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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MARCH 20, 1890.

[No. 12.]

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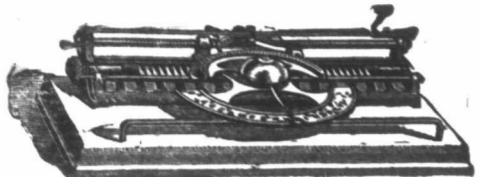
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 20, 1890.

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## Lessons for Sundays and Holy Days.

March 23rd.—FIFTH SUNDAY IN LENT.  
Morning.—Exodus 3. Luke 1 to v. 26.  
Evening.—Exodus 5; or 6 to v. 14. 1 Cor. 14 to v. 20.

STANDING ARMIES.—There can be no doubt that the standing armies in Europe, at the present moment, are a burden too heavy to be borne; but the difficulty is to know how to diminish them with safety to the country which takes the initiative. M. de Pressensé who is not only a patriotic Frenchman, but a spiritually minded Christian of great ability and wide learning, declares that he, for one, could not approve of any reduction in the French army so long as the German army is in its present strength. If there is anything certain in this world it is that the Germans have no more thought of a raid upon French territory than they have of the annexation of England; and they would, undoubtedly, be very glad to diminish the size of their army, if they safely could. But it is not quite certain that France would abstain from seeking her *revanche*; and then there is Russia on the other side. It is easy for an American or a Canadian to give advice from his own point of view; but it is not quite so easy for others to take it. There can be no question that men are happier and more prosperous without armies; but, for all that, we can no more put away military force than we can suppress the police. Arbitration has a very plausible sound, and sometimes it is found effectual; but there is always the final appeal. If a nation will not agree to the arbitration, the knot must be cut with the sword.

THE CLERGY AND MILITARY SERVICE.—In connection with his remarks on war, M. de Pressensé makes some suggestions as to the military duties to be required of the clergy. At present they are, in France, as in most other countries, exempt from the requirement of military service; but some of the anti-clericalist members of the French Assembly (and there are a great many of this kind) have proposed to do away with this privilege. M. de Pressensé recognizes that the country has a claim upon the clergy in time of war; but apparently regards it as something of the nature of an out-

rage that men whose mission is to propagate the religion of peace should be required to be fighters. He therefore suggests that they might be called to assist in caring for the wounded without taking active part in warfare. They would thus expose their lives without being actual belligerents. We cannot see the inconsistency which some have professed to detect in this proposal. Surely the representatives of the crucified One may well give the sacrifice of service and suffering without being actual participators in the fight. But why change the present arrangement? It harms no one, it takes very little away from the fighting material of the country, and it gives prominence to an aspect of the clerical character which is by no means its least attractive element.

THE PRINCETON MURDER.—There have been many murders in our own and in other days which have had far more horrible details and more ghastly circumstances attending them; but we cannot easily recall a murder which has so powerfully and so deeply affected the public mind. We have no right, at this moment, to assume that Birchell was the perpetrator of the crime. We see him described in some of the papers as "the murderer;" but surely this is an outrage. It is hardly possible, we admit, to resist the conviction that he, and probably he alone, is the guilty person; but we have no right to say more than this until all the evidence has been heard and the verdict has been given. But, however the trial may end, there can be no doubt that a cold, deliberate, and long-plotted murder has been committed; and mercy and justice alike bid us hope and pray that the culprit may meet his due reward.

THE BISHOP OF WAKEFIELD.—Bishop Walsham How has a warm and reverent place in many Canadian hearts, which have prized not only his admirable books, but also, and perhaps even more, his rare example. Appointed titular Bishop of Bedford, actual Bishop of East London, he carried on a work the most arduous and trying with a quiet heroism which was as admirable in itself as it was fruitful in results. While engaged in this work, Dr. Walsham How was offered the Bishoprick of Manchester, a more dignified post; but he declined it on account of the importance of his work in East London. When, however, Bishop Temple made changes in the working of the Diocese of London, which made Bishop How Curate-Bishop of the whole diocese instead of virtual Bishop of East London, the latter, not condemning the Bishop of London, but finding his own position altered, accepted the Bishoprick of Wakefield. The *Yorkshire Post* now states with authority that he has refused the higher dignity of the Bishoprick of Durham. "The Bishop feels," says that paper, "that he ought not to leave a new diocese in its infancy, and that his duty lies in the development of organisations upon which the strength of the future life of the Church of England in the West Riding depends, and that the diocese must obviously suffer by a change of generals at such a crisis in its history. We hope that the whole diocese will show their appreciation of this act of devotion to its interests by a generous response to his appeals for help in his arduous efforts. The reception of the report of the Bishop's Commission, disclosing the needs of the diocese as regards Church extension and in

other ways, ought to be strongly influenced by the Bishop's act of self-sacrifice. The thoughtful kindness, the unflagging industry, and the wise counsels of Bishop Walsham How have already endeared him to a multitude of friends in his new sphere of labour. We trust that his lordship may be spared to see the accomplishment of his hopes and the realisation of a noble ambition, that he may not be called to his rest until he, the first Bishop of Wakefield, leaves his diocese one of the model sees of the Church of England."

## DISCIPLINE.

Amidst discussions on the origin and lawfulness of special seasons like Lent—even amid the careful elaboration of rules for the observance of Lent, there is some fear of its real meaning and purpose being overlooked; and it is perhaps more necessary in the middle of Lent than it was even at the beginning of the season, that we should remind ourselves of its significance. It is, of course, a matter of very considerable interest to trace back our fasts and festivals to the earliest times. But it is of more interest and of more value to point out that the mind and heart of the Church have sanctioned and confirmed the setting apart of this season of the Christian year as a special time of discipline.

It is not of course that Lent is the only time of discipline. This character belongs to our whole life and to every part of our life. But just as we keep the Lord's Day holy in a peculiar sense, not that the rest of our time may be profane, but that it may be the easier for us to sanctify all our life; so do we use the Lenten season as a period of special discipline, that we may learn that our whole life is a time of discipline. We believe that a clear perception of this idea of the season will be the best guide to its due observance.

Let us see somewhat more clearly if possible, what we mean by this discipline. We mean, of course, for one thing, that all the parts and powers of our nature shall be so trained that they will each do their own proper work in the best possible manner; that each of them will respond at once to any lawful call which is made upon it, and will with alertness, precision, and completeness, fulfil its own appointed task. This again involves due subordination on the part of all our faculties—in other words, that each of them shall take its own place and no other. If we do not accept Plato's classification of the virtues and his consequent arrangement of the different classes of the community, at least we must all admit that some of our faculties were made to command and others to obey.

Butler did good service to moral philosophy by pointing out the gradation of human faculties—placing lowest our appetites and passions, above them self-love and prudence, then still higher benevolence, and above all reason and conscience. Conscience, he said, in his own well considered manner, if it had might as it has right, would rule the world. We may go one step further from the authority within the man to the authority without him, of which conscience is but the echo—the voice of God. Well, then, among Christians at least there can be no question, that a man will be rightly disciplined when his whole body, soul, and spirit have become the instruments of the Spirit of God, when no act or principle is



permitted to any of them which would grieve that blessed guest of the soul. By such means the eye of the spirit would be cleansed to discern things which differ, the heart would be taught to love the good and abhor the evil, and the will would be a ready and vigorous executor of the behests of the conscience.

If these are the results to be desired, then we may help ourselves to understand in what manner the discharge of our Lenten duties may contribute to their attainment. It is sometimes said that Lent is largely kept in a merely mechanical manner which does about as much harm as good. People give up society as a kind of penance, and then go back to it with fresh zeal and zest, feeling that they have paid their price and must now have their reward. Whether this be so or not, or if it is, how far this is the case, it is not easy to decide. But at any rate we may do something to avoid those evils ourselves.

What are the foes to that self-discipline of which we have spoken? They are such as these: Sloth, self-indulgence, pride in its various forms of conceit, vain-glory, ambition, and the like, worldiness, neglect of reading, meditation, prayer. Any one who knows himself at all will confess that we have here some of the chief hindrances to a perfect life.

Sloth is a terrible evil. Spinoza said that conceit and the sloth that came of it were the two monster evils by which humanity was afflicted. How may we use the hours of Lent to correct vices like these? Certainly not by merely putting on an extra amount of work and then dropping it when Lent is over. No; but by calmly considering how we do now employ our time, and whether we get as much work into it as we are bound to get, and the right kind of work, whether we do as much for God, for man, for ourselves, as we might do. Let a man first take one day and ask how he spends it. At what hour does he go to bed and rise? Some persons think that they make up for late hours in the morning by keeping late hours at night. Generally it is quite the contrary. The late hours at night are often as great a mark of sloth as late hours in the morning. A man or a woman who cannot get out of bed in the morning so as to have sufficient time for prayers—public, domestic, private—all or one of these as may be the duty of each—that person cannot be a disciplined person. Clearly, in this case, body and mind are not promptly and fully doing their work.

It is well that we should deny ourselves, to some extent, in the matter of food in Lent; and that we should also ask whether we might at other times cut off some indulgences in this respect. So with regard to society. It is a terrible reflection that there are a good many persons who are actually incapable of voluntarily spending an hour alone. May not this be one of our lessons to be learnt in Lent? Surely this is a part of discipline. It is a custom with many to wear plainer clothing in Lent. Might they not reflect that this is a lesson to be carried into other parts of the year? Then there is the use of the tongue. Whatever we may think of our own employment of that member, many of us are quite aware of the faults of our neighbours in this respect.

The condition of a wise and successful discipline must be a certain amount of self-knowledge, and therefore a careful, humble, impartial self-scrutiny. Take some simple forms of this duty. Begin by asking: How do I spend my time? How do I spend my money? How do I fulfil my appointed duties? Every hour of my life is recorded in the books of God's remembrance, that is on the tablet of my own heart—every moment of it. How will

it read? Every cent that I spend has its own work and will do its own work. Shall I consider that the money which God has given me, whether much or little, has been spent as He intended it should be spent, has done the work for the doing of which He gave it? Or has it been so spent that we have been forced to refuse help to many works which had a claim upon our assistance? These are serious questions; but they are necessary ones. Or take the other one: How have I done my duty? Every man has duties depending upon his position and relations—duties to his own body and soul, to his family, to society, duties connected with his own particular calling in life. Can we each say that we have tried to do them? Have I carefully asked what those duties are? Have I performed them as well, or anything like as well as I could? If we will ask questions like these with real practical intent, then the discipline of Lent will not for us be in vain.

#### THE SOCIAL TEST.

The Archbishop of Canterbury, in the addresses to his diocese, published under the title of "Christ and His times," has laid special stress upon the relations of the Church to Society. We sometimes meet with attempts to evade the test which our Lord has made so prominent in His teaching: "By their fruits ye shall know them." Thus, when it is asserted, for example, that Roman Catholic populations compare unfavourably with those which are under the influence of reformed Churches, the answer is often given, that these people are "not good Catholics," which, of course, is obvious enough, but misses the point of the argument, which is this—that where a Church has had authority and power, it must be content to have its character judged by the effects which it has produced. This is true of Christianity or the Church at large, and it is true of any particular Church.

This is the teaching of Christ. "From His forerunner's first warning to the last apostolic clause," says the Archbishop, "and onward through all sound unselfish epochs in Christendom, it has been declared with overpowering convictions that the Divine in Man must be proved by visible fruit borne in moral force and social healings. Two combined sayings of Christ, 'I have ordained you that ye should bring forth much fruit and that your fruit should remain,' and 'Heal the sick, cast out devils, freely ye have received, freely give,' make the effect of the Church upon society the test of her faithfulness.

"From the time when the Mission touches the idleness, falseness, shamelessness of the lowest native tribes up to the highest training of Christian children, the manliest exercise of self-restraint, full of justice and free generosity of rich to poor, and peace among nations, her duty is ever to be forwarding, ever lifting the cause of humanity."

His Grace goes on to remark that never has our Lord made this principle more clear to us than in the present day. In the tokens around us and before us we may hear His voice and see His finger. He is asking us what we are doing. Is the Church leavening society with His truth and life? "All men look to see how she stands this test. Effect upon society. If there are places among ourselves in which the test is feebly, scarcely, recognized, we may not rest until the general movement of the Church has reached them. The town and village life of the Church gives, and was intended to give, the greatest scope for the exercise of moral force and social healing: wherever her ministers, with all their advantages

of position [in England, hardly in Canada], are backward—even if they are not outrun by any others—in bringing up the state of morals and the social tone to a higher level (each successor in his own occupation of his benefice) then both the Church and the world have grave reasons to be dissatisfied."

These are weighty words. They go to the heart of the problem. Our sectarian tests are of a very imperfect kind. Churchgoing, almsgiving, and the like are not entirely to be despised as signs of a certain kind of life. The observance of the Lord's Day means something. But, after all, there is a great deal in fashion. How many of those who are now church-goers would fall away if the practice ceased to be a kind of test of respectability? Or, among the non-episcopal communions, how many would backslide, if instead of being thought more of because of their devotion to the cause, it made no difference to them, or perhaps they had even to suffer for it?

The real test of the work of the Church is found in its uplifting of the tone of the society in which it lives and works. And the effect of this will be differently seen at different times. Here is one of the errors that we are apt to commit. At some particular time the Church becomes conscious of the special evils of the age in which she lives, and she lifts up her voice against them. She has received teaching and inspiration for this work. But a new set of circumstances comes about, and the Church keeps on trading on her old capital, repeats her old warnings, now become a kind of Shibboleth, and fails to recognize the special need of the later day, and so is incapable of fulfilling her present duty to society.

If the Church will accomplish her appointed work, she must be ever gaining fresh supplies of the Spirit of her Lord, and thus preparing herself to meet each emergency as it arises. "There is no place anywhere," says the Archbishop, "in which, among changed and changing conditions, spiritual power in all its ability and knowledge and reflection and energy and concentration are not required in a new degree and measure. The stadium is one, though the direction changes. As in the ancient chariot race, one limb of the long course is run; the other lies in its length before us; our chariot has to wheel round the goal with incredible swiftness. All turns upon the judgment, vigour, and alertness of our Love."

These are words and thoughts which may give us food for reflection for many an hour. The Christian Church is under trial by the world and her Lord. Every particular communion is being weighed in the balances, and found—ultimately what she proves to be. God grant that we may not be found wanting!

#### AGGRESSIVE CHURCH WORK.—HOW TO REACH THE MASSES.

BY ANOTHER TOWN PARSON.

The article in your issue of March 6th reveals a real practical knowledge on the part of the writer, but your present correspondent, who has been long engaged in similar work, desires to add a few words and experiences.

First.—The house to house visitation is the backbone of the way to reach the masses. To reach them the clergy must go to them. On this head, however, I differ a little from your former correspondent as to the 'role' to be adopted. I say, go as a parson. Let men know you come as a clergyman. Let your visit be that of a clergyman. The other kind of visitation you may leave to the dis-

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strict visitors. Tell them, first, you are working for souls; secondly, you are wishful to bring the souls into the Church. If possible, never enter a house without some act which shall be distinctly that of a clergyman. If it be not advisable to unite in prayer, at least ask, before leaving, a blessing upon the house. Say at least, "Peace be upon this house," if the son of peace be there your peace shall rest upon it, if not, it shall return to you again. That was our Lord's instruction when he sent forth the 70 for visitation. Leave a list of your church services, guilds, &c., in every house. As to the services in the church adapt them, not as your correspondent says a popular clergyman in New York does, to the tastes of the common people, but to the object for which the Church exists—to bring souls nearer to Christ. Let *worship* be stamped upon every act and word in your church. Teach the people by sight and hearing and example, that they are invited to 'worship' God. Insist, by the utmost reverence, by beauty and order in every service, that the church is not a common house, but is the House of God, having special promise of His special presence. All men love Jesus (even Renan), therefore teach them that He is present, and they who will not move across a block to meet you, will come one by one to meet Him. Remember of those who come to see you (the preacher) to return, perhaps, your visit to their house, by visiting you in your house (for they often speak of Mr. So and So's church) probably only a few will come a second time, whilst of those who come and find Christ present, or come to worship Him, very many will continue to come.

Free seats are an absolute necessity—for the pew rent system is unapostolic, a mere protestant innovation, immoral, and iniquitous—but free seats are not everything. Christ is everything. Show Him forth, not only by word of mouth in the pulpit, but by deed and in sight of all men at the altar. Never mind shortening your services—nor indeed your sermons if they are full of Christ—but separate the services as the Church has placed them in her directory, and see that you preach Christ and the Gospel of Christ, rather than abstract *isms*. People never tire of hearing about Christ and His Church, nor of kneeling where every gesture and word indicates that Christ is really present. A chief obstacle not touched by your former correspondent is this: The working men say (whether justly or not let each reader decide for himself) they do say, however, and I presume they believe it when they say it, that clergy and preachers are after the money. Get that out of their heads by your life. Teach by your daily life, "We did not embrace Holy Orders as a means of respectable and easy living." Say to them "I am a priest of the Church of the poor in spirit, an ambassador of the meek and lowly Jesus. I am here to minister at the altar and to give of the altar. My living I will take from the altar, when you have placed it there. If it be little, I can live on little, as did my Master. If it be abundant, I can still live on little, and have that wherewith to clothe the naked, to feed the hungry, and to beautify my Master's house and worship." Get hold of the children. Bring them to the Church—not to the Sunday School. Invite them to the church, and let your courteous and obliging ushers see that they are all given a place of welcome in the church which shall be consistent with the Master's invitation, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of God." If the number of children that attend Sunday School were found in church, the churches would be filled to overflowing and the

presence of Christ would be more abundantly manifested in the midst of his little ones. Nay, more, "a little child shall draw them"—and parents would flock where their children drew them in. Never "fash" about your converts. They will come all right when you get your people. DWELL AMONG THE PEOPLE. LIVE AMONG THE PEOPLE.

### THE CHRISTIAN MINISTRY.

CHAP. II.—Continued.

#### THE DIVINE MINISTRY BEFORE CHRIST.

##### HISTORICAL VIEW.

The more closely and the more deeply we study the religious systems and the religious history of heathenism and Judaism alike, the more clearly shall we perceive the presence and operation of these principles. Everywhere we may observe the action of one or other of those two tendencies; on the one hand to unite all the offices of ministry in one class or person when possible; on the other hand, to separate them and keep them distinct when that was inevitable. The same facts which reveal these tendencies also disclose the general idea of mediation of which all ministry is in various ways an embodiment, and at the same time show how ineradicable is the sentiment which demands such a ministry for the service of the sanctuary.

In a single chapter of a short treatise the illustrations must be few and brief; but they shall be to the point, and they might easily be extended.\*

##### THE GREEKS.

The continued existence of the priesthood, in the secondary and more restricted meaning of the word, is the more remarkable that in certain cases they "had no religious doctrine either to preserve or to teach." (Döllinger *H. U. J.* iv. 1, 1.) In other words the prophetic and priestly offices were separated. This was true generally of priesthood among the Greeks. The priest attended to the temple worship, whatever its nature might be, and watched over the building and its furniture; but he was not a witness for the truth, and he was not required to have any special education or preparation to fit him for the office. And Plutarch (*Amator*, p. 469, ix. 59, Reisk; in Döllinger), when he enumerates the classes of men from whom religious instruction might be gained, says nothing of the priests, but names only the poets, the law-givers, and the philosophers. Still the mediatorial idea is always clear in the office, and, although high moral qualifications are not held to be essential, it is requisite that the priests should, in their origin and character, reflect something of the nature of their office. Thus Plato, in his ideal Republic, although he did not demand great spiritual endowments in the priests, required that they should be born in wedlock, should come from a blameless family, should be of unblemished body, and should be free from serious crime (Legg. p. 759; in Döllinger). Without dwelling upon the various qualifications for the office which were required in the Grecian system, we may observe that the office was hereditary and descended from father to son, either according to seniority or else by lot. And here, as in so many other places, we find evidence that the priesthood was never an office assumed by the person who bore it, but one that derived its sanction from some authority—either an authority which was supposed to reside in a particular family, or which was derived from the supreme ruler as representative of God and of the people, or which remained in the priestly body which added new members to itself by co-optation.

##### PROPHET AND PRIEST.

The prophetic office was, then, distinct from the priestly, and was exercised by persons not belonging to the priesthood. They were, however, sometimes found in union, and one instance of the exercise of such gifts by the priestess of Apollo holds a very prominent place in the religion and the history of Greece. The Pythia at Delphi was

\*Any authorities may be consulted. I have used principally Dr. Döllinger's great work, *Heidenthum and Judenthum*, although I have not neglected other sources of information.

a priestess, and her most important function was the utterance of the supposed inspiration of the god when she sat on the tripod that stood over the mystic cave. The qualifications required in her were of a character which brings forward her mediatorial place. It was not required that she should be educated, her inspiration coming not from herself, but from the god; but it was necessary that she should be of blameless life that she might be a pure medium for the communications which come through her from the god to his votaries.

##### THE PARSEES.

The general idea of priesthood among the Parsees was decidedly higher than that which prevailed among the Greeks. Although they had at first no temples, they had priests from the most remote period. At all times these priests seem to have been students and teachers of truth, but this aspect of their office became more prominent in later times when they were known by the name of Magi, instead of bearing the earlier name of Athrava. Although they were not actually associated with the government, they came very near to it, inasmuch as the instruction of the heir to the throne was committed to them, and he had to be examined by them as to his attainments and qualifications (Döllinger vi. 2, 51, 52).

##### THE EGYPTIANS.

In the Egyptian religion we perceive something like an approach to the earlier ideas of the divine ministry; for, although the various offices were not united in one person, there was a double approximation to this ideal, in the fact that the king was also the High Priest of the nation, and that, although the various offices of the ministry seem to have been kept distinct, the prophets were the highest order of the priests. In earliest times the kings of Egypt not only belonged to the priestly caste, but discharged priestly duties; and the temples of the gods were royal palaces and fortresses of considerable strength (Döllinger vi. 5, 104).

This tendency to combine various offices of church and state in the same persons had many illustrations; and this again led to the limits of the priesthood being very indistinct and indefinite. Members of the same family were at the same time priests and laymen, one brother being a soldier and the other a priest or a prophet.

##### THE ROMANS.

In the early days of Rome, while the state was yet governed by kings, the king was the supreme Pontiff, and after the suppression of the royal power, his place was occupied by a sacrificer. In the time of the Empire, the emperors not only were invested with the priestly office, but also belonged to the colleges of priests. To the priests of heathen Rome it belonged to preserve the ancient traditions of their religion, whether those which had been committed to writing or those which were handed down by oral testimony.

The history of the manner in which new members were received into the college of priests is of interest, not only as showing that some kind of authorization was required before any one could assume the priestly office or discharge its functions, but also as reminding us in some respects of the changes which have taken place in the election of Bishops of the Church of Christ.

The various colleges of priests seem always to have been independent of each other, and never to have been gathered into one corporation; and in earlier times they added new members to the colleges by co-optation, the existing body electing the new members. In the year 104, however, the right of election was transferred to the Comitia, and, although, after they had nominated, the college was supposed to elect, the nomination of the Comitia was as binding upon the college as the order sent along with the *Congé d'eliré* is now binding upon a cathedral chapter when they proceed to the election of a Bishop, (D. vii. 2, 3, 98-97).

It is not necessary to pursue the subject further, or we might trace the same principles at work in the mythologies and religious systems of the northern and western nations of Europe. We must now turn to the subject of the ministry in Judaism.

(To be Continued.)



## REVIEWS.

## TWENTY-FIFTH ANNIVERSARY OF THE CONSECRATION OF BISHOP CLEVELAND COXE, D.D., LL.D.

We have only one fault to find with this very handsome pamphlet, namely, that it has not been published in such a form that it could be bound and placed on our shelves. Its first part is the speech of Bishop Potter already published in our columns. This is followed by an account of the Commemoration Services, already given by us. Next comes an engraving of the beautiful Pastoral Staff presented to the Bishop by the clergy of his diocese. Last of all comes the Bishop's sermon preached in St. Paul's cathedral, and it is not unworthy of the preacher or the occasion—which is saying much. The text was: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (2 Cor. iv. 5). The conclusion could hardly have been uttered or listened to without emotion. After quoting the words addressed to a Bishop at his consecration, his Lordship goes on: "Great God! how can one to whom such words have been spoken be other than broken-hearted and humbled all his days, if, in looking back over a quarter of a century, he sees how imperfectly he has fulfilled that charge! I leave a concluding charge with you, my brethren, with the sincere assurance that everything that pertains to your work and ministry is constantly in the heart of your Bishop. For the residue of my days, let us be more tenderly intimate in our common duties by the new ties and affections that ought to spring out of this blessed commemoration. . . . The people and the clergy of the diocese will have occasion to recall these days as the means of a great increment of strength; for on such unity of spirit as this, the Lord has commanded His blessing, 'even life for evermore.' Amen." Many years of usefulness yet be granted to the beloved and venerated Bishop—years in which all his aspirations for his people may be fulfilled. We should mention that there is an excellent likeness of the Bishop given as a frontispiece.

MAGAZINES.—*The Church Review* (January). An excellent number of a review which does credit to the American Church. It begins with a Symposium on Church Finance, a very important subject. Next comes an article by Dr. Potter, of Hobart College, on the Church University Board of Regents. Dr. Potter has given a good deal of attention and work to this attempted federation of the Church Colleges of the American Church, and has a claim to speak with authority on the subject. A very useful article on the Holy Eastern Church by the Hon. Francis J. Parker will give readers a good notion of its characteristic features and of its differences from the Western Church. The Rev. J. B. Sweet (a well-known English scholar) has an article on a recent interpretation of the Parable of Dives and Lazarus; and he considers, as he remarks, not the question of future probation in general, but "whether the parable of Dives and Lazarus can be quoted in favour of a change of place and state in Hades consistently with sound reasonings." Mr. Sweet concludes that it does not, and, on the whole, we agree with him, although it is difficult to decide the doctrine one way or the other from a parable, since we may be getting hold of the setting rather than of the picture presented to us by the author. Other articles and a large number of careful book-notices follow.

*The Church Eclectic* (March) is on a different plan from the *Church Review*; but it is, in its way, no less useful. The Rev. H. R. Percival continues his "Excursions on Ritual," complaining of the almost incredible want of information on the subject on the part of the readers of his previous paper. He gives a good deal of very necessary information. "Religious education in elementary schools" has reference to the circumstances of England rather than the United States or Canada. Dr. Wells finishes his paper on Wilfrid in Northumbria. Among many shorter papers there are two excellent contributions on Dr. Doellinger and Bishop Lightfoot, *The Arena* (March) in its fourth number is as strong as ever. In get-up it combines the best qualities of the English and American magazines; and the contents are varied and attractive.

Rabbi Solomon Schindler, writing on the "Present Aspect of Religious Thought in Germany," shows how far the modern Hebrew has drifted from the legalism of his forefathers, and pleads for evolution. Madame Modjeska continues her "Reminiscences of Debuts in Different Lands," and many who admire the accomplished actress will be glad to read them. A very important article is that by Mr. H. H. Gardener on "Divorce and the Proposed National Law." Very few Americans can be satisfied with the present state of things, every State having its own law, and many of these laws being practically no restraint at all. To show that the conductors of this magazine are not one-sided, we may draw attention to the venerable Dr. Cheever's article on "The Bible and Man's Destiny through Eternity." There is hardly an unreadable page in the number. *Littell's Living Age* has some excellent papers. Sir John Hawkwood and Italian Condottieri, from the *Quarterly Review*, is an able and elaborate essay—almost treatise. "Epicurus Wynn" is a very clever story, although we like best stories that end well. "Horace Walpole's Letters" is a perennial theme. There is a good paper on Bunyan's use of verse from the *Spectator*. "It seems strange," says the writer, "that any one with such an imagination as Bunyan's, who had really felt, as he must have felt, the power of verse to express true passion, should have habitually used it as a child uses a tin trumpet, to make people hear in spite of their wish to be deaf, that as a musician does a rare instrument from which he can draw exquisite melody and the richest harmonies." This is excellent. The number for March 8 has a number of excellent articles, as it happens, all unsigned, being taken mainly from reviews which have not signed papers. The first on "Democracy in Switzerland" is a very remarkable paper, and contrasts it with that of France, to the great disparagement of the latter. "His Uncle and Grandmother," a good story from Blackwood, is completed. A remarkable article on "Mothers—according to English Novelists" will repay perusal and convey new information to most readers. The writer shows that there are many horrid and disagreeable and offensive mothers in our English novels, but hardly one that it is pleasant to contemplate. *The Methodist Magazine* (March) continues the excellent papers on the European Tour and Lady Brassey's "Last Voyage." Mr. Williams, who wrote so agreeably in the former number on the "Land of Burns," does here the same service for "Wordsworth's Country," and does it effectually. It is with a touching interest that we peruse the late Senator Macdonald's paper on the "Maintenance of Home Missions." Here are words of faith and love. But the whole number is good. *The Bystander* will receive attention in other parts of our paper. *The Century* is a very wonderful magazine. Its woodcuts are inferior to those of no other publication, and its literary contents are of a high character. A most amusing paper is the first, the "Autobiography of Joseph Jefferson," the actor, with a number of excellent portraits of him in different characters. To those who are interested in architecture or archaeology, the really admirable and complete paper on Gloucester Cathedral will be deeply interesting. The illustrations, too, are beyond praise. We have received the "Regulations and Correspondence relating to French and German Schools in the Province of Ontario"—a document of some importance, to which we may hereafter refer. We have also to acknowledge the "Eighteenth Annual Report upon the Ontario Institution for the Blind" at Brantford. The state of things seems most satisfactory, and we offer our congratulations to the able and accomplished Principal of the Institution, Mr. A. H. Dymond, on the good work he has been enabled to perform. *The Churchman* (March) begins with a very interesting paper by Dr. Plummer, of Durham, on Dr. Doellinger's last work on some Mediaeval Sects, the first part dealing with the history of the Gnostic-Manichean Sects, the second part presenting documents relating to the history of the Waldenses and Cathari (Albigenses). One curious statement is taken from Doellinger's work. He says: "I am glad that I never published this treatise earlier; for now I believe that I can demonstrate the innocence of the Templars. The Pope comes out of the inquiry

even worse than I had expected. I confess that even I was not prepared to find that his conduct was as bad as it proved to be." Among the other articles is one on "French Translations of the Bible," another on the "Tithe Question in England and Wales." In regard to the "two immutable things of Heb. vi. 18, Mr. Wratistaw does not agree with Dr. Westcott's view that the two things are the promise and the oath. In his view they mean the oath and sacrifice.

## MR. GLADSTONE ON DIVORCE.

In a late number of the *North American Review* there is an article by Mr. Gladstone on "The question of Divorce." The following four questions had been submitted as a basis for discussion in the previous numbers:—

1. Do you believe in the principle of divorce under any circumstances?  
2. Ought divorced people to be allowed to marry under any circumstances?  
3. What is the effect of divorce on the integrity of the family?

4. Does the absolute prohibition of divorce, where it exists, contribute to the moral purity of society?  
In answering these questions Mr. Gladstone writes: I undertake, though not without misgiving, to offer answers to your four questions. For I incline to think that the future of America is of greater importance to Christendom at large than that of any other country; that that future, in its highest features, vitally depends upon the incidents of marriage; and that no country has ever been so directly challenged as America now is to choose its course definitely with reference to one, if not more than one, of the very greatest of those incidents.

The solidity and health of the social body depend upon the soundness of its unit. That unit is the family; and the hinge of the family is to be found in the great and profound institution of marriage. It might be too much to say that a good system of marriage law, and of the practice appertaining to it, of itself ensures the well-being of a community. But I cannot doubt that the converse is true; and that if the relations of husband and wife are wrongly comprehended in what most belongs to them, either as to law or as to conduct, no nation can rise to the fulfilment of the higher destinies of man. There is a worm in the gourd of the public prosperity, and it must wither away.

1. On the first of the four questions I have to observe that the word "divorce" appears to be used in three different senses. First it is popularly applied to cases of nullity, as in the world-famous suit of Henry VIII. This sense is only to be named in order to be set aside, since the finding of nullity simply means that, in the particular case, no contract of marriage has ever been made.

The second sense is that which is legally known, in canonical language, as divorce *a mensa et thoro*—from board and bed, and which is termed in the English statute of 1857, judicial separation. The word is employed apparently in this sense by our Authorized Version of the Bible (Matt. v. 32). The Revised Version substitutes the phrase "put away." The question now before me appears to speak of a severance which does not annul the contract of marriage, nor release the parties from its obligations, but which conditionally, and for certain grave causes, suspends their operation in vital particulars. I am not prepared to question in any manner the concession which the law of the church, apparently with the direct authority of St. Paul (1 Cor. vii. 10), makes in this respect to the necessities and the infirmities of human nature.

II. The second question deals with what may be called divorce proper. It resolves itself into the lawfulness of remarriage, and the answer appears to me to be that remarriage is not admissible under any circumstances or conditions whatsoever.

Not that the difficulties arising from incongruous marriage are to be either denied or extenuated. They are insoluble. But the remedy is worse than the disease.

These sweeping statements ought, I am aware, to be supported by reasoning in detail, which space does not permit, and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads:—

That marriage is essentially a contract for life, and only expires when life itself expires.

That Christian marriage involves a vow before God.

That no authority has been given to the Christian Church to cancel such a vow.

That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto within the limits of reason upon the making of it, but has no competency to annul it when once made.

That according to the laws of just interpretation remarriage is forbidden by the text of Holy Scripture

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That, although private opinions have not been uniform even in the West, the law of the Latin Church, and also of the Anglican Church, from time immemorial, allows of no remarriage.

That divorce proper, without limitation, essentially and from the time of contraction onwards, alters the character of marriage and substitutes a relation different in ground and nature.

That divorce with limitation rests upon no clear ground either of principle or of authority.

[In England it was urged, on behalf of the Bill of 1857, that adultery broke the marriage bond *ipso facto*. Yet when the adultery is of both the parties, divorce cannot be given! Again it is said that the innocent party may remarry. But (1) this is a distinction unknown to Scripture and to history, and (2) this innocent party, who is commonly the husband, is in many cases the more guilty of the two.]

That divorce does not appear to have accompanied primitive marriage. In Scripture we hear nothing of it before Moses. Among the Homeric Achæans it clearly did not exist. It marks degeneracy and the increasing sway of passion.

III. While divorce of any kind impairs the integrity of the family, divorce with re-marriage destroys its root and branch. The parental and the conjugal relations are "joined together" by the hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates not only absolute indeptity of interests and affections, but also the creation of new, joint, and independent obligations, stretching into the future and limited only by the stroke of death. These obligations where divorce proper is in force lose all community, and the obedience reciprocal to them is dislocated and destroyed.

IV. I do not venture to give an answer to this question except within the sphere of my own observations and experience, and in relation to matters properly so cognisable. I have spent nearly sixty years at the centre of British life. Both before and from the beginning of that period absolute divorces were in England abusively obtainable, at very heavy cost, by private Acts of Parliament; but they were so rare (perhaps about two in a year) that they did not affect the public tone, and for the English people marriage was virtually a contract indissoluble by law. In the year 1857 the English Divorce Act was passed, for England only. Unquestionably, since that time the standard of conjugal morality has perceptibly declined among the higher classes of this country, and scandals in respect to it have become more frequent. The decline, as a fact, I know to be recognised by persons of social experience and insight laws, but in part only, for other disintegrating causes have been at work. The mystery of marriage is, I admit, too profound for our comprehension; and it seems now to be too exacting for our faith.

The number of divorces *a vinculo* granted by the civil court is, however, still small in comparison with that presented by the returns from some other countries.—*Pull Mall Gazette*.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

HALIFAX.—At a recent confirmation held at St. George's, three adults who had been baptized and brought up in dissent were admitted into full Church membership. Throughout many parts of the province, judging from statistics, it would appear that there is a steady gain being made by the Church, in some cases quite a large percentage of candidates for confirmation being of the same class as those to whom we refer above.

The Rev. David Neish, who has for some time been living in Halifax without a regular call, is now regularly performing Sunday services at Seaforth, some fifteen miles from Dartmouth, the parish having become vacant through the very sudden death of the Rev. James Richey.

The congregation of St. Paul's appear at length to have decided upon a rector. The Rev. Dyson Hague, so well and favourably known in Toronto, took the services and preached quite recently. Everybody appears to have been very much pleased. The impression formed of the rev. gentleman in his future home is very good. He is certain to meet with a cordial reception.

"La Grippe" still rages in the city, Mrs. William Lawson, one of the most energetic of Church women, being most seriously ill. For some weeks past prayers have been offered upon her behalf by the congregation of St. Luke's, and indeed by very many throughout the city. It is earnestly hoped that she may be restored to health.

Rev. Mr. Edwards, Garrison Chaplain, has also had

a very severe attack, but appears now to be in a fair way towards recovery.

Next June Centenary of Windsor College.—Every effort is being made to ensure a successful commemoration. It is expected that there will be many visitors of note, including not alone alumni of the institution, but also leading Bishops and educationists of this country and from the United States. All that is needed is hearty co-operation, a laying aside of all differences, a determination upon the part of all alumni, and indeed of all those who have the cause of Christ and His Church at heart, to make the very most of an opportunity for giving a renewed and lasting impetus to the cause of Church education in the land.

LUNenburg.—The old English Church, St. John's, the oldest but one of all the churches in Nova Scotia, having been built in 1753, has recently been considerably enlarged; accommodation is now afforded to about nine hundred persons. A more detailed account of the work done will be sent at a later date. The rector, Rev. Mr. Haslam, met with a severe accident when returning from holding service at the mission church, and has since been confined to his house. It is hoped that he will soon be able to be about again, as a great deal of work at this season of the year has to be left undone. The service on Sunday evening last was taken by Rev. Mr. Harris, of La Have.

### QUEBEC.

QUEBEC.—Female Orphan Asylum—Annual Report.

—The annual business meeting of the Church of England Female Orphan Asylum was held in that institution on Wednesday, the 5th inst., when the following report was read and adopted: Owing to sickness of an infectious kind having been in the institution the last few weeks, it was decided by the committee not to hold their usual public anniversary meeting this year. During the past year the children with one exception have been comparatively free from sickness until within the last few weeks, when three or four of them have had measles and whooping cough, but of a very mild character. One of the elder girls had a long and very serious illness during the summer, and since then has had to undergo an operation on her foot of a long standing trouble. Acting under Dr. Sewell's advice, she has been sent to the Jeffery Hale Hospital, as she required constant care and nursing, both of which it is almost impossible to give in the asylum. The committee very much regretted having to part with one of the younger children, Mina Mackenzie, but as her mother was leaving Quebec for good and wished to take the children with her, they were reluctantly obliged to consent. The committee have also to record with sincere regret the resignation on leaving Quebec of Mrs. Walton Smith, who for so long acted as secretary. The corporation having commenced the widening of Grande Allee, a large piece of ground in front of the building has been expropriated by them for that purpose. A new root-house has been built at a very large expense, and several much needed repairs in the building have been completed. Some of the old rules having become obsolete, new ones have been drawn up and adopted, care, however, having been taken to adhere as much as possible to the original ones. Without going further into details, we may on the whole consider the affairs of the institution in a satisfactory condition. We have again to thank Mr. Veasey for his valuable assistance in financial matters. Also Mr. Foote for his kindness in sending the *Morning Chronicle* daily, and many other kind friends of the institution for their gifts to the orphan children from time to time, more especially at the Christmas season. H. A. Sewell, Secy. F.O.A.

Missionary Meeting.—A successful missionary meeting was held in St. Matthew's Parish room on Thursday evening last, under the auspices of St. Matthews branch of the W. Aux. to the D. & F. Miss. Society, when the Rev. L. W. Williams, M.A., rector, read a very interesting paper on "Mission Work in Borneo."

Trinity.—The Rev. Mr. Lariviere, principal of the Sabrevois mission, Montreal, conducted a French service in this church on the third Sunday in Lent. Although very few French people belong to the Church in this city, there were about 200 present, principally members of the French Presbyterian mission and of the Baptist Church.

MONTMORENCY FALLS.—This mission being at present vacant, the Rev. A. J. Balfour, M.A., of Saint Peter's church, conducts services there every Sunday afternoon at 4 o'clock, in addition to performing the duties in his own parish, so that the Church people, of whom there are quite a number, who have been brought here by the Cotton Manufacturing Co., may not be left without the ministrations of one of their own clergy.

### MONTREAL.

St. Luke's.—A special meeting of the vestry of this church was held last week to consider the pew question. The seats in St. Luke's church have for a number of years been free but allotted. This system worked very well while the congregation was small, and there was a pew for every man who applied, but of late years there has been a marked increase in the congregation, so much so that all the pews were allotted, and some have been applying for pews who could not procure them. The meeting, therefore, which was a large and representative one, boldly faced the question, and after full discussion in which almost all present took part, it was moved by Col. J. C. Sinton, seconded by Mr. T. E. Herst, and resolved that after Easter Monday, the 7th April next, all the pews shall be absolutely free without any restriction or limitation whatsoever, and that no pew shall be allotted. The rector, the Rev. Geo. Rogers, who occupied the chair, congratulated the meeting on the harmony and good feeling which prevailed.

### ONTARIO.

NAPANEE.—On the nomination of the Bishop, and with the unanimous acceptance by the congregation of St. Peter's church, Brockville, the Ven. Dr. Bedford-Jones, Archdeacon of Kingston, etc., has been appointed to that important parish. The vacancy was caused by the recent lamented death of the Rev. H. L. Stephenson, B.D., whose energy and churchmanship have materially served to restore St. Peter's to its former foremost position in the diocese. The Napanee *Beaver* of the 8th inst. says: The announcement which was made on Wednesday, that the Ven. Archdeacon Bedford-Jones had received an unanimous call from the congregation of St. Peter's church, Brockville, and that he had decided to accept it, was received with universal regret by the people of Napanee, as we have no doubt it will be by his many friends in the surrounding country. Dr. Jones' indomitable energy, broad sympathies and great public spirit have lead him to take an active interest in everything that might tend to the welfare of the community or the advancement of the social moral or religious standing of the people. During nine years of residence here, he has in multitudinous ways made himself so useful, and his influence has been so uniformly and skilfully exerted to promote Christian unity in the town, that he will be greatly missed by all classes. The loss will be chiefly felt by his own congregation of the Church of St. Mary Magdalene. Under his pastorate the financial position of this parish has been placed in much better standing than before; the church and rectory have been greatly improved; the congregations have increased in numbers and in spiritual interest, as is shown by the attendance at the daily Lenten services, now being held; the Sabbath school has flourished, and the Rector's own bible class is largely attended. In fact every department of the Church work has flourished under his direction. The call comes to the Archdeacon unexpected and unsolicited. The Bishop's recommendation was strongly in his favour, and the people were unanimous in their request for his appointment, when it was learned that there was a possibility of his services being obtained. Though we contemplate Dr. Jones' removal with regret, yet we must congratulate the people of St. Peter's on having made so wise a choice. The Archdeacon will, in every respect, find himself more comfortably situated there than here; there are also sad associations in connection with this parish for both the Dr. and his good lady, and a change for this reason will be acceptable. The influence of Dr. Jones and his whole family has been for good in this community, and we deeply regret their removal, but we none the less heartily wish them great peace and happiness in their new home. The Archdeacon will probably remain here until after Easter.

PLANTAGENET.—On Thursday, February the 27th, about 100 people assembled at the parsonage for the purpose of welcoming Mrs. Carson to her new home in this parish. During the very pleasant evening which followed, a purse of \$50, accompanied by the following address was presented:—  
To the Rev. Chas. O. Carson, B.A.,

"REV. AND DEAR SIR.—Your many friends who have come to see you and Mrs. Carson this evening, perhaps somewhat unexpectedly, desire to avail themselves of this opportunity to extend a hearty welcome to Mrs. Carson in her new home in this parish, and to wish you both all possible happiness and prosperity. We also express the hope that your stay among us may be an extended one. We would further present for your acceptance the accompanying sum of \$50 as a suitable expression of our good will." The same evening Mr. Carson was made the recipient of more than 80 bushels of oats.

ADOLPHUSTOWN.—U. E. Loyalist Memorial Church.—The Church people of the vicinity are looking forward



to the completion, early in the building season, of their beautiful little structure. All those articles and materials, the non-arrival of which delayed the work till navigation closed last fall, are now on the spot. The four memorial windows are in the church, in their respective cases. The memorial tablets to the U. E. Loyalists, 33 in number, arrived only a few weeks ago. The marble font is in its place. The altar and bishop's chair of antique oak, carved, are within the church. A small English bell, 200 years old, once in old St. George's, Kingston, the gift to Adolphustown of the late Rev. Dr. Stuart, is ready for placing in the tower. Even the carpet for the chancel, and the lamps, are on hand. A very few weeks' work will finish everything—and then the opening celebration, which the Venerable Archdeacon of Kingston will conduct, and at which it is hoped the choir of the English Church, Napanee, will assist. Eminent speakers will be present. A grand dinner will be provided, and at which it is hoped that the celebration will be worthy of the object. There is yet lacking a communion service for the church, which, it is hoped, some kind friends will yet present before the opening day.

KINGSTON.—A few nights ago thieves entered Bishop Lewis' residence and stole silverware and other articles. Thursday afternoon some of the articles were found in a shed at the rear of the house. The police worked the case up, and last night officer Snowden arrested Robert Graham on suspicion. When Graham was taken to the police station a number of spoons were found in his possession. The police visited the room occupied by Graham, and there found a companion of Graham's named Wright, lying drunk. There was nothing in the room but a stove and an old mattress. The officers found the oven of the stove half full of melted silverware. Wright was taken to the police station. The police arrested this morning Jas. Burns, Joseph Little, and T. Powers on the premises of two of the prisoners. Goods stolen from the Bishop's residence were found. It appears that Graham and Wright were agents for the thieves and disposed of the goods stolen, getting half the profits.

#### TORONTO.

*Trinity Degrees in Music*—The cable despatch which appeared in the *Empire* announcing the action of the English universities in regard to Trinity University's conferring of degrees in the Old Country, has caused considerable comment in university circles. The following letter from Rev. Professor Jones explains the position of the Trinity authorities on the matter:

SIR—As some of your readers may be startled by the cable despatch of March 6, published in your issue of to-day, stating that the Colonial Secretary, Lord Knutsford, had expressed the opinion that this university had exceeded its chartered powers in conferring degrees in music upon candidates in Great Britain, kindly allow me to say that with regard to the important constitutional point which appears to have been raised as to the extent of the powers of colonial universities under their royal charters, no intimation whatever has reached the authorities of Trinity University either from any of the English universities named or from the colonial office, as to the matter; nor has the university in any way been informed as to the nature of the points raised or of the documents on which Lord Knutsford is stated to have formed his opinion. The university is taking immediate steps to protect its own rights and to communicate with the Colonial office through the authorities at Ottawa.

It can hardly be supposed that the colonial office will be guilty of the injustice of pronouncing against a colonial institution without giving it an opportunity of being heard, or informing it of the character of the statements made with respect to its action. I may add that the whole course of Trinity University in this matter has been guided by the advice and co-operation of the most eminent musical authorities in England and by determination to maintain the highest standard for its degrees. WILLIAM JONES, Registrar of Trinity University.

As the musical degrees of Trinity University have now attained a world-wide importance, it may be of interest to state what causes have led up to the present action. Some four years ago the first English examination in music under the auspices of Trinity University, Toronto, was held in Canada. The examiners were Drs. Hopkins, Scott and Longhurst, three of the highest musical authorities in England. It took a very short time, however, for the musical course of the energetic Canadian University to attract the attention of the English musicians. Its course is now taken and its examinations written upon by a yearly increasing number of English candidates.

The origin of Trinity's establishing a musical course in the Old Country, which might be supposed already to possess ample educational advantages in music, arose in this way. The musical degrees of the English universities are hedged about by numer-

ous prohibitory measures that prevent the large majority of educated musicians from gaining them. Among other requisites residence in an affiliated college is necessary. Several years ago the *Keynote*, a prominent musical journal of New York, asked the permission of authorities of Trinity to publish the examination papers in music. These were copied by the *Musical Standard*, the leading English publication, and immediately attracted the attention of the musical profession on the other side of the ocean. The Trinity authorities received hosts of letters from England, of which the general tenor was that such a musical course was just what was needed in England. With commendable energy and enterprise Trinity University, after taking due advice and careful consideration, decided to hold examinations in London contemporaneously with those in Toronto. A board of three examiners, who were well-known musical authorities, was appointed. The result was that at the present time the examinations of Trinity, freed as they are from prohibitory and unnecessary encumbrances, are taken by a large number of English candidates, and its Mus. Bac. degree has become widely and fully recognized. The popularity of Trinity's course has undoubtedly aroused the jealousy of the older but less energetic universities in England, and has led to the present application to the Colonial Secretary to deprive Trinity of its educational status in Great Britain.

The Trinity authorities maintain that in no way have they exceeded or violated their charter or powers. No objection can be made to the course as not being one of a sufficiently high standard. Three years with the examination are necessary before a candidate gains his degree. The papers are of the same calibre as the papers of the English universities. The very fact then that such prominent lights in the musical world are their examiners, is a sufficient guarantee against any lowering of standard in their degrees. Trinity University is determined to see the matter through, and has little doubt as to its final issue.—*The Empire*.

*Trinity College*.—In the latest issue of the *Trinity University Review*, a paper conducted with great ability and success, there appears a somewhat lengthy account of the recent "misunderstanding" at the college. Reflection will convince all concerned that this is a mistake. Self-respect would dictate the entire ignoring of a disagreeable episode which no amount of explanation can improve. There is, however, one agreeable statement in the article. It appears that, *omnium consensu*, these childish pranks are to cease. If that is so, the price paid will hardly be too great.

*Wycliffe College*.—It was a large audience that gathered in the library last week to attend the public debate of the literary society. Shortly after eight o'clock Rev. H. G. Baldwin, M.A., rector of the Church of the Ascension, took the chair. The programme commenced with a well rendered and patriotic chorus by the Wycliffe Choral society, "God Bless our Fair Dominion." The ghost scene from Hamlet was presented with excellent dramatic effect by Messrs. F. B. Hodgins, B.A., who impersonated the ghost, Mr. I. O. Stringer, who represented Hamlet, and F. Williamson and J. R. S. Boyd, B.A., who took the parts of Horatio and Marcellus respectively. Mr. Wilson McCann's essay on "Sir Daniel Wilson in the Lecture Room," was listened to with marked attention. The essayist first outlined the requisites of a good lecturer and described a professor's functions. His chief aim should be to interest his classes in the work before them. In this respect Sir Daniel Wilson excelled. His lectures were well calculated to inspire great interest in the student. The essay was an excellent summary of the venerable president's many able qualities as a class-room teacher. Mr. E. R. Doward, director of the Wycliffe Choral Society, sang with excellent expression "Daddy," and received a well-won encore, to which he responded with "A Sailor's Grave."

The subject of debate was "Resolved, that for the efficient work of the ministry voluntary celibacy for the clergy is preferable to married life." The question being one of considerable interest and giving rise to an ably-sustained debate, received the greatest attention from the audience.

Messrs T. E. Skey and J. W. J. Andrew spoke on the affirmative and Messrs B. Robertson and F. M. Holmes on the negative.

The chairman, in summing up the arguments, complimented the speakers on the able manner in which they had presented their views, and left the decision in the hands of the audience. The verdict was in favor of the affirmative by a narrow majority.

*St. Matthias' Sunday-school* was filled with teachers and clergy on Thursday last, when the seventh monthly meeting of the Toronto Church of England Sunday-school Association was held. The Rev. Richard Harrison occupied the chair and conducted the meeting. Hymn 281, "Lead us Heavenly Father, lead us," was sung, and prayers offered.

After which Mr. S. G. Wood taught the Sunday-school lesson for March 16th, (Exodus xii. 29-40). His plan was to treat his hearers as a large Bible class, the lesson was read responsively verse about, explanations made and questions asked. The teachers were urged to read the revised version of the scriptures, and a practical application of the lesson was made. This portion of the proceeding would be much brighter if teachers came more prepared to take part, by all bringing Bibles and giving ready answers. The minutes of the last meeting was then read and the roll called, which is as follows: Grace church, 14; Holy Trinity, 5; Church of Redeemer, 1; S. Alban's, 7; S. John's, 14; S. Luke's, 8; S. Matthias', 23; S. Philip's, 8; S. Simon's, 2; S. Stephen's, 2; Trinity East, 3; S. Mark's, 5; S. Mary's, Dovercourt, 4; S. Mary Magdalene, 1. The Rev. T. C. Street Macklem read a paper on "Children's Services," which called forth much discussion and added many useful hints to what has already been brought out on this important subject. The speaker did not think that occasional services met the case, but that there should be week day services instead, with special children's Eucharistic services on the great festivals. He deprecated combining the Sunday-school work and service as their was not sufficient time for both without wearying the children. Rural Dean Langtry was of opinion that all children should have some definite, systematic, and daily religious training, that one hour in the week was not sufficient. Rev. Mr. Harrison stated that in S. Matthias' Sunday-school he had Eucharistic services for the children on the great festivals at the usual hour of Sunday-school, and was of opinion that the children of the Church should be admitted to the Lord's table at an earlier age than was customary. Many others took part in the discussion, and after votes of thanks had been passed to Mr. Wood and Rev. Mr. Macklem, the proceedings were brought to a close by singing "Son of my soul" and the benediction.

TULLAMORE.—*St. Mary's*.—A mission extending over eight days was recently preached here by the Rev. T. C. Roper, rector of St. Thomas' church, Toronto. Unfortunately La Grippe was very prevalent in the neighbourhood at the time, which had the effect of reducing the attendance very materially, it is a matter worthy of note, however, that the attendance at the daily celebrations at 9.30 a.m. was large and regular, it was specially pleasing to see the goodly number of men, who, amidst the great rush of week day work, made time to be present at this the highest act of worship, it evinced the fact that much earnestness is deepening in the lives of the church people in this parish. Over 200 people were present at the closing service, when the rector of the parish, before dismissing the congregation, thanked the missionary in most feeling terms for his great labour of love, after which the whole congregation rose upon their feet and made the walls of St. Mary's ring with the glorious Te Deum.

LLOYDTOWN.—The new church, St. Alban, Nobleton, was opened by the Bishop, on Sunday, 9th inst. It is gothic in style, built of red brick, and relieved by white brick arches and decorations. The walls are supported on all sides by solid buttresses. The tower, with main entrance, is placed at the corner of the front of the edifice. It is imposing in appearance, well elevated, has a commodious belfry, and is surmounted by four pinnacles and castellated. The interior is well finished; having heavy moulded arches over the windows and chancel arch. The windows are of stained glass for border, and figured ground glass for the centre. The pews are comfortable, having oak ends of gothic pattern and trifol. The lectern is of beautiful workmanship in oak, cherry, and walnut; constructed and presented to the church by Mr. Peter Shanks, of Lloydtown. The pulpit is costly, of the most finished workmanship; constructed by Mr. John Pringle, Sen., assisted by his nephew, Mr. John Pringle, and presented to the church. As the bishop stated in his sermon, "It is a comfortable, valuable church, complete in all its appointments." The work in every particular has been completed in the most substantial manner. Beneath the church there is a basement which will be complete in time and furnished as a Sunday-school room. A furnace is also to be placed in the basement, by which the church will be heated. The church will seat from 150 to 200, and has cost about \$3,000. A great part of the work was done by the people themselves, although they had subscribed liberally. The contractors were Mr. Shether for the brick and stone work, and Mr. White for the carpenter work. The painting was done by Mr. W. Cooper. All are deserving of credit for the manner in which they have done the work. The day for the opening was most favourable, and the congregations overflowing. At each of the services many could not gain entrance. His Lordship officiated in the morning, assisted by the rector, Rev. E. W. Sibbald, Rev. Rural Dean Shortt, of Woodbridge; Rev. Prof. Wrong, Wycliffe College, Toronto; Rev. W. W. Bates, of Thornhill; and Rev. W. Walsh, of Bolton. He

preached from very appropriate practical suggestions, graceful terraces. A munition was the Rural afternoon, after which preached by Rev. W. made a few singing was and Nobleton tra. The se inspiring. \$180.00. T. praise for 1 accomplishe and favour:

PORT HOPE.—The diocese of England invitation of The officers were present Cobourg, G Peterboro', over 70, v members o was held in Lord Bishc the worker with missio were held i president of of welcome Mrs. Willis Miss Wallis Most enc followed by sions," by 1 sion brancl the importe gent knowl gave also s which juve:

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preached from 2 Chronicles ii. 6. The sermon was very appropriate and replete with instruction and practical suggestions presented in most lucid and graceful terms. Any summary of it would be a distraction. After the morning service the Holy Communion was administered by the bishop, assisted by the Rural Dean, to which many remained. In the afternoon the Litany was said by the Rural Dean; after which an appropriate and able sermon was preached by Prof. Wrong, his text being Psalms cxxvii. 1, 2. In the evening the service was read by the rector, assisted by Rev. Prof. Wrong. The sermon, which was effective and eloquent, was preached by Rev. W. W. Bates. At the close Rev. Mr. Walsh made a few earnest and appropriate remarks. The singing was led by the united choirs of Lloydtown and Nobleton, accompanied by the organ and orchestra. The services throughout were most earnest and inspiring. The offertory for the day amounted to \$130.00. The people of Nobleton are deserving of praise for the magnificent work which they have accomplished; and we praise our God for His help and favour shown to His people.

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PORT HOPE.—The quarterly meeting of the Church of England Women's Auxiliary to Missions in the diocese of Toronto, was held here on Thursday, by invitation of the resident branches of the association. The officers of the diocesan board and many others were present from Toronto, besides delegates from Cobourg, Grafton, Colborne, Newcastle, Millbrook, Peterboro', Lindsay, and Lakefield, numbering in all over 70, who were hospitably entertained by the members of the three Port Hope branches. Service was held in St. Mark's church at 10 a.m., when the Lord Bishop of Algoma gave a beautiful address to the workers on the subject of prayer in connection with mission work. Morning and afternoon sessions were held in St. John's school house. Mrs. Benson, president of St. John's branch, read a cordial address of welcome, which was gracefully responded to by Mrs. Williamson for the diocesan officers, and by Miss Wallis, of Peterboro', on behalf of the delegates.

Most encouraging reports were read by the officers, followed by a paper on "Children's Work for Missions," by Mrs. H. G. Baldwin, Church of the Ascension branch, Toronto, in which stress was laid upon the importance of training children to have an intelligent knowledge and interest in missionary work, and gave also some valuable suggestions of the ways in which juvenile branches might be carried on.

The questions "How can interest best be maintained in the branches?" and "What are the best methods of raising money for missions?" were ably discussed by Mrs. Baldwin, Mrs. Marsh, Mrs. Helliwell, Mrs. Broughall, Mrs. Cummings, and others, and much useful information of a variety of methods was gained.

Mrs. Willoughby Cummings read a paper upon "What the Church is doing for missions," which carried the hearers in imagination on a hurried tour round the world to visit the principal missions sustained by the Church of England.

After resolutions of thanks to the Port Hope ladies for their hospitality, to the clergymen of St. Mark's and St. John's for the use of the church and school house, to the Lord Bishop of Algoma, and to the Margaret mission band for their kindness in providing tea to all the members, the meeting adjourned after singing the doxology.

A sumptuous tea was served in the school house for all the members, numbering about 150, and also the Bishop of Algoma, Rev. Rural Dean Allen and Chowne, Rev. Mr. Baker, and Rev. Mr. Daniel, and afterwards about two hours was spent pleasantly in social intercourse.

At eight o'clock a public meeting was held which was very largely attended, and stirring addresses were given by the Bishop of Algoma and Rev. Rural Dean Chowne, of Rosseau, Rev. Rural Dean Allan was in the chair. The choir of St. John's church led the singing.

## NIAGARA.

ST. CATHARINES.—On Saturday last the Right Rev. Dr. Hamilton, Lord Bishop of Niagara, duly instituted the Rev. Robert Ker as Rector of St. George's Church, and we believe the formal induction of the Rev. Mr. Ker will take place at an early date in the present month. The last issue of the *Oxford Tribune*, Ingersoll, contains the following: "Rev. Robert Ker preached the last sermons of his incumbency in St. James' Church on Sunday last. They were both characteristic of the reverend gentleman—fraught with earnestness and that rhetorical logic with which he is so eminently gifted. On Saturday and Monday Mr. Ker and his estimable lady took the opportunity of calling on many of their late parishioners and wishing them good-bye. We, with many others of the town, are sorry that this separation has taken place, and feel that it will be a very difficult matter to replace him with a successor who will be as acceptable to all parties."

## HURON.

CHATHAM.—At a special vestry meeting of the church congregation of North Chatham, held Monday evening, March 10, resolutions were passed accepting Rev. Mr. Hill's explanations of his reasons for resigning immediately, as entirely satisfactory, and expressing a sincere regret at circumstances having necessitated his removal, together with cordial good wishes for his success in his future field of labor. Provisions were also made for the payment of all obligations arising from holding service in the Mission Church, and steps were taken to provide for an association of certain of the congregation to look after the continuance of the payment to Mrs. Thos. McCrae of the annual sum due to her by the congregation, towards which it was ascertained that Rev. Mr. Hill had in the past contributed no less than \$537.50 from his lecture earnings. It was resolved to close the Mission Church. Mr. Hill has been appointed to the mission of Merlin, Irwins and Ralieggh Town Hall, the appointment to date from March 17th, but the commencement of active work to be postponed until the condition of the road is more favorable.

Synod of Huron Executive Committee.—The Executive Committee of Huron Diocese met in London, on Thursday, 6th inst, the Bishop in the chair. The most important incident of the meeting was the adoption of the report of a Sub Committee, appointed in December last with somewhat extensive powers, to adjust if possible, the financial difficulties in which Holy Trinity Church, North Chatham, has been so largely involved. The report dealt with the situation very radically and, it is hoped, effectually. With some help from the Synod of a temporary character, and anticipated local activity and liberality, the congregation will be relieved of all but a very moderate amount of debt, the charges on which will be easily met, and the grave and painful scandal of your church in a state of chronic insolvency and deserted for the other quarters by its members will be no longer witnessed. The past state of affairs has told most injuriously on our work of the church in North Chatham, but there are enough zealous and devoted chuchmen in the parish to make the cause there the most promising in the diocese. The establishment of a new mission consisting of Princeton, Ayr, and Drumbo, thus giving Burford—to which Princeton has been attached hitherto,—two services every Sunday, was another pleasing feature of the Committee's business. Byron, Hyde-Park and Ilderton were also constituted a mission parish, Hyde-Park has, hitherto, been served from St. George's, London West, but the work of the latter parish is quite sufficient of itself to demand the undivided energies of its clergymen. Ilderton is a rising railway village and contains a number of active church members who will rejoice in the near arrangement which will provide them with a regular Sunday service.

BRANTFORD.—Services in connection with collections for diocesan missions were held in the several Brantford churches on Sunday last. Canon Richardson, of the Memorial Church, London, and the Rev. T. R. Davis, of Sarnia, were the visiting clergy. Both delivered excellent and forcible addresses to large congregations. The afternoon services held in the mission churches of St. James', Terrace Hill, and St. Paul's, Holmesdale, (both connected with Grace Church) were particularly well attended and very interesting. Rural Dean Mackenzie, Rector of Gracechurch, preached in the same cause at Mount Pleasant. Owing to the death of one of his children, (an event that has excited much sympathy in Brantford) the Rev. J. L. Strong, rector of St. Jude's, was unable to be present at the services in his church, where the Rev. T. R. Davis, a former and much beloved rector, received a warm welcome. The Rev. R. L. Macfarlane, of Brome, Quebec, has formally signified his acceptance of the position of assistant minister of Gracechurch, and will enter upon his duties in April next.

## ALGOMA.

PORT SYDNEY.—The Rev. A. H. Allman desires to make very hearty and grateful acknowledgment of a splendid bale of valuable goods, sent to him by the St. James', Kingston, Woman's Auxilliary, through Mrs. A. L. Rogers, hon. sec., for the express benefit of Mrs. Allman and family.

ILFRACOMBE MISSION.—On Tuesday, the 25th ult., his Lordship the Bishop of Algoma arrived at St. John's Church, Hanleydal, accompanied by the Rev. T. Lloyd, R. D. of Muskoka; the Rev. H. P. Lowe, B.A., and Tom Lakeman, Esq., clerk of Stisted. The Bishop was received by the Rev. L. Sinclair, and at the close of the service the church was transferred to Aspdin, as there is an addition being made to Ilfracombe, in another direction. The Rev. Mr. Lowe returned to Aspdin, and the clergy and bishop were

entertained in the house of councillor Armstrong on their way to Charlinch, where commendable hospitality awaited them in the house of Mr. John Fair, Fair Villa, in McMurrich. Next day, service was held in St. Jude's Church, Hoodstown, after which a reception was given and much appreciated by his Lordship and the clergy. In the evening the Bishop and Rural Dean Lloyd were creditably entertained by Mr. Charles Smith, of Ilfracombe. The service in Christ Church on Thursday will be noticed in a future paragraph, by reason of its more important character. The residence of Mr. Stotesbury contained the Bishop on the night following. Mrs. Stotesbury kindly entertained the clergy and Bishop during the former part of the day. Novar was favoured by the Episcopal visit on Friday, and after service arrangements were made for the completion of St. Mary's Church, of which more will be said in future. His Lordship expressed much satisfaction in regard to the love and appreciation which he found existing towards the Rev. L. Sinclair by the various congregations of Ilfracombe, his pastoral charge. His Lordship left by the north train for Sundridge, and the Rural Dean drove to Huntsville.

BEAUMARIS STATION.—Mrs. Barr, who has taken great interest in the erection of a Church of England at this place, has forwarded subscriptions to the Rev. P. St. M. Podmore, from the following kind Hamilton friends:—Thos. W. Lester, \$5; Mrs. John Barr, \$5; Mr. John Barr, \$10; Mr. M. Walsh, \$1; Miss E. Aileen Domville, \$6; Mr. C. K. Domville, \$10; Mrs. Fred. Domville, \$1; Mrs. Fred. J. Domville, \$2; Mrs. G. Broadfield, \$2; Mr. Harry Bedlington, \$2; John Calder, \$2; G. C. Coffley, \$1; John Hoodless, \$1; Mr. G. E. Rristol, \$1; Mrs. Davies, 50c.; Alexander McKay, M.P., \$1; Mr. A. B. Patterson, \$2; Harry Patterson, \$1; Master Jack Barr, 50c.; Master Charles Ball, \$1; Mrs. C. K. Domville, \$5; sixty dollars in all. The previous week a large number of resident members of the church attended a bee to procure the sills for the foundation, given by Mr. John Wilmott of this place, the weather was fine and much good work was done; this is the first step towards building, and we hope soon with the help of our friends, upon whom we entirely depend, to report that funds are sufficiently large to ensure a handsome church being built.

HUNTSVILLE.—The librarian desires to acknowledge, with many thanks, the gift of a number of valuable books, by Mrs. Macdougall, from the library of the late Dr. Rev. McCaul, for the Algoma Diocesan Clerical Library.

## British and Foreign.

Jurisdiction of Canterbury.—The Archbishop of Canterbury has been called to account for his manner of trying the Bishop of Lincoln. The following letter on the subject will be read with interest, not only because of the great ability of its writer, but because of its contents,

The Bishop of Peterborough has sent the following letter to Archdeacon Lightfoot:—

"Palace, Peterborough, February 18th, 1890.

"My Dear Archdeacon of Oakham,—I have to acknowledge the receipt of the memorial which you have forwarded to me relating to the 'recent decision of the Archbishop of Canterbury as to his right as Metropolitan to cite and to pass sentence upon any Bishop of his province.'

"I. I need not say that I have read this memorial with the respectful attention which both the number and the character of the signatories demand from me. I entirely agree with the memorialists that this decision gravely affects the position not only of the provincial Bishops, but also, and by no remote implication, that of the clergy of our Church.

"The fact—if it be a fact—that a Bishop may be tried at the suit of any person in England not necessarily even by the Metropolitan and his Episcopal Assessors, but by the Vicar-General of the province sitting alone or by the Dean and Chapter, *sede vacante*, of the Archbishop, for any alleged offence against the laws ecclesiastical, including possibly the alleged offence of improperly exercising his veto against vexatious prosecutions of his clergy, is certainly startling alike for clergy and for Bishops.

"I can well understand, therefore, and sympathise with the dissatisfaction and apprehension with which the judgment in question is regarded by those who have addressed me upon the subject of it.

"II. I cannot say, however, that I regard with much greater satisfaction the alternative jurisdiction of the synod of the province, which the memorialists maintain to be alone legitimate in such causes.

"The Synod by which, as I apprehend, such causes would be tried (unlike any synod known to Catholic antiquity), consists of two Houses of Convocation, one of which, the Lower House, is composed largely of elected presbyters.



"Should it therefore be finally decided that this is the only court having lawful jurisdiction over Bishops, the result would be:—

"I. The anomaly of presbyters sitting in judgment on a Bishop, and some of them upon their own Bishop.

"The trial of the incriminated Bishop practically by two courts, possibly sitting and voting apart, one of which courts would comprise a large popularly elected element, consisting of persons not all of them specially skilled in ecclesiastical law, and elected, too, most probably, under the influence of feelings strongly excited by the very questions involved in the case which they were called upon to try.

"I confess that it does seem to me that the decisions of such a court would not be likely to prove more weighty and judicial or more satisfactory to the Church than those of the court now holding its sittings at Lambeth.

"III. As to the legal validity of the very learned and able judgment of his Grace the Archbishop, I do not feel myself competent to pronounce, nor even to form an opinion. But there is one word which the memorialists have used in expressing their dissent from it to which I venture to take exception as somewhat misleading. They speak of the Archbishop having made 'a claim' to this jurisdiction. The word 'claim' hardly, I think, correctly expresses all the facts of the case. His Grace, as I understand these facts, having been called on by the promoters of the suit to hear their complaint against the Bishop of Lincoln, declined to do so until he should be advised by 'some competent court' that he had jurisdiction. The promoters accordingly brought this question before the Judicial Committee of the Privy Council, which unanimously decided that the Archbishop had such jurisdiction, and thereupon remitted the case to him to be 'dealt with according to law.'

"When the same question of jurisdiction was again raised before him his Grace decided it, as he was bound to do, according to the best of his ability and knowledge, and arrived, though on different grounds, at the same conclusion which had been previously arrived at by the superior court. Whether such a decision was or was not correct, I cannot, as I have said, take upon me to say; but it seems to me not to be of the nature of a claim, in the ordinary sense of that word, which implies some wish on the part of the person making it that it should prove successful—a wish which certainly does not appear on the face of the proceedings to have been entertained by his Grace, and which I do not suppose the memorialists desire to credit him with.

"IV. As regards the prayer of the memorial that I should in common with my Episcopal brethren 'take steps for safeguarding the rights of the provincial Bishops and those of the great body of the clergy,' I can only say that I cannot see what steps can be taken until the validity of his Grace's judgment shall have been tested by final appeal, which in this case the Bishop of Lincoln has not deemed it advisable to do. Until this has been done, the judgment as I understand the matter, is not final and settled law, and may be appealed against hereafter by any Bishop cited before the court of the Archbishop.

"V. One thing, however, is clear to me, namely, that in such a case, whatever might be the final decision, it would not bring us one step nearer to that which we all alike desire, the healing of our unhappy divisions, which have led to this most unhappy suit, and to all the evils that may yet flow from it. Ritual prosecutions to enforce obedience to disputable rubrics by the help of courts of disputed authority—ending in a final appeal to a court the jurisdiction of which a large number both of the clergy and of the laity will never recognise—can never bring us peace. That is to be sought in quite another direction and by very different methods. Whether the sense of the peril to which our long-continued strifes have brought us, and the sight of the still graver perils which they are likely to bring upon us, may lead us, even at this eleventh hour, to agree in seeking, outside of the law courts, for some *modus vivendi*, which all reasonable and loyal Churchmen may with a good conscience accept, even though it involves some self-sacrifice for the good of the Church, is, to my mind, the question of the hour. Some hope, if a faint one, I think I do see of this; but if this fail us, the fate of the 'house divided against itself' cannot be very far off. Most thankfully, therefore, do I recognise and join in the desire and the prayer of the memorialists as expressed in your letter for 'the union of all members of our Church in the bonds of peace and love,' so that we may be enabled, one and all of us, to turn our hearts and minds from these miserable party contests to the great work of the Church, which surely needs now more than ever her undivided and undistracted energies—the work of enlarging and strengthening her Master's kingdom upon earth.—I am, my dear Archdeacon, very faithfully yours,

"W. C. PETERBOROUGH."

### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, March 11.—A very interesting and instructive course of lectures is being delivered in Trinity chapel under the auspices of the Church Club. The subjects and lecturers are as follows:—

The general topic for the whole course is: "The Church in the British Isles." Sunday, Feb. 23, 8 p.m., subject: "Act of Uniformity and Final Settlement of English Prayer Book; Rise and Growth of Nonconformity and Separation of Puritans as Presbyterians." Lecturer, the Right Rev. W. S. Perry, D.D., LL.D., D.C.L., Bishop of Iowa. Sunday, March 2, subject: "Ascendancy of Erastianism and Latitudinarianism; Secession of the Non-Jurors and Spread of Independency." Lecturer, the Rev. Alfred G. Mortimer. Sunday, March 9, subject: "Methodism and the Evangelical Movement." Lecturer, the Rev. Thomas Richey, D.D., Professor of Ecclesiastical History in the General Theological Seminary. Sunday, March 16, subject: "The Oxford Movement and the Catholic Revival." Lecturer, the Right Rev. W. E. McLaren, D.D., Bishop of Chicago. Sunday, March 23, subject: "Ceremonial Revival and the Church of the Present Day." Lecturer, the Rev. Frederick P. Davenport, D.D., Professor of Canon Law in the Western Theological Seminary. Bishop Perry's lecture was a wonderful effort. In the course of his address he gave an account of the Acts of Uniformity as passed by Parliament in the middle of the 17th century, and of the secession of the non-conforming clergy. Christian union, he insisted, could not be brought about by sacrificing the backbone of the faith, Apostolic Succession, nor by a revision of Creeds. That, the speaker said, must come of loyalty to the faith and order of the Church. Mr. Mortimer's lecture was by no means so good, and was utterly devoid of originality.

### LENTEN MUSIC.

This year has witnessed a wonderful advance in the quality and suitability of the Lenten music. It is no longer thought necessary or of obligation to restrict the choirs to the hymns of the season as found in the Hymnal—many of them most wretched productions, as well from a literary as from a musical point of view. Nor do the penitential psalms or the penitential portions of the "Messiah" form the *pieces de resistance* in choirs and places where they sing. Hayden's "Passion" is laid under contribution by Trinity, for instance, for the Sunday afternoons in Lent, while the season there as elsewhere is marked by the use of plain-song responses and the disuse of processions. At St. Chrysostom's, one of the group of chapels under the jurisdiction of Trinity, Gounod's "De Profundis" was sung on the evening of the first Sunday in Lent, while in the Church of the Advent, Boston, Redhead's Communion Service in C is appointed to be sung during the High Celebration. St. Mark's church, Philadelphia, however, is determined to be singular, and has put out a programme of music with hardly a Lenten feature in it.

### THE NEW HOUSE OF MERCY.

During the ensuing year many changes will be seen in connection with the House of Mercy, under the charge of the Sisters of St. Mary, on 86th St. The want of a more thorough organization of the work has long been felt, but the limited accommodation afforded by the existing premises stood in the way of carrying this out. The sale of the property on 86th St., however, has afforded the desired opportunity for the extension and development so long desired. A new site has been purchased, and the work of building has already begun. This is at Inwood, on the banks of the Hudson, which river, as well as the Harlem, it overlooks. The tract consists of six acres of well-wooded land, the ground rolling, with a view from the front that takes in the whole sweep of the Hudson from Peekskill to the opening of New York harbor, as far as Staten Island. The outlook in the direction of the Sound and the Harlem is likewise very extended. The grounds, with their magnificent trees, will afford the inmates of the house the opportunity for recreation so long desired. The new building will consist of a main central structure, 204 feet in length, facing the west, with wings at either end, running at right angles to the rear, 104 and 128 feet respectively in depth. The building is arranged with a view to separating the work of the Institution into three distinct divisions: St. Agnes House for the younger inmates who have been committed to prevent their falling into evil ways; the House of Mercy, properly so called, and the House for penitents who have passed their ordeal of probation, and who desire to consecrate the remainder of their lives to their Lord and Master. The Chapel, which is specially arranged with a view to the separation of these three classes of inmates, adjoins the main building in the centre; and running out from the rear, divides a large central court into two sections. There will be accommodation for 154 inmates, in addition to the necessary provision for the Sisters and those in charge. The entire building is of brick

with stone trimmings, and, while simple in design and finish, is most substantial and convenient. It is now

### OVER A QUARTER OF A CENTURY

Since the sisters of St. Mary consecrated themselves to their very self-denying work. They entered upon it in faith, and for weeks and months together were content to live upon the poorest of fare, often and often having hardly sufficient to keep body and soul together. They have never asked for charity, but have remained firm in the belief that their Heavenly Father will not, as He has never seen them want. Their faith has not been in vain in the Lord, nor have their labours of love been fruitless. Blessing upon blessing from God's "boundless store" has been showered upon them as their abundant reward. Their city property in 86th St., purchased at a comparatively small cost, has increased a hundredfold in value, and the money realized by its sale will enable them to enter upon their new building almost entirely free from debt. As to the results of their labours, they have made themselves evident here, and at Memphis, Tenn., and other places, and at the Great Day full many a soul saved through their instrumentality will arise and call them blessed before angels and men.

### MR. ANDREW CARNEGIE,

the many times a millionaire of Pittsburgh, Pa., who very properly holds that a man commits a sin unless he distributes his wealth in his life time, has just given and endowed a magnificent free library at Allegheny City, Pa., which has run into hundreds of thousands of dollars cost. At its opening the Catholic and Roman Bishops of Pittsburgh officiated, Bishop Whitehead reading the introductory prayers, and Bishop Phelan pronouncing the benediction. Though the President of the United States—who, like Mr. Carnegie, himself is a Presbyterian—was present, no minister of that, or any denomination outside the Church Catholic, took any part in the religious services—in itself a sign of the times, considering that Pittsburgh and Allegheny, twin cities, form a very strong Presbyterian forte. Mr. Carnegie intends to do the same by Pittsburgh, and to open one large central free library, with branch libraries in connection with it. These will cost him from \$1,000,000 to \$2,000,000. He intends, so he says, helping this city in its endeavours to establish similar institutions.

### ST. HELENA'S HOUSE

is the newest venture of the Sisters of St. John the Baptist. It is a school and home for poor girls, and is located in one of the worst tenement districts in the metropolis, on East Fifth St., near Avenue C. It was solemnly blessed and dedicated lately by the Rev. and Venerable Dr. Houghton, of the Church of the Transfiguration, ("the little church around the corner"), assisted by the clergy of the mission church of the Holy Cross, and in presence of the members of that order. The home is already quite full, and the school accommodation is beginning to be sorely taxed. There is room for many more buildings and institutions of a similar sort.

### CHURCH NOTES.

The Bishop of Nova Scotia has been confirming in this city for the Bishop of the Diocese.

During the twenty-one years of Bishop Doane's episcopacy, the communicants have increased from 6,561 to 16,507; the parishes from 98 to 116 with 68 missions; the clergy from 68 to 129; and the offerings from \$118,000 to \$350,000. In 1869 there were 1,167 baptisms and 795 confirmed; in 1889, 1,999 were baptized and 1,588 confirmed.

Mr. Samuel Small, late a celebrated revivalist in Georgia, has been recommended to the Bishop of that diocese for deacon's orders. He will devote himself to evangelistic work, and as he is a man of great force among men, and as he has become a staunch Churchman, he will, no doubt, do excellent work.

Holy Trinity church has a Messenger Boys Association, which is doing good work among that highly peculiar class of youngsters.

The Rev. Dr. Dix is delivering a course of Lent lectures in Trinity chapel on Friday evenings. The subjects of the lectures are: 1. "Balaam;" 2. "Hophni and Phinehas;" 3. "Jezebel;" 4. "House of Omri;" 5. "Prophets of Baal;" 6. "Daniel."

The Bishop of Ontario, in a recent sermon at the High Celebration in Trinity church, made an appeal for the British and American Mission Homes in Paris, which have grown up under the care of Miss Leigh. The alms at this service were devoted to this work.

A special burying place for the burial of Italians belonging to the Italian mission in this city and Brooklyn has been purchased in St. Michael's cemetery, Long Island.

The parish have amalgamated and East 30th the new parish church, will be Lubeck, of St. united parishes the Incarnation those of Holy it, to prosper.

All Letters containing the signature of the correspondent

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The parishes of Zion and St. Timothy, this city, have amalgamated. Zion church at Madison Avenue and East 30th St., will be sold, and the new St. Timothy's at West 57th St., will be the headquarters of the new parish. The Rev. Dr. Tiffany, of Zion church, will be rector emeritus, and the Rev. Henry Lubeck, of St. Timothy's, will be the rector of the united parishes. Zion was too near the churches of the Incarnation and St. John Baptist below it, and those of Holy Trinity and St. Bartholomew's above it, to prosper.

**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.

**Enquiry About Tythes.**

SIR,—The advocates of the tythe system have been met several times, when speaking or writing on that subject, by the statement that under the Gospel dispensation it is not binding, and this view has been advanced by priests of the Church, whose opinions, from the consideration in which they themselves are held, are entitled to great weight; this has been a puzzle to me and to other tythe payers—hence the inquiries I am about to make.

We find it recorded "for our learning" that Abraham paid tythes, also that his grandson Jacob vowed to do so, that Moses in the Levitical Law enjoined it,—that Malachi, the last of the prophets, in a measure the connecting link between the old and the new dispensations, declares God's exceeding great and glorious promises to those who practice it,—promises only exceeded by those made to such as keep holy the Sabbath day,—and lastly, our Saviour's own sanction of it, "These ought ye to have done and not to leave the other undone" (St. Matt. xxiii. 23).

Now, on the other side, let us turn to the arguments used by the opponents of one of the prominent questions of the day, so generally opposed by a large majority of the clergy and laity of the Church. I mean the marriage with a deceased wife's sister,—the opposition to this proposed innovation of the law of the Church has been based principally on the Levitical Law. Now, why do the facts adduced in the former case carry no weight, while we accept the simple enactment in the law of Moses as binding in the latter case? If there be a reason for this apparently over-weighted paradox, I trust some one will state what it is.

**Patronage.**

SIR,—It is on all sides acknowledged that the Synods have deliberately handed over all patronage to the Bishops. The history of the Patronage Canon shows clearly this was done with the view to the actual exercise of this power by the Bishops. It seems extraordinary that men who see and acknowledge this, should yet make gross personal attacks upon Bishops who simply use but half this power, i. e., the power of veto. To put it mildly, it is unfair to talk of a man exercising the most gallant and irresponsible tyranny, when he uses but half his undoubted legitimate power,—and especially when it is remembered that the whole power was deliberately handed over to him for actual use. No one would (I presume) deny that a Bishop possesses a conscience, and he may possibly ask himself the question, "Am I doing my duty if I refuse to use this power clearly handed over to me by my Synod with the intention that I should use it to the best of my ability?" Surely nothing else but the conscientious suggestion of this question to himself could prompt a man to run the gauntlet of abuse which follows an unpopular use of this power in the case of a powerful congregation.

The serious question which presents itself to Churchmen is this:—Are we justified in placing our Bishops in such cruel positions as they must often find themselves in carrying out this Canon? Of course, the power inhere in the Church, but when the legislative bodies of the Church have handed the power to the Bishops to be exercised by them, a "constitutional" Bishop may find himself—and often—in a cruel position.

The usage of the Anglican Church is not against lay patronage, and certainly is against placing the whole patronage in the hands of the Bishops.

The exercise of patronage by, for instance, the communicants of a parish is certainly not less churchly than the patronage of a dozen livings in the hands of one layman—and sometimes, perhaps, not a very estimable man. I make this observation, not meaning that the best system of patronage would be the popular one, but simply to show that lay patronage be radically, altogether wrong, our mother Church must be wrong indeed; and yet, as

you observed in an editorial some weeks ago, the plan works well, on the whole, in England.

Then, again, with the highest opinion of the Apostolic order of the Episcopate, it must be admitted, were the Canadian Church full of "plums," the entire patronage in the hands of the Bishops would be an enormous, if not an excessive power. It is not so now because there are few plums, and in most missions and parishes, the work is simply "a labour of love." Then again, the history of this question from the formation of the parochial system, shows the Bishops to have been worsted in every attempt to keep the whole patronage in their own hands, and this even when the structure of society was more conducive to their doing so than it is to-day.

Then, again, my experience is that in the case of powerful, self-supporting parishes, the Bishops are still unsuccessful, even with the law on their side. During the last year or so this question has, most unjustly, been made a party one. The (so-called) High Bishops have been made the subjects of gross personal attacks when they dared use half their power. But when the veto power is used by (so-called) Low Bishops (as it is and continually) there is no outburst, this speaks well for the loyalty of one party, to the undoubted law of the Church. It would be most unfair to deprive one diocese (in the person of its Bishop) of this power, and not all. Then the present system (which in its practical working gives the Bishop a veto power to use at his discretion), does harm to the Church at large, for each diocese has a tendency to become more and more pronounced in one grove, until, to ordinary onlookers, each diocese tends year by year to present a contradiction to its neighbour.

I, for instance, as a member of the Synod of Niagara, should firmly resist any attempt to alter the present Canon by our Synod. It would be unfair to the diocese, however kind it may be to the Bishop, to take away a power from our diocesan which would still be retained by, for instance, the Bishops of Huron, Montreal, and Ontario.

One would naturally fancy that a clergyman in good standing in one diocese, would be so in the whole Province, yet this Catholic principle is nullified by the working of the present system—I say by its working, for if the Bishops actually exercised the patronage it would not do so, but the use of the veto power has this effect even when exercised most conscientiously.

It is a wicked misrepresentation of facts to say that the Low party are the only sufferers, the knife cuts much more keenly the other way, for it must be confessed the Low Bishops carry out the law in this particular much more fearlessly than the other school. I have a case in mind in which a whole congregation wished for a clergyman in another diocese, the Bishop simply sat on the whole thing, because the clergyman was too high. The congregation I refer to were much more united in their desire, than the St. George's (St. Catherines) were, but the action of the Bishop in question was passed unnoticed, whereas, as we know, the Bishop of Niagara was made the subject of gross personal attacks even in religious newspapers, for the mildest attempt of the same kind. But then he is a (supposed) High Churchman, and as such should not be in the Church of England. The Church which orders Fridays to be fast days; whose whole service book is cast in a Catholic mould, which offers absolution to her dying members in the following words: "Our Lord Jesus Christ has left power to His Churches" (see service for sick) of which the two most prominent nonconformists of our age, Mr. Spurgeon, and Dr. Parker, both say, there is no standing room for clear-sighted, honest men, but the High Church position, and about whose formularies Dr. Parker said only a few months ago, that Low Churchmen had to become "tricksters and piggles" in their dealings. This Church not a home for a High Churchman! The thing is truly ridiculous. However, our Diocesan Synod could petition the Provincial Synod; but this patronage question is a Provincial one, not a diocesan one. It must be absolute free trade, all around. I candidly confess, that it seems to me too much power for any one man—the entire patronage of the Church.

**Patronages.**

SIR,—In reference to Mr. Belt's letter in your last, I do not see how the present canon can be improved. It is the most workable arrangement we have ever had. I well remember how thoroughly the matter was "threshed out" on all sides before the exact wording of the canon was decided on—Dr. Lett, that doughty clerical champion, leading on the one side, while Chief Justice Draper, Nestor of the Low Church laymen, opposed on the other. The strongest and brightest intellects of the Synod were engaged in settling the question then, and I fail to see how their wisdom can be improved upon. "Tinkering canons" is a very bad employment for Churchmen. The gist of the present arrangement is that the Bishop should control the appointments,

but should not act blindly: he must inform himself of the requirements of the cases by "consultation" with the leaders of the congregation. Surely a very reasonable proviso, and yet leaving the Bishop perfectly free to exercise his office for the best interests of the Church at large.

**Sunday School Libraries Wanted.**

SIR,—Will some of your readers help us to increase the Sunday school libraries in this mission? At one station the library consists of but a few volumes, and at two other stations where Sunday schools are about to be commenced, there are none. At the home station things are better, but even here the scholars threaten to become more numerous than the volumes. Parcels addressed to me via Gravenhurst Railroad Station, will be gratefully acknowledged.

H. U. BURDEN,  
Missionary in charge.

Uffington, Algoma.

**Union of the Canadian Church.**

SIR,—One of your English contemporaries lately began its leading article with the words, "The air is full of Eirenicons!" The thought is a pleasant one, even to an old theological "warhorse," and even though—as Cardinal Newman once said of Dr Pusey's famous Eirenicon—some of them "shot their ulm-branches from a catapult." There are unions proposed between Ritualists and anti-Ritualists, High Churchmen and Low Churchmen, Calvinists and Arminians, Presbyterians and Methodists. The whole Christian world throbs with the feeling, "Nearer together!" Though some of the kindly approaches are awkwardly executed, still they are kindly. There is, however, more than mere feeling. At the bottom of the movement is the consciousness of our Lord's prayer, "That they may be one." There is need to draw people together, even in the way of expediency. The difficulties of contentions and rivalries, in the Mission Fields, the scornful-ridicule of the heathens who retort, "How these Christians hate one another,"—so must be the early days of Christianity. Even an inter-diocesan and inter-provincial union helps the movement. For that reason alone, it is worth considering.

ERRATUM.—In Dr. Henderson's letter last week, the word "confessfon" should read "confusion."

**Sunday School Lesson.**

Palm Sunday. March 30th, 1890.  
THE HOLY CATHOLIC CHURCH.

**I.—WHAT WE MEAN BY THE CHURCH.**

There are three ways in which we use the word. (1) When we speak of "going to Church," we mean a building in which to worship God. (2) A branch of the Catholic Church; for instance, the English Church, or the American Church. (3) The Catholic Church, which includes all branches and all members, "Christ's Church militant," i. e., fighting "here on earth," and those ("the Church triumphant") who rest from their labours in Paradise.

**II.—MEANING OF THE WORD CHURCH.**

The word itself is derived from the Greek, and simply means "House of God" (1 Tim. iii. 15). So the Church is God's household or family, its members are His children (Eph. ii. 19).

**III.—THE HOLY CATHOLIC CHURCH.**

(1) It is called "Holy" chiefly because Christ, its Head, is holy; the Holy Ghost sanctifies it with His presence; it teaches a holy faith and commands all its members to be holy (1 Cor. i. 2). In this world the evil members are mixed with the good. Our Lord teaches this in several parables (St. Matt. 24-30, 47, 48; xxv. 1-13). Men have often tried to weed out the tares before the time, separating from the Church and starting new bodies containing no bad members, so they hoped, but soon the evil crept in again. Many schisms have been caused by neglect of Christ's warning (St. Matt. xiii. 28-30).

(2) "Catholic" means universal, i. e., it was intended to spread over the whole world and meet the wants of all nations. The Jewish Church was not Catholic, being intended for one nation only.

In the Nicene Creed we profess our belief in one Church. The Bible only speaks of one (Eph. iv. 4-6; 1 Cor. xii. 13). This one was founded by Christ, and is still in existence (St. Matt. xvi. 18). Of the numerous bodies professing to be that Church, yet teaching, in many cases, directly opposite doctrines, only one can be right; is it not a matter of importance to belong to that one. Certainly Christ has promised free salvation to all who truly believe on Him, but it is none



the less our duty to be true and faithful members of the Church which He established.

The Church is called "Apostolic" because it is founded on the Apostles (Eph. ii. 20; Rev. xxi. 14), it adheres closely to their "doctrine and fellowship" as in its infancy (Acts ii. 42), and is governed by Bishops, Priests, and Deacons, ordained by laying on of hands, according to the practice of the Apostles, —e.g., Bishops (2 Tim. i. 6), Priests (1 Tim. v. 22), Deacons (Acts vi. 6). The unbroken chain, from the Apostles to the latest ordained members of the ministry, is called the "Apostolic Succession."

By providing a Liturgy, the Church has guarded against heresy, and also provided for the due ministration of the Sacraments (Art. xix).

#### IV.—THE CHURCH THE BODY OF CHRIST.

The Bible speaks of the Church under many different names. (1) A *building* made up of living stones (Eph. ii. 20-22; 1 St. Pet. ii. 5). (2) A *vine*, of which Christians are the branches (St. John xv. 5). (3) The *bride* of Christ (Eph. v. 22-32). (4) *Bread* (1 Cor. x. 17). (5) A *net* containing good and bad fish (St. Matt. xiii. 47-50). (6) A *field*, containing good seed and tares (St. Matt. xiii. 24-30). (7) God's *vineyard* (Isa. v. 7). (8) The *Body of Christ* (Eph. i. 22, 23). This last is the similitude taken up by the Catechism; we are "members of Christ," members of His Body, the Church (1 Cor. xii. 27), closely united, in sympathy, to the other members (1 Cor. xii. 26), and working together under the great Head (Eph. iv. 15, 16). Any members refusing to obey will be cast out (St. John xv. 6). There is great danger when the members are divided, and work *against* instead of *for* each other (1 Cor. xii. 25).

#### V.—OUR PLACE AND WORK IN THE CHURCH.

Each member of a body has its own work to do; the eye should see, the ear hear, etc. If the eye neglects its duty, the ear cannot fill its place. Through division of work everything is done. "If the whole body were an eye, where were the smelling?" (1 Cor. xii. 17). So it is with Christ's Body, the Church; even the smallest child who has been grafted into that Body, in his Baptism, has his work given him by the Head. His work may seem unimportant, but it is really necessary. The eye needs the hand, the head needs the feet (1 Cor. xii. 21). The smallest act done for *love of Christ*, though it is only giving a "cup of cold water," is worth more in God's sight than thousands of dollars given to the poor to be *seen of men* (St. Matt. x. 42; vi. i.) He does not measure gifts as men do (St. Luke xxi. 1-4).

## Family Reading.

### Devotional Notes on the Sermon on the Mount.

#### 12—SUPPLEMENTARY BEATITUDE.

S. Matt. v. 10-12.—Blessed are they that have been persecuted for righteousness' sake; for theirs is the Kingdom of Heaven. Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so they persecuted the prophets which were before you.

If we have made out that there are seven beatitudes, and not eight, as others have arranged them, it is not merely to preserve the sacred number seven in connexion with these blessings. There is a real difference between the first seven and this which we have called a supplementary beatitude. Those all refer to character, but this to condition.

And yet there is a remarkable connexion between the other beatitudes and this one. For after all, the very condition which is depicted in these verses is the result of the character which was set forth in those preceding. The world loves its own; and for that very reason it cannot love the children of the Kingdom. Nor is this all. When the principles of the two Kingdoms come into collision, there must be conflict. There must be persecution for righteousness' sake. The world will speak evil falsely of the disciples of Christ.

The transition from the last of the beatitudes of character to this one is very remarkable. According to that the disciples of Christ were to be peacemakers; and immediately afterwards they are warned of persecution. How could it be otherwise? The world does not love the peace which they bring—a peace springing not from worldly satisfaction, but from inward harmony and communion with God; and therefore those who would force upon the world blessings for which it has no mind will receive the world's wages of persecution.

How often must these warnings of their Master have returned to the minds of the disciples in after times! We hear an echo of them in 1 St. Peter iii. 14: "But and if ye should suffer for righteousness' sake, blessed are ye."

Whilst in every case, as we have seen, the blessing is suited to the state of heart with which it is connected, we must also remark that a unity pervades the whole series. S. Augustine notes how this eighth or supplementary beatitude "returns upon the first, having the same promise, the *Kingdom of Heaven*, which in the intermediate ones has not been forsaken, for that one comprehends all the others, but has been broken up, or rather contemplated successively in its various aspects; and how this return indicates that now the perfect and complete man has on all his sides been declared. For these, as he says most truly, are not different persons that will be differently blessed; it is not that one, being pure in heart, will see God; another, being merciful, will obtain mercy; and a third, who, hungering and thirsting after righteousness, will be filled. But these are different sides of the same Christian character, with the capacities of blessedness which are linked with each. . . yet it is the same person throughout to whom all the promises belong." (Abp. Trench).

The persecution consists in abuse, in violence, and in slander. In violence, we say, because clearly that must be the meaning of "persecute," as distinguished from "reproach," and "say all manner of evil." It was of necessity that all this should happen to those who proclaimed the good tidings of peace. "Every one that doeth evil hateth the light." The world was lying in darkness and insensibility to spiritual things, and it was alive to the supposed value of things that were passing away. Men sunk in slumber are angry with those who disturb their repose. Blind men would not like to be reminded that there is a world of which they have no knowledge, especially when their ignorance was their own fault, and they were destitute of the knowledge because they refused it. Nor could men like to be told that they were walking in a vain show and disquieting themselves for nothing. Yet all these things had to be told. These truths were involved in the message they had to deliver. And the consequence must be, as it was, reproach, violence, slander.

It is hardly needful to remark that these trials are not good in themselves any more than sickness or poverty is good in itself. But they may be evidences of good and means of good. When a man, by his truthfulness and fidelity, brings reproach upon himself, that reproach is an honour and not a shame. The cross is as glorious as the throne itself, for it is the witness to God-like love and patience. And so every affliction borne meekly for God's sake brings the due result of benediction. "Afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

The reason for the blessedness—the promise which is attached to it—is very remarkable. "Their's is the Kingdom of Heaven," and again, "great is your reward in heaven." With regard to the first of these expressions we may say that it is simply the statement of a fact. Those who are faithful to God and to His truth do by that very fidelity prove that they are subjects of the kingdom of righteousness. And of them, as of all men, it must be said that they have their reward.

It is hardly necessary to point out that the word reward is not employed in a legal sense. It is not meant that any one has done such work as to merit a certain compensation for it. Such a conception would be utterly at variance with the spirit and the letter of the New Testament. But this makes no difference to the law of life, according to which man's actions and their consequences are knit together. To him who does good it is just the same in effect as though he were rewarded. To him who does evil it is the same as though he was punished. It is merely the reaping and sowing which are always connected. As we sow we reap; and great is the reward of those who are faithful and true, especially when fidelity and truth are maintained at the cost of reproof, persecution, and slander.

Their reward is great "in heaven." This is to be taken rather of the state than the place. Heaven, from one point of view, is the sphere of the

immediate divine manifestation, the state in which we "see God." From another point of view it denotes the condition of freedom and blessedness as opposed to the life of sorrow and constraint which belongs to our limited existence amid the transient and the perishable. Hence we may say that, on the one hand, the reward of the sufferers for righteousness is already great; and further, that it will be filled up hereafter when that which is imperfect is done away. In so far as we rise above the pressure of the seen and temporal, in so far do we now enter into our reward. Surely there is a joy in this thought—in this approval from the lips of Christ, a joy which is rendered greater by the thought of the holy fellowship in which we have part. "So they persecuted the prophets which were before you."

#### Libraries of the World.

In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at twenty-six volumes per 100 of the population.

Italy has 493 libraries, 4,349,000 volumes and 330,000 manuscripts, or sixteen volumes per 100.

In Germany the public libraries number 898, containing 2,640,000 volumes and 58,000 manuscripts, or 11 volumes per 100 of the population.

It is noteworthy that in Bavaria alone the public libraries number 169, with 1,368,000 volumes and 24,000 manuscripts.

France possesses 500 public libraries, containing 4,598,000 volumes and 135,000 manuscripts, or a fraction over one volume to 100 persons.

There are 145 libraries in Russia, with 952,000 volumes and 24,000 manuscripts, or a fraction over one volume to 100 persons.

Great Britain possesses only 200 public libraries according to statistics, volumes numbering 2,871,000, and the manuscripts 26,000.

#### Hints to Housekeepers.

**ARROW ROOT CUSTARD.**—One tablespoonful arrow root, one egg, one pint of milk, one tablespoonful of sugar. Mix the arrow root to a paste with a little of cold milk; put the remainder of the milk in a farina-kettle; when it boils, stir in the arrow root, egg and sugar well beaten together, stir and cool.

**BOULLON.**—Five pounds of juicy beef cut in small pieces, and simmered slowly for two and a half hours, in two quarts of water. Remove every bit of fat, strain through a cloth, season with salt, no pepper.

**SOUTHERN CHICKEN STEW.**—Cut up two young chickens, put in a saucepan, with boiling water to cover well, and let simmer slowly; when nearly done slice two or three raw potatoes, and put in, let cook until done, and thicken the stew with a tablespoonful of flour and butter, mixed together, season with pepper and salt.

**SEA-MOSS BLANC-MANGE.**—Wash thoroughly a cup of Irish moss. Put a quart of milk in a farina-kettle, and add the moss; when the milk is well thickened, strain and cool. It can be served with powdered sugar, or sugar cream, and a bit of fruit jelly. This will be found nutritious, and acceptable to the most sensitive stomach.

**FRICASSEE OF SPRING CHICKEN.** Take off the wings and legs of the chickens, cut up the remains with liver and gizzard, put in a saucepan, add salt, pepper, mace and parsley, cover with water and stew until tender; take up. Thicken the gravy with two tablespoonfuls of flour rubbed in two ounces of butter and a teacup of cream, boil together, put the chicken back, let boil, squeeze in the juice of a lemon, and serve.

**PANNED SPRING CHICKEN.**—Split the chicken down the back, put in a dripping pan, cover with bits of butter and set in the oven. When half done take out, and season with salt, pepper and butter, return to the oven to brown. Make gravy, by adding butter, a little hot water, and a tablespoonful of grated cracker to the gravy in the pan.

SIR RICHARD arrive at the been busy with orders about great was his the ante-room standing by chatting confident men in the room Sir Richard astonishment, entirely quite at "You're pointing to a place.

"Our special Birch, pointing "Boy, who asked Sir Richard "It takes Boy looking new friend.

"It appears knows the apples—

"Who did mean," inter "Yes, who and so he has and, if his we must send Richard, for lad last Tuesday to have been must come to leading the v

Boy was g tween Mr. B he was out o He was tr and only a st Richard mad was when M two policemen The prisor and was ask account of h

He answer chose, but h "Poor Mi Several w forward to s been seen in Mike's size, But the s him was, th had disappea five and six, the other far one new who about an ho

FOR CLEAN tifying tort and pimply dis with loss of h CUTICURA REM CUTICURA, th SOAP, an exqu and CUTICURA fer, internally blood disease, Sold everyw 35c.; RESOLVE DRUG AND CHE Send for "H

Baby's Sk beau

KIDNEY cured by instant



Children's Department.

"Boy."

CHAPTER X.

SIR RICHARD SELBY was the last to arrive at the Town Hall, for he had been busy with his steward, giving orders about some new buildings: and great was his surprise, as he entered the ante-room, to see his little son standing by Mr. Birch's chair, and chatting confidentially to several gentlemen in the room.

Sir Richard was speechless with astonishment, but the child was apparently quite at his ease.

"You're late, father," he said, pointing to a big clock over the fireplace.

"Our special pleader," laughed Mr. Birch, pointing to the child.

"Boy, what are you doing here?" asked Sir Richard.

"It takes hours to 'xplain," said Boy looking up and nodding at his new friend.

"It appears that your little son knows the lad Mike, who stole the apples—"

"Who didn't steal the apples, you mean," interrupted Boy.

"Yes, who didn't steal my apples; and so he has come to prove it himself; and, if his word cannot be taken, we must send for your gardener, Sir Richard, for he saw your boy with this lad last Tuesday, at the time he is said to have been in my orchard. Boy, we must come to business now," he added, leading the way into the Court-room.

Boy was given a place on a stool between Mr. Birch and his father, where he was out of sight of the witness-box.

He was trembling with excitement, and only a stern "Sit still!" from Sir Richard made him remain where he was when Mike was brought in between two policemen.

The prisoner pleaded "Not guilty," and was asked if he could give any account of himself.

He answered that "he could if he chose, but he didn't choose to."

"Poor Mike!" whispered Boy.

Several witnesses were then brought forward to say that the lad who had been seen in the orchard was about Mike's size, and certainly like him.

But the strongest evidence against him was, that for days and days Mike had disappeared from the farm between five and six, and, instead of meeting the other farm lads for tea, he went no one new where, re-appearing again in about an hour's time.

Illustration of a mother kissing a child, with text: INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subsidying plaster, 30c.

Sir Richard felt a tug at his coat and a little voice whispered: "he comes to me 'cos he loves me."

One more witness now gave evidence. A lad about Mike's size, swore positively that he saw Mike enter the orchard at the hour named, and leave it about six carrying a sack.

"I shouldn't be particularly surprised if that wasn't stealer himself," whispered Boy again, longing to rush out and speak to Mike. But he stopped suddenly, for he heard the prisoner again cross-questioned.

"If you were not in the orchard, where were you between five and six on Tuesday last?"

"Somewhere," was the answer.

"Of course; but the question is, in what exact spot?"

"A good way from th' orchard."

"And away from the farm?"

"Yes," in a surly tone.

"Oh! do speak up, Mike, dear," whispered Boy in an agony.

"I will change the question. Where do you go every day between five and six?"

Mike looked nervous and turned red. He felt he was in a dilemma.

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It would never do to drag his beloved young master into question. Whatever happened, Mike knew he would never doubt him; but he could not shut his eyes to the fact that the tide was turning dead against him.

"I woan't tell," he said at length.

"Then you will be convicted of theft."

"I canna help that," still bravely, but feeling his heart sink within him.

"Are there any more witnesses?"

asked one of the magistrates.

"Yes, one sir."

"Then call him."

"Richard Eustace Selby," and Mike never moved, for this name conveyed nothing to him.

"Here I am," chirped a childish voice, and Sir Richard led his little son round to the witness-box.

Mike turned deadly pale, but Boy kissed his hand to him and nodded, and held up the text-book. There was some demur about such a young child taking the oath, and as he would have been completely lost if he had stood in the box, his father perched him on the wooden rail.

"Do you know what an oath is, Boy?" asked Sir Richard.

"Course I do, father dear," answered Boy.

"What is it?" inquired the chairman.

"Horrid bad words, which is very naughty to say," Boy's ready answer.

Every one smiled, even Mike.

"But you know what speaking the exact truth is, Boy?"

"Oh! father!" said the child in a surprised tone. His father felt as if a bird had flown in his face.

"Then say the words after me, darling," putting the Bible into Boy's hand. And you could have heard a pin drop in the Hall, as the little child took the

oath, looking so earnest and engrossed, and giving an upward look, which must have pierced the very sky at the words, "So help me, God."

"Kiss the book," added Sir Richard.

"Yes, father dear," as he kissed the book; "and you too," holding up his little face.

"Now prove, darling, if you can—"

"Course I can," interrupted Boy.

"Where this lad Mike was last Tuesday between five and six."

"With me in the old willow tree—and that's a rhyme, father dear."

"Yes; but we can't have rhymes now," said his father, trying not to laugh.

"Well, he was; wasn't you, Mike?"

nodding across to the prisoner; "and this will make it quite clear," he went on, producing the old text-book.

"Tuesday . . . Here it is, and I hav'n't seen Mike since. And I taught him this text—"

"Wait a minute," said the chairman.

"Do you mean that you taught Mike a text last Tuesday, and he hasn't been to the old willow tree since?"

"Course I do. Didn't I say so?" said Boy impatiently.

"Then," went on Mr. Birch turning to Mike, "if the prisoner can tell us what the text was he is cleared."

Boy shook. Mike is nervous. Here was the test. Would he fail? "Oh, God! help him to 'member," prayed Boy to himself, for he knew his pupil sometimes mixed up the days, and out loud, "Tuesdays, Mike—'member Tuesday."

"Hush, Boy," said his father, feeling the clasp of the little hand in his own getting tighter and tighter.

"My head feels very swimmy, father dear," whispered Boy, as every one turned and looked at Mike.

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up two young oiling water to ; when nearly , and put in, e stew with a ixed together,

thoroughly a milk in a farina- e milk is well be served with d a bit of fruit and acceptable

ke off the wings remains with pan, add salt, ith water and ken the gravy rubbed in two ream, boil to- oil, squeeze in

the chicken n, cover with t. When half lt, pepper and Make gravy, and a table- vy in the pan



A pause—then Mike's voice :  
 "He shall give His angels—charge."  
 A mist, a noise like the rushing of waters, a murmur from the bystanders, and "The child has fainted!" ran through the Hall as Sir Richard Selby carried his little son out into the open air.

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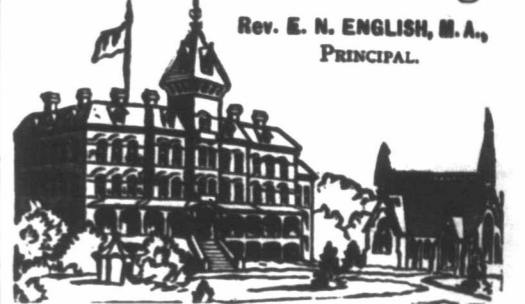
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