting doctrine of Papal infallibility. But what help or guidance do they give, even if they were true, to the Roman Catholic in living a Christian life, which is not possessed by other men; and what help can be obtained from this source? The Pope is necessarily so occupied with the mere business of his vast administration that he has no time to devote to interpretations or to teaching, and does not attempt. But on this head I have said enough. I should like to have had time to trace the effects of this overthrow of the ancient Catholic constitution and spirit in the practical affairs of the Church and the world, but I must pass this by and hasten on to the points of doctrinal difference between the Roman Church and the Catholic Church. The Roman Church differs as widely from the Catholic church in constitution, in spirit, in practice, and has reaped as the result of her interference with the House that God built, not strength, but strife and corruption, and weakness and confusion. May God the Three in One deliver us evermore from all false doctrine, heresy and schism. May He keep us steadfast in the faith and communion of the Catholic Church.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

CHARLOTTETOWN, P. E. I.—*St. Peter's Church*.—The congregation of this church is to be congratulated on the success of their efforts to maintain the work so solidly founded by the late George W. Hodgson. They do credit to his learning, and prove that they were taught to value principles quite apart from persons. His farewell counsels were taken fully to heart, and whoever succeeds to the incumbency will find a united and enthusiastic congregation, prepared to support him thoroughly in his ministrations. Rev. S. N. Smyth, of Jamaica, has succeeded Rev. R. Harrison, of Toronto, in temporary charge of the church. Choir, Sunday school, district visitors, Girls Friendly Society, Temperance Society, are all in good form. A fund is being raised for a new organ, and various other improvements in and about the church are in full swing. The more wealthy members of the congregation seem determined to place the financial future of the church beyond the influence of ordinary fluctuations in trade and business, at the mercy of which so many feeble congregations lie.

QUEBEC.

QUEBEC.—The Rev. A. I. Balfour, rector of Mel-bourne and Richmond, is seriously indisposed, and will not be able to resume his duties for some little time. The Rev. H. I. Petry has proceeded from Quebec to carry on the work in the meanwhile.

ONTARIO.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe, acknowledges with many thanks, the following subscriptions to the Maberly Church building fund: per kindness of Rev. W. A. Read, Oxford Mills, \$61; A friend, England, \$39; Wm. Lees, Esq., M. P. P., Fallebrooke, \$10; per kindness of Rev. S. Bennetts, Tweed, \$9.50; Lady friends, Perth, \$5; Ven. Arch-deacon Daykin, Madoc, \$5; Rev. J. W. Burke, B.A., Belleville, \$5; George Dawson, Esq., Plevna, \$2; cash in hand to date, \$1,019. A handsome alms basin and alms plates most kindly presented by the Rev. Albert L. Geen, P. D., Belleville. We confidently expect (D.V.) to push forward the building of proposed St. Alban's Church early next spring.

TORONTO.

LANGTRY VERSUS DUMOULIN.—The Supreme Court has decided to allow the wardens of St. James' Church, Toronto, to carry on the appeal from the Court of Chancery. It will be remembered—by those who have good memories, that some time ago the rector of St. James', Canon Dumoulin, refused, as became him as a Christian minister, to allow his name to be used in forwarding a suit which is one of the most scandalous ever heard in connection with the Church. It is a suit in which a Christian congregation ask the State for power to monopolise for one wealthy church those funds which the Court of Chancery had several times affirmed to belong in part to the other clergy of Toronto, funds which no members of a Christian congregation, as Christians, could desire, even if they had the fullest right, to keep to themselves, while clergy all around are pinched with poverty, and our Churches suffering for need of funds. But we trust that the Supreme Court will put an extinguisher on such avarice by doing what is just and right. We may here remark that the public in time, will demand a less complex system of legal procedure. It is a monstrous scandal that a case can be heard over and over again, being carried from one court to another, in order chiefly to magnify costs. Why not at once have large cases heard before a Supreme Court and closed? There is an int-ention on the part of those who are urging this suit nominally, we say nominally advisedly, in the interests of St. James' Church, to divert a large portion of these funds to the support of an institution which has no parochial standing, which is doing no clerical duty, and which, not in existence when the funds were left, nor any probability of such a strange institution ever existing. It, therefore, becomes the duty of the Synod to see that by no legal subtlety or tricking of any kind even if the suit is decided in favor of St. James, shall funds intended for parochial purposes be diverted from such uses, to become the property of an institution which is merely a party recruiting office, and only in name, having any connection whatever with the Church of England.

TRINITY COLLEGE.—The annual meeting of the Corporation of the University of Trinity College was held on the 16th Nov. There were present:—The Bishop of Toronto, in the chair, the Bishop of Algoma, the Chancellor, the Provost, and the Dean, Professors Boys and Clarke, Rev. J. Langtry, Rev. Dr. Davies, Rev. J. D. Cayley, Rev. A. B. Bray, Canon Brent, Messrs. W. Ince, H. W. Murray, C. L. Ferguson, J. Henderson, Elmes Henderson, and J. Worrell.

The curriculum committee reported in favour of allowing women to proceed to degrees, which was adopted.

The following examiners were appointed for 1886:—

*Faculty of Divinity*.—The Bishop of Toronto, Provost Body, Rev. Dr. Carey.

*Faculty of Arts*.—Divinity, Rev. Dr. Mockridge. Classics, Rev. Wm. Dale, M.A. Mathematics, Rev. C. L. Worrell. Mental and Moral Philosophy, Rev. Dr. Nelles, Victoria College, Cobourg. Physical Science, Rev. R. N. Hudspeth, M.A. Natural Science, Dr. Bryce. Hebrew, Rev. W. L. Cooper, B.D. History, Geography and English, Rev. K. L. Jones, B.D. Modern Languages, F. Krauss, M.D. Harmony, John Carter. Additional examiners for Honours—Classics, Rev. Professor Boys, Mathematics, Rev. Professor Jones. Physical and Natural Science, J. H. Smythe, M.A., B.S.C.; F. G. E. Haslam, M.A. Mental and Moral Philosophy, Rev. W. Clarke.

*Faculty of Law*.—Constitutional History, Political Economy, Roman Law, Mr. Goldwin Smith, M.A. Common law, equity and real property, J. F. Smith, L.L.B., and C. L. Ferguson, B.C.L.

*Faculty of Medicine*.—Surgery, Dr. Fulton. Materia Medica, Dr. Stewart. Anatomy, descriptive and practical, Dr. Robertson, Midwifery, etc., Dr. Temple. Medicine, Dr. McLarty. Medical Jurisprudence and Sanitary Science, Dr. Stark. Physiology and Histology, Dr. Sheard. Toxicology, Dr. Nevitt.

*Matriculation Examiners.*—Rev. G. I. Taylor, M. A., and J. Kirkland, M. A.  
*Invigilators.*—Rev. J. F. Sweeney, B.D., and Rev. G. I. Taylor, M. A.  
*Esquire Bedels.*—Rev. Professor Clarke, and Elmes Henderson.

### NIAGARA.

*The Last Sad Rites.*—At the rectory, Niagara Falls South, on Tuesday, the 2nd November, the Rev. Charles Leicester Ingles, M. A., rector of Stamford, passed quietly away. Relying upon the mercy of God through Jesus Christ, with resignation to God's holy will, and in leaving this world, leaving all in God's hands, so that no anxieties about temporal matters disturbed his last hours, his end was indeed peace. As he had performed his ordinary duties at both churches of his parish on the last Sunday but one of his life, and his sickness had lasted only a week, his people and the community at large heard with sad and sudden surprise of his death. And very few of the clergy had heard of his illness before they received notice of his death. The funeral took place on the following Thursday. On that day early communion was administered in All Saints' Church at 8 o'clock, at which so many of the clergy of the district were present as could reach the church at that early hour. Among these was the Bishop, who, prompted by that strong sympathy for which he is distinguished, had by forced marches, in the midst of a confirmation tour, arrived at Niagara Falls the evening before to attend this service. He was the celebrant, assisted by the Rev. Canon Houston. The members of the family of the deceased had expressed the wish that the services of the day should be as bright as the solemn occasion would admit of. And the beautiful thoughts to which the Bishop gave expression in speaking on the subject of the communion of saints, so appropriate both to the occasion and the octave of All Saints' Day, were certainly in accordance with this request, and the whole tenor of the burial service, and must have given much comfort to the faithful communicants present, and have acted as a balm to the wounded hearts of those who were still nearer to the deceased. The funeral was appointed to take place at two o'clock, and not long after that hour the procession moved from the rectory towards All Saints' Church in the following order:—The Bishop in his episcopal robes, preceded by the Rev. Thos. Geoghegan, bearing the pastoral staff; the clergy in surplices; the pall-bearers; the Revs. Canon Read, G. A. Bull, John Gribble, W. E. Graham, A. W. Macnab, R. Gardiner; the hearse; the school children; the public societies; the parishioners and general public. At the church door, the Rev. Canon Houston began to read the opening sentences of the burial service as the procession of clergy, headed by the Bishop, slowly moved up the aisle to their places in the chancel. And when every inch of standing room in the church was occupied, the Psalms were read by the Rev. Canon Houston, the lesson by the Rev. A. Boulbee, and the prayers succeeding the committal by the Ven. Archdeacon McMurray. This latter part of the service usually said at the grave, was by the Bishop's direction, said in church, on account of the rain, which fell heavily during all the time of the funeral, as if the heavens above were weeping out of sympathy with what was going on beneath. At the grave, the Bishop performed the burial and pronounced the benediction. Mr. Ingles had for many years been chairman of the Board of School Trustees, and the school children, not satisfied to show their appreciation of what he had done to further their educational interests, at the end of the service, sang a hymn with which they were all familiar, "Nearer my God to Thee." Then came the last touching scene. The children of the Sunday school, evidently by pre-arrangement, came forward and dropped each a floral tribute into the grave as a token that he who had been so faithful in feeding the sheep of the flock, had also tenderly cared for the lambs. The first of November, two days before his death, was All Saints Day. It had been the custom since the opening of All Saints' Church, twenty-nine years ago, to hold an anniversary service on that day, and to partake of a public dinner provided by the ladies of the congregation. All Saints Day this year happening to fall on a Sunday, notice had been given with his own voice a week before of the anniversary service for next Sunday, and the annual dinner for the Monday following. But when the time came for the fulfilling of these appointments, the spirit of him who had so often officiated at these anniversaries, was preparing to take its flight to that abode of rest where he would enjoy a more spiritual worship and feast, and hold closer communion with Christ and the saints departed than is possible whilst tarrying here, separated from Paradise by the veil of the mortal body. He had expressed the wish that he might die in harness. The wish was granted. And it can be said of him, that he was faithful unto death. Oftentimes his zeal outran his strength. And there is no

doubt that his faithful attendance upon several sick persons in addition to his ordinary parochial work, brought on the attack which so soon ended fatally.

*Two Brave Clergymen.*—Nothing could more painfully display the utter collapse of manliness in a certain section of our people, than the astonishment they and their newspapers have expressed at the conduct of two of our clergy, the Revs. Bland and Booth, who opposed the Scott Act at St. Catharines. That two ministers should have had the manliness to act upon their convictions in defiance of fanatics, seems to be regarded as an astounding phenomenon. The Scott Act agitators have successfully bulldozed the ministers of certain denominations. They dare not speak, write, or even think their own thoughts in opposition to the fanatical terrorists, who are bent upon stuffing their gag into every man's mouth who dares to think differently to their omniscient selves. The Papal Church never in history more tyrannically stifled free thought and free speech, than those religious bodies are now trying to do who have taken up the Scott Act as the chief end and aim of religion, as in fact Law and Gospel all in one! Honour, then, great honour is due to Messrs. Bland and Booth. *They have shown that the blood of Britons is not all run to water.* Every citizen to whom civil and religious liberty, to whom individual freedom of thought and freedom of speech are dear, will applaud their honorable independence. They each have played the man. In so exercising their Christian liberty, they have done religion a great service by showing that piety does not mean cowardly submission to any form of mob rule, or the dictates of any form of fanatical tyranny. The greatest glory of the Church of England is that it breeds and develops this manliness.

### HURON.

*MITCHELL.*—Trinity Church.—The Rev. J. Ridley, rector, gave some very wholesome advice and encouraging facts on Sunday last. He stated that in response to his appeal for willing workers he had received most encouraging success. There were now in the Sunday school, fifteen teachers, four substitutes and five other officers, in all, a staff of twenty-three adults. He stated that he had also secured the services of a young gentleman as helper, whose duty would be to arrange the proper Scripture lessons, Psalms and Collect, etc., for the day, and he had also the promised services of an influential member of the congregation who would officiate as lay-reader. The Bishop has already given his hearty approval, and in due time will license the gentleman to serve in that capacity. The rector also stated that he earnestly desired one and all, young and old, to be workers, and he hoped they would heartily co-operate in every good work. He intended to inaugurate a series of parlor gatherings at which no money would be asked or taken. He did not want them to raise money in that way, he wanted them to give freely, cheerfully and liberally "as unto the Lord," making it an act of worship. Tea parties, grab-bags, raffles, election-cakes, election-quilts, etc., etc., for the express purpose of raising money for the church, he denounced in unmeasured terms.

*LONDON.*—His Lordship, the Bishop of Saskatchewan, addressed the Ladies' Missionary Society of the Memorial Church, on Friday evening. He gave a very interesting account of the work in the North-West. In his diocese there are twenty missionaries in the field, several of whom are native Indians. Emmanuel College is endowed and free from debt. The bishopric has also been endowed and the affairs of the diocese are in a prosperous condition. His Lordship's visit to Ontario has been very successful and great confidence is placed in his missionary work. In Toronto he collected no less than \$518; in Hamilton, \$259, and he appealed to the citizens of London to give similar aid to his efforts to place Emmanuel College upon a sound financial basis.

*WINGHAM.*—The Church of St. Paul's, Wingham, has had its harvest festival and it was very successful. We congratulate the Rev. R. McCosh, on the result of his faithful labours.

*BRANTFORD.*—The vestry of St. Jude's Church, Brantford, have decided to request the Bishop to appoint Rev. J. L. Strong, of St. James' Church, Paris, as successor to Rev. W. A. Young, who has resigned his incumbency to assume the duties of missionary of the diocese.

*HURON AND THE DOMESTIC AND FOREIGN MISSION SOCIETY.*—At the annual meeting in Hamilton of the

D. and F. M. Society, Huron Diocese was announced to have contributed during the year for the Mission Fund \$4 815, not much for such a cause. The sum, however, is greater than the contribution from either of the sister dioceses, Toronto and Niagara.

*PROFANING THE HOUSE OF GOD.*—In a lecture delivered in the Victoria Hall, Forest City, a few days since by Mr. W. H. C. Kerr, he was very hard on the custom of holding what he called "tea fights" in churches, which he said turned the house of God into an eating house, and very often a very disorderly one, and they were frequently accompanied by license in the way of broad jokes from the speaker, and an absence of all restraint on the part of the audience. He honoured the Roman Catholic Church for their consistent course in this respect, which he said was commanded by Christ. The lecture might, in all justice, have given even greater credit to the Anglican Church. In Huron Diocese, we hold the Church to be a sacred temple of the Most High, even when not consecrated, and we are not classified High Church.

*THE WESTERN UNIVERSITY.*—A meeting of the Senate of the Western University, was held on Tuesday, Nov. 11. There were present: Revs Messrs. Daunt, Downie, Davis, Fowler, Hicks, Richardson, Seaborne and Smith, Judge Davis, Drs. Moore and Fenwick, Messrs. Hellmuth and Read. The resignation of Dean Boomer as vice chancellor and provost, on account of ill health, was read and accepted, with expressions of regret as to the cause. On motion of Judge Davis, seconded by Dr. Moore, the Rev. Dr. Pesche was appointed chancellor in room of Bishop Hellmuth resigned. On motion of Mr. E. B. Read, seconded by Dr. Moore, Judge Davis was appointed vice-chancellor, and on motion of Rev. Canon Smith, seconded by Dr. Fenwick, the Rev. Principal Fowler was appointed provost. It was resolved that the Principal of Huron College be ex-officio provost of the university, so long as the federation continues. Various committees were then appointed, and the meeting adjourned for two weeks.

*LISTOWEL.*—The annual harvest thanksgiving services were held in Christ Church on Sunday last. A considerable portion of the previous week had been devoted to decorating the church, and with such success that the interior of the edifice presented a scene of rare beauty and attractiveness. The services, which were part choral, were conducted by Rev. Mark Turnbull, incumbent, assisted by Rev. P. DeLom, diocesan missionary agent and evangelist. The singing of the choir was exceptionally good throughout, and was an interesting and pleasurable feature of the services. Rev. Mr. DeLom preached the sermons both morning and evening, the subjects of his discourses being appropriate to the occasion. The discourses were very able and were delivered with an earnestness which deeply impressed the hearers. The church was crowded at both services. On Monday evening the church was again well filled, when a service of praise was held. At the conclusion of the thanksgiving service, addresses appropriate to the festival were given by Revs. Griffin of Atwood, Cooke of Palmerston, and Wright of St. Mary's. During the evening sacred solos were rendered by members of the choir, Mr. Whitcombe contributing two or three pieces very finely. The offertory at the different services was quite liberal. The ladies are deserving of great praise for the important part they took in decorating the church so beautifully.

### ALGOMA.

Mrs. J. S. Cole, superintendent of St. Paul's S. S. Manitowaning, acknowledge with most sincere thanks a box from the C. W. M. A., per Mr. O'Reilly, containing toys and many other pretty things for the Christmas tree, and also other gifts. What would the missionaries and superintendents in the back woods do but for there loving labours?

*PORT SYDNEY.*—The Rev. R. W. Plante gratefully acknowledges the gift of five dollars, (\$5 00), towards providing a carpet for St. Mary's Church, Beatrice, from Miss Girdlestone, per Rev. Wm. Crompton. Several handsome worked book markers for the different church seasons from Miss Isabel Plante, Fredericton, N. B. A fresh supply of S. S. papers, from All Saints S. S., Collingwood, per Miss Jennie Hamilton. A box from C. W. M. A., Toronto, per Mrs. O'Reilly, containing most useful and valuable gifts for the Christmas season.

*GRAVENHURST.*—On Wednesday evening, the 11th inst., as Mr. and Mrs. Osborne were quietly seated in the parsonage, entertaining their friends, the Rev. Mr.

Sreeson and Mrs. Sreeson, of Uffington, a number of ladies of St. James' congregation, laden with the good things of this life, took possession of the said parsonage and politely intimated that Mr. and Mrs. Osborne and friends must be their guests. Mrs. Osborne was summoned to hear an address read by Mrs. Brills, as follows:—

*Dear Mrs. Osborne.*—I am requested by the members of the Ladies' Aid of St. James' Church, Gravenhurst, to beg your acceptance of the accompanying purse, as a thanksgiving offering and slight token of the very high esteem in which yourself and Mr. Osborne are held by your people.

Trusting its acceptance will afford you as much pleasure as it has given us in presentation, we remain yours on behalf of Ladies' Aid, S. P. York, president, M. A. Master, Treasurer, I. S. Brills, secretary.

Mr. Osborne made a suitable reply on behalf of his wife and Mrs. Osborne said a few words of heartfelt thanks. The visit and presentation were quite a surprise, as no hint whatever had reached the parsonage of such intention. The purse contained a thanksgiving offering of \$50.00. Very soon busy hands had spread a bountiful table, and a very pleasant evening was spent by all. After the evening offering at the family altar, the ladies dispersed, leaving the recipients of their kindness happy in the knowledge that they were appreciated by a loving people.

**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.

**TIMELY SUGGESTIONS.**

SIR,—Now that the Bishop's house is nearing completion, I am tempted to put in writing a suggestion which I have long hoped might be made by some one more able to do so. I think that in the library of such a residence there should be, belonging to it, and passing from one Bishop to his successor, mementos of his predecessors. Portraits of each Bishop there should certainly be. But in addition to these there must be scattered about the country, many books and papers and other quaint articles indicative of times already becoming "the past."

I am sure, the owners of these would gladly give them to the Bishop, did they know that they would be accepted and preserved. But, I might go further and point out that it is almost as great a hardship to give a Bishop a house without the means of furnishing it, as not to give him a house at all. The furnishing ought to be a labour of love, and I think could be accomplished at very slight individual expense, and should be done. Were the ladies of the Toronto churches to arrange that each congregation would undertake the furnishing of one room, with the assistance of their friends throughout the diocese, or each rural deanery to do so, every one would be interested, and the contribution of each individual would be small. The ladies who choose the patterns would be the only ones who would or should have hard work. As regards the library shelves, you Mr. Editor, might do a good deal, were you through your columns to ask for suitable volumes and assume the office of the custodian in the meantime.

Yours,  
Toronto, 23rd October, 1885. WM. D. PATTERSON.

**THE CLERGY TRUST.**

LETTER No. 3.

SIR,—Dr. Beaumont in his letter overlooked one part of the contention in the civil courts against the Clergy Trust, which was that the legislation of the Synod of 1876 was illegal: concerning this, as well as the vested right, the courts were not agreed. It was contended that even if the Synod had the power to re appropriate the surplus to the recipient, it had not observed its own laws. If the Synod is not bound by its own laws in the administration of a Trust, then there is no safety with respect to any of its funds, and there is no safety with respect to any of its funds, and there would be worse than folly to commit anything to it in Trust. The donors could have no assurance that their wishes would be observed; what had been given for the benefit of the clergy, could be used for the benefit of others, as has been done in crediting the Mission fund with the income arising from the Clergy Trust. The Synod is said to have done this "in its justice." I understand that "the foundation of justice is that no one should suffer wrong," the doctor, however, speaks of the canon as "detrimental to me and others," and says, "I sincerely sympathise with the clergy represented by Mr. Wright, and regret having voted for the canon that deprived so many brethren

of the acceptable addition of \$200 per annum as the reward of lengthened service." If the canon was detrimental, and deprived brethren of that which was the reward of lengthened service, such injustice ceases to be a divine attribute, and is a mythical conception. To deprive a person without a sufficient cause, is to make him suffer wrong and thereby dishonor God's holy law. But justice is relative as well as positive, and herein an unjust proceeding becomes intensified and truly hateful. The wealthy David in sparing his own flock, and taking the poor man's lamb, was guilty of an aggravated form of injustice, and received merited condemnation. How are we to view the action of Bishop Hellmuth retaining his own twelve to sixteen hundred dollars per year from the surplus of the Clergy Trust, and yet from an ardent expression of love for the extension of missions, aided in depriving comparatively poorly paid clergymen of their annuity of two hundred dollars? He knew it, and yet continued to receive his larger amount, whilst withholding the smaller amount from others. Was not this a parody upon justice, or rather an aggravated degradation of a holy law? The Synod has to bear the responsibility, and the poorer clergy are made to suffer wrong. Power and responsibility have been united by unerring authority, and to separate what God has joined together, is sure to issue in confusion and every evil work, of which we have abundant evidence. Had no injustice been perpetrated, there would have been no appeal to Cæsar's court, strife would not have been engendered, neither would distrust and alienation amongst clerical brethren have resulted, but as aforesaid, they would have "endeavoured to keep the unity of the spirit in the bond of peace." That portion of the Episcopal and Archdeacon's income arising from the surplus of the Clergy Trust, must stand or fall together with the smaller annuity appropriated to the other clergy. If there was no mal-administration of the Trust in continuing to pay the larger annuity to the recipients, the Bishop and Archdeacon and therefore, the Trustees of the fund are responsible one way or the other. The Synod of 1876 did not distinguish between one by-law and another in administering the Trust, but declared that "all grants made in pursuance of any such by-laws or canons shall absolutely cease and determine." (See Canon 27, pages 45, 46, of Constitution, etc.) The Synod gave no authority for the continuation of payments to the Bishop and Archdeacon from out of this fund: there was no discrimination made by the legislation of 1876 in their favor, any more than there was by the donors of the Trust. I did not contend that the Bishop and Archdeacon should be deprived of their annuities under the by-law which appropriated to them, as erroneously represented by Mr. E. B. Reed to the Synod, but that the by-law under which appropriations were made gave the recipients a vested right, and certainly if in one case, it must have done the same in the other. The only way any part of the surplus of the Clergy Trust can be appropriated is by by-law or by-laws, and I will show that this was the method pursued in reference to the Bishop and Archdeacon, as well as to the rest of the clergy.

The Parsonage, St. Mary's, J. T. WRIGHT.  
Nov. 17th, 1885.

(To be continued).

**UNIVERSITY EDUCATION.**

SIR,—On Friday, 16th inst., President Wilson, of Toronto University, delivered an address, the burden of which was the defence and praise of secular education. It is worth while noting one or two short extracts from the speech, placing in comparison, the views of two eminent Baptist educational authorities given at Guelph on 20th instant.

Dr. Wilson at Toronto, said: "I believe the system on which this college is established to be in harmony with some of the most promising aspects of modern times; and there are few things that we, as Canadians, have had more reason to deplore than the diversion of endowments set apart by the wise foresight of the fathers of Upper Canada for a national university, to establish a mere denominational college under ecclesiastical control."

"No graver responsibility devolves on the council of this college than the maintenance of the secular character unimpaired. In truth, as I have already affirmed, the whole tendency of the age is towards the secularisation of the universities; not in any spirit of antagonism to religion; but as an indispensable step towards true progress."

Dr. Rand, at Guelph, expressed his pleasure at meeting with the Baptists of Ontario. He had until recently been connected with Acadia College, Nova Scotia, where he had been interested in prosecution of the secular education. But in turning his attention to Christian education he felt that there was no antagonism. Christian education must be at the basis of all true culture. He spoke of the influence of parental training. There is much that is solemn and impressive in the development of a human soul. They

must guard the sources of education. Culture is a process rather than an end to be attained. In order that the soul's forces may have a point around which they may balance, the idea of God, of duty, must be implanted. The great office of the Christian teacher is to conduct the youthful mind from the implicit faith of childhood to the rational faith of riper years.

Rev. J. A. Stewart, B. A., said he desired to speak on secular education. He wished to place it upon a right basis. Jesus Christ was alike the head of creation and of the Church. Through Him all things consist. All laws, physical, mental, and spiritual centre in Him. There can be no Christless science—if Christless, it is false. There can be no distinction between secular and religious education, for education is but the soul's getting acquainted with the facts and laws of Christ's universe.

No Churchman can afford to pass without comment the above. On the one hand we have, as has been said, secularism lauded to the skies; we are virtually told that God, the universe, the Bible, the Christian system exist only on sufferance in an age when "speculative enquiry should have fair play;" that is, that if these eternal verities can be shut out of existence by any speculation however false, founded mayhap on bold conjecture merely, then in reverence to truth, whatever truth may mean, we must humbly acquiesce, and tare up root and branch and reject all that is most dear and most sacred. We are told that the Church and science occupy incompatible, irreconcilable positions; it is plainly assumed, that because on some occasions one or other sections of the Church may have in times past interfered with scientific speculation, therefore the Church as a whole is arranged in deadly hostility to science and scientific research to-day. Nay, more, we have Sir J. Clerk-Maxwell applauded, not merely for his abilities, researches and piety, on all of which he most truly deserves our admiration, but for the fact of his having been a Presbyterian; had Sir J. been a High Churchman and just as successful as a *savant* and as a teacher, it is doubtful whether he would have received, "in reverence to truth," such "honorable mention." In conformity with this the Church is treated as if a mere Protestant, man-made sect amongst sects, and the cheers of the large audience assembled showed their sympathy with the speaker. Again, too, intellectual culture in secularism is the only one that can be successfully carried out: in other words the composite man has to be disregarded, and be trained to be a mere intellectual sharper without God and without hope in the world. And yet, it is to this secularism pure and simple that our young men are to look for their higher knowledge. Surely looking at the decay of manners among our masses, the increasing contempt for authority, the increase of irreligion, the therefore increasing difficulty of maintaining proper discipline, whether in day or in Sunday schools (ample proofs of which can be readily given); even Dr. Wilson's great intellect might be sufficiently pleased with the results of a generation of secular instruction without going further.

It is refreshing to note, on the other hand, the Christian utterances of Dr. Rand and of Rev. Mr. Stewart. Not a word in the two quotations is there, but what the most Catholic Churchman might have uttered; not a sentiment which he cannot make his own; all corresponding in ennobling and exalting tendency with the truths enunciated in the most excellent address of Provost Body, delivered at the Ontario Teachers' Convention last summer. The education of the whole being, physical, mental, spiritual; surely this is alike the will of the incarnate God, and the ideal for whose realisation the Church, in both school and college most earnestly strive. To the Catholic there is neither Christian nor Christless knowledge; to the true Churchman all branches of science, of art and of literature, lead to their author, the Blessed Trinity.

Thanking you for inserting these few scattered thoughts, leaving their full development to your many readers. Believe me, yours sincerely,  
Oct. 26th, 1885. ANGLICANUS.

**SYNOD OF HURON.**

SIR,—It is very well known that one hundred and twenty or thirty petitions have been sent to Bishop Baldwin, asking for a special Synod, so that the Trustees of the Clergy Reserve Fund may be able to consider the interests of the trust committed to them. His Lordship cannot object to a body of Trustees assembling to perform a solemn duty, and he is credited with having promised to call them together, if requested by a quorum, which would be sixty. Prominent representatives are amongst the petitioners. It is reported, however, that the Bishop will set at defiance the Trustees, and allow a single lawyer to do as he likes, without consulting his clients. It is inconceivable that a young Bishop would be regardless of a respectful request by aged laymen and others



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Dm. McCowen,  
Montreal, Oct. 24, 1885.

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J. H. P.

### Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lesson on the Miracles and Parables of our Lord" and other writers. DECEMBER 6th, 1885.

VOL. V. 2 Sunday in Advent. No. 2

#### BIBLE LESSON.

"The Turning of the Water into Wine." St. John ii. 1, 11.

Our lesson opens to-day on a happy scene in the little village of Cana in Galilee, situated about five or six miles north of Nazareth. Times of sorrow, as well as times of joy occur in every family; both are sanctified by the religion of the Gospel.

(1) *The Miracle at the Feast.* Our Lord had been two months absent from Nazareth. He had been baptised in the Jordan, by John, where He was proclaimed by the Father's own to be His beloved son. Then after His victory over Satan, being joined by five humble disciples, He and they start for Galilee three days before the marriage spoken of in our lesson. It has been supposed from the prominent part that many took, that one of the bridal pair was a near relative of the Holy Family. They arrived in time for the festivities which in an ancient wedding began in the evening. Jesus was invited, and His disciples for His sake. Will Jesus go? Yes, He accepts. He will show that the religion He came to teach is for every day life, and that He approves of the brightness of pure society, and the mirth of innocent gatherings. But He would go to all scenes of enjoyment? There is one thing He must stop if He goes, Sin. He does not expect His followers to leave the world, but He does expect them to be happier, better, nobler, for their religion, in the world. Let young and old set this rule for themselves and then they shall be safe, to act in society as if Jesus was present. Our Lord had not hitherto worked any miracles, verse 11, but in some way His mother knew that He could and would do so as a sign that He came from God. She felt a mother's eagerness that He should at once manifest His glory; so when at some period of the entertainment the wine ran short, and mortification seemed inevitable, besides, too, the deficiency may have arisen owing to the addition of five unexpected guests. His mother said to Him quietly, but significantly, "They have no wine." His answer was not really curt, but perfectly respectful, verse 4, but He wished to show her that henceforth He was not Jesus, the son of Mary, but the Christ, the son of God. So we see that with faith and patience she whispers to the servants to do as He bids them, verse 5. He directs them to fill with pure water six large water pots, used by the guests in washing hands before sitting down to table, and then to carry some of the contents to the ruler of the feast, who, knowing nothing of what had taken place had no sooner tasted it than he jokingly said to the bridegroom, thou hast kept the best wine to the last. How astonished all the guests must have been! surely this is indeed the Messiah. It is hardly necessary to say that no excess in the least degree could have occurred at this marriage feast; and to draw any argument in favour of indulgence in intoxicating drinks is to contradict the spirit of Christ's teaching; following Him we are in no danger of using them freely.

(2) *The Miracle's Meaning.* It is of great importance, verse 11, He showed His glory and His power, see St. Matt. xxviii. 18, and He used it to make people happier, compare Rom. xii. 15. In showing

His power in the kingdom of nature, nature's Lord is obeyed. He Who made the world was He Who was at the feast in Cana. The miracle also manifested Christ's power in the kingdom of grace. He came down to save men, 1 Tim. i. 15. This he does by making men different from what they were before, see 2 Cor. v. 17; 1 St. John i. 7. He is constantly turning water into wine. God's grace changes the hearts and lives of men; the water of nature becomes the wine of grace, 1 Cor. xv. 10. It changes common things into blessings, "the trivial round the common task" into "a wad," &c. even troubles, see Psalm xxx. 11; Isaiah lxi. 3; Rom. v. 3. He will also give us what He gives, without stint, Ephes. iii. 20; Phil. iv. 19. He will give his best gifts last. Heb. i. 2; St. Luke xviii. 80; 1 Cor. ii. 9; Psalm xxxi. 19; Isaiah lxiv. 4. But the best of all wine will be when we enter into the full delights of the marriage supper of the Lamb, for then there will be no more death, no more sin. We shall drink of God's pleasures as out of a river, Psalm xxxvi. 8.

### Family Reading.

#### NOT AS I WILL.

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this is one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted, or are laid,  
By some great law unseen and still  
Unfathomed purpose to fulfil,  
"Not as I will."

Blindfolded and alone I wait,  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is strong,  
And years and days, so long, so long,  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still  
"Not as I will."

"Not as I will!" the sound grows sweet  
Each time my lips the words repeat:  
"Not as I will," the darkness feels  
More safe than life when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who love us first and best is gone  
Before us on the road, and still  
For us must all His love fulfil!  
"Not as we will."

HELEN H. JACKSON.

#### APOSTOLIC SUCCESSION.

What is it? It is that the Apostolic order of ministry was distinct and superior, and that, as an order, it was made permanent.

All are agreed that the twelve Apostles, during their lives, exercised, by divine appointment, an office and authority superior to that of the elders, whom they ordained in all the churches, and the deacons upon whom they laid their hands. But that this office is perpetual, all are not agreed. Let us therefore look, for a moment, to our Lord's commission to His Apostles, as rendered in the last chapter of St. Matthew. The audience consisted of all the Apostles, and of none but Apostles. Christ gave to them a command impossible to be accomplished by them as individuals, viz: "Go ye into all the world, and teach (i. e., make disciples of) all nations, baptising them," etc. (see also St. Mark xvi. 15.) He also gave them a promise impossible to be realized in the lives of those eleven men: "Lo! I am with you always, even unto the end of the world." Just before His ascension (Acts i. 8), our Lord said to the eleven: "Ye shall be my witnesses unto the uttermost parts of the earth." Did they, as individuals, carry the Gospel to every part of the world? to America, for instance? In St. John xx.

21, he says to them: "As my Father has sent Me, even so send I you." Our Lord accomplished His work, i. e., the redemption of all men, before He left this earth. If the comparison here made be worth anything, the Apostles must likewise finish theirs; i. e., must preach the Gospel to every creature, before their commission is fulfilled, and their work ended. Thus we see that, by the nature of their appointment, both the office and work of the Apostles were meant to be perpetual.

But the objector will say, "What evidence have we that they did raise other men to the same office to be their successors; in short, that the order has actually been perpetuated?" Our knowledge on this point must be derived from the New Testament, for the first century, and from the writings of the Fathers, for the succeeding centuries. The former is the Word of God, infallibly true; the latter is human history, authentic and reliable.

Shortly after the Ascension, we find two new men added to the number of the Apostles, viz.; St. Paul, by the direct appointment of our Lord Himself, and St. Matthias, by the action of the eleven together with the consent of the Church. (Acts i. 15-26.) But further; whoever the Scriptures call an Apostle, we must allow to have been possessed of that office. The following are examples, viz.: Barnabas, Acts xiv. 14; James, the Lord's brother, Gal. i. 19; Epaphroditus, Philippians ii. 25; Timothy and Silvanus, I. Thess. i. 1, and ii. 6; and others. Moreover, St. John speaks of Apostles (Rev. ii. 2, and xviii. 20), when he was doubtless the only one of the twelve then living.

In the centuries following the first we find an order of men called bishops, superior to presbyters and deacons, administering the affairs of the Church. Irenæus, Bishop of Lyons, ordained by Polycarp of Smyrna, who was himself ordained by St. John, says: "The Apostles desired to have those in all things perfect and unprovable, whom they left to be their successors, and to whom they committed their own Apostolic authority." He also states that the succession of all these bishops can be traced (as was his own) to the holy Apostles.

Why then were they not called Apostles? Theodoret says: In process of time those who succeeded to the Apostolic office left the name of Apostle to the Apostles, strictly so-called, and gave the name of bishop (the name bishop, up to this time, had been used interchangeably with presbyter, to designate the second order) to those who succeeded to the Apostolic office." This same fact is asserted by several other reliable writers of the Primitive Church. St. Ignatius, Bishop of Antioch, who suffered martyrdom A. D. 107; also Tertullian, Origen, St. Cyprian, Bishop of Carthage, St. Ambrose of Milan and a host of others, bear witness to the divinely instituted ministry of the Church in the three orders of bishops, priests and deacons. And St. Jerome, in the fourth century, says of the bishops: "They are all successors of the Apostles." This is not a tithe of the evidence which can be produced on this subject, proving it beyond all reasonable doubt.

All admit that after the third century the Church was uniformly governed by bishops. If then those bishops, as the Fathers certainly believed, were successors of the Apostles, the Bishops of later times, deriving their orders from them, are likewise possessed of the same Apostolic authority.—*The Diocese, 1876.*

#### EVIL THOUGHTS.

"Guard well thy thoughts; thy thoughts are heard in heaven." In the thoughts commence all actual sin. The suggestion of evil may be from without; but it becomes actual sin only when received and cherished by the thoughts. Or the temptation may be from without; but it is only "when lust hath conceived it bringeth forth sin." If the inward desire is resisted, and not cherished in the thought, it does not develop in actual sin. The watchfulness that will quench evil desire, and prevent evil thoughts, is that which keeps the eye on the Lord Jesus, and looks to for strength and victory. Nature within, and Satan and the world without, are mighty enemies; but our Saviour is almighty, and in His strength we are more than a match for them.

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## THE ENEMIES.

Mine enemy, who time and oft  
Had smitten me with words like swords,  
And trampled on my answer soft,  
Till I too smote with angry words,

Is dead, and I am fairly quit,  
God give him rest. Once well away,  
Seeing he loved me not a whit,  
No heart have I to bid him stay.

And yet methinks the God who framed  
Both him and me had made us such,  
That we were scarcely to be blamed  
For loving not each other much.

The little good there was in me,  
It was not his, nor in his way;  
His good I haply might not see,  
Because he lacked one darling trait.

We liked not, and misliking lent  
Our virtues its own fatal sting.  
And many a shaft that anger sent  
Was feathered from a virtue's wing.

The aggressor he, his active life  
Committed him to this or that;  
I slipped, but loth, into the strife,  
Where he was dog and I was cat.

Now 'twixt the twain who lately closed  
In contest on time's petty stage,  
Eternity hath interposed  
The shadow of its dateless age.

To-day I saw his resting place—  
A grave that friendship's flowers entwine—  
And wondered with a troubled face,  
If any hands would cherish mine.

The space about was kept, they said,  
For some who wished their bones to lay  
As near as might be to the dead  
Whom I in life had wished away.

God give him rest! The single crime,  
Mislike of me, should hardly blot  
His fame with one who many a time  
Can soothly say, "I like me not."

Perhaps we never fairly met  
That part in each God meant should live,  
And so incurred no lasting debt,  
And have but little to forgive.

Thus entering at opposing gates—  
For Heaven has many gates they say—  
We each may find a comrade waits  
Who quarrelled with him by the way.

In jarring notes that vex the ear  
Throughout life's feeble overture,  
'Tis oft the tuning that we hear,  
To make the after concord sure.  
—Spectator.

## WHICH IS THE MOTHER?

You have all heard of the judgment of Solomon  
—what he did when two mothers claimed the same  
baby.

Curiously enough, the same idea seems to have  
suggested itself to a Chinese mind in a similar  
dilemma.

This is the story:

Two women came before a mandarin in China,  
each of them protesting that she was the mother of  
a little child they had brought with them. They  
were so eager and so positive that the mandarin  
was sorely puzzled. He retired to consult with  
his wife, who was a wise and clever woman, whose  
opinion was held in great repute in the neighbor-  
hood.

She requested five minutes in which to deliber-  
ate; at the end of that time she spoke:

"Let the servants catch me a large fish in the  
river," she commanded, "and let it be brought  
me here alive."

This was done.

"Bring me now the infant," she said "but leave  
the women in the outer chamber."

This was done, too. Then the mandarin's wife  
caused the baby to be undressed and clothes put  
on the large fish.

"Orry the creature outside now, and throw it  
into the river in the sight of the two women."

The servants obeyed her orders, flinging the fish

into deep water, where it rolled about and strug-  
gled, disgusted, no doubt, by the wrapping in  
which it was swaddled.

Without a moment's pause one of the mothers  
threw herself into the river with a fearful shriek;  
she must save her drowning child.

Then the mandarin's wife commanded that she  
should be rescued, and the child given to her.

"Without doubt she is the true mother," she  
declared; and the mandarin nodded his head, and  
thought his wife certainly the wisest woman in the  
"Flowery Kingdom."

Meanwhile the false mother crept away. She was  
found out in her imposture, and the mandarin's wife  
forgot all about her in the occupation of dressing the  
little child in the best silks she could find in her  
wardrobe.—Churchman.

## CONFIDENCE.

I know not if the dark or bright  
Shall be my lot;  
If that wherein my soul delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted to the strand  
By breath Divine,  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me with the billows might—  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light—  
He tempers all.

Safe to the land—safe to the land,  
The end is this:  
And then with him go hand in hand  
Far into bliss.

Dean of Canterbury.

## ADVENT.—THE LORD'S COMING.

The Lord's coming! Truly that ought to be a  
day of joy for me. That is, if I really believe in  
the Lord Jesus as my Saviour; if I really love  
Him as I ought to love Him, and as He has loved  
me.

He came once in great humility, as a mortal  
man, the son of Mary. We envy those who saw  
Him then. For He went about doing good, heal-  
ing sick bodies and sinful souls. Blessed were the  
eyes which saw Him and the ears which heard His  
gracious words.

It is this first coming of the Lord which Advent  
puts us in mind of.

But it also teaches us to think of His second  
coming. He will come again in glorious majesty.  
Not as a despised servant. But as a mighty King.  
In the glory of His Father and of the Holy  
Angels.

When we think of Him thus we begin to be  
afraid. It would be one thing to see Him in His  
weakness and gentleness. It is quite another thing  
to think of meeting Him in His Power and Glory.

Yes. It is. But why?

He is the same Jesus,—is He not?—Not less  
tender; not less loving, not less a Saviour, than  
He was eighteen hundred years ago.

We know that. At least we ought to know it.  
We shall recognise Him not only by His glory, but  
also by the wounds in His hands, and feet, and  
side. But there will be this difference, that He  
will come in judgment then. Our Bible tells us  
that the Day of the Lord, the Judgment Day, will  
be great and very terrible.

True. And yet there is not really that difference  
between His first and second coming which people  
fancy.

When He came in great humility there were two  
sorts of people who saw him.

Some had been looking for salvation in Israel.  
These received Him, believed Him, and obeyed,  
and loved Him. These adored Him as their Lord  
and their God.

To these He gave the Salvation of their souls.

Others had not looked for Him and would not  
receive Him. They rejected His teaching, con-  
demned Him as a blasphemer, and crucified Him.

To these He brought Judgment and Condem-  
nation.

His first Advent, then, was Mercy and Judg-  
ment.

So it will be when He comes again.

Those who love Him and believe in Him, and do  
His will, they need not fear, For,—though "the  
Lord is a God of Judgment.—Blessed are all they  
that put their trust in Him."

But those who love Him not and refuse to do  
His will, they ought to fear. He will come to con-  
demn them, and punish them.

So that his second Advent will be, likewise,  
Mercy and Judgment.

May He grant unto us all to fear now, to watch  
and wait, while we have time, lest that day come  
upon us unawares.

Oh! awful day for impenitent sinners! Oh!  
blessed day for faithful and loving servants!

O Lord Jesu, God and Man, Saviour and Judge,  
turn my heart to Thee, that when Thou sayest,  
'Behold I come quickly;—

I may reply,

Even so, come, Lord Jesus.'

## AN ELEPHANT IN BATTLE.

There is a beautiful story of an old elephant that  
once engaged in an Indian battle. He was stand-  
ard-bearer, and carried on his huge back the royal  
ensign, the rallying point of the Poonah host. At  
the beginning of the fight he lost his master. The  
mahout, or driver, had just given him the word to  
halt, when he received a fatal wound and fell to the  
ground.

The obedient elephant stood still, while the  
battle closed around him and the standard he car-  
ried. He never stirred a foot, refusing to advance  
or retire as the conflict became hotter and fiercer,  
until the Mahrattas, seeing the standard still flying  
steadily in its place, refused to believe they were  
beaten, and rallied again and again around their  
colors; and all this while, amid the din of battle,  
the patient animal stood straining its ears to catch  
the sound of that voice it would never hear again.

At length the tide of the conquest left the field  
deserted. The Mahrattas swept on in pursuit of  
the flying foe; but the elephant, like a rock, stood  
there with the dead and dying around, and the  
ensign waving in its place. For three days and  
nights it remained where its master had given the  
command to halt. No bribe or threat could move  
it. Then they sent to a village, one hundred miles  
away, and brought the mahout's little son.

The dumb hero seemed then to remember how  
the driver had sometimes given his authority to  
the little child, and immediately, with all his  
shattered trappings clanging as he went, paced  
quietly and slowly away.

## THE SAFE CHANNEL.

A good ship was passing on safely along a dan-  
gerous strip of coast, where thousands have made  
shipwreck. "I suppose you know every rock and  
sand bar along this coast," said a passenger, as he  
stood on the deck beside the captain. There was a  
deep meaning in the glance from under the cap-  
tain's shaggy eye brows as he answered, "I know  
where they are not." Ah! that was wherein lay the  
safety of those who had committed their lives and  
merchandise into his keeping. He knew where the  
safe channel lay, and kept it. Many think they ought  
to be learned in the evils of this world in order to  
shun them. It is far better to know what is good  
and pursue it. "My soul, enter not thou into their  
secret." One good man's life is worth ten times  
more, for a model to work out your own career by,  
than the lives of ten wicked men, whose example you  
care to shun.—Forward.

WEAVING SUNSHINE.

"You can't guess, mamma, what Grandma Davis said to me this morning when I carried her the flowers and the basket of apples!" exclaimed little Mary Price, as she came running into the house, her cheeks red as twin roses.

"I am quite sure, darling," said mamma, "that I cannot; but I hope it was something pleasant."

"Indeed it was, mamma," said Mary, "she said, 'Good morning, dear; you are weaving sunshine.' I hardly knew what she meant at first, but I think I do now; and I am going to try to weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sunbeams, you read to me one day? If those sunbeams could do me so much good, I think we all ought to be little sunbeams!"

After a few moments pause, a new thought seemed to have popped into Mary's little head, and she said, "O, mamma, I have just thought. When Lizzie Patton was here she told me that her Sunday school class was named 'Little Gleaners,' and I know another class called 'Busy Bees.' Now next Sunday I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go weaving sunshine."

It is a good plan. Sunshine weavers will be kindly remembered long after cross, hateful people have been forgotten.

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Once upon a time a long while ago, in the beginning when all things were created, the animals being made, it came to the turn of the bird.

First its head was formed, then its legs, lastly its wings.

But the bird complained bitterly. "The animals have no wings; why should such a burden be put on a little thing like me!"

By and by, at the end, when all things were finished, the living creatures were placed on the earth and began to move.

The animals stepped out, and ran over the plains, some scaled rocks, leaped the chasms, and scrambled up the mountains; the smaller ones climbed the trees.

But the bird spread its wings and soared away. Up, up; above, beyond; over tree, over mountain, away from the earth into the skies, nearer the sun.

Children, the trials and cares of our life, of which we so bitterly complain, often prove to us but the burden of wings to a bird, helping us to soar away, up, up, above, beyond, over the earth, into heaven, unto God.—Parish Visitor.

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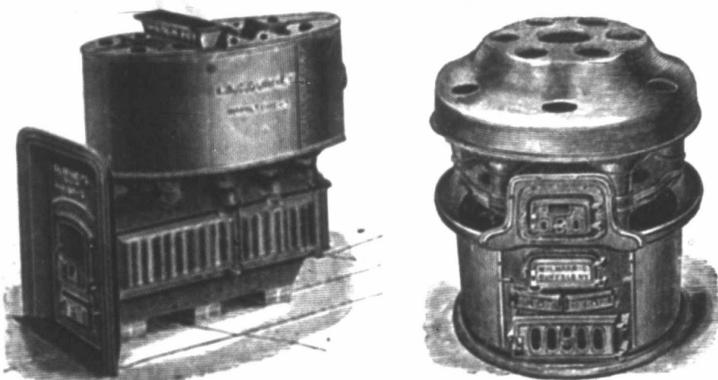
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