

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

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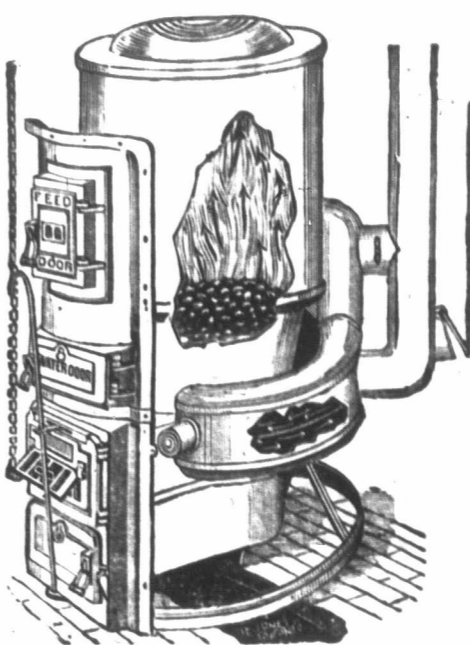
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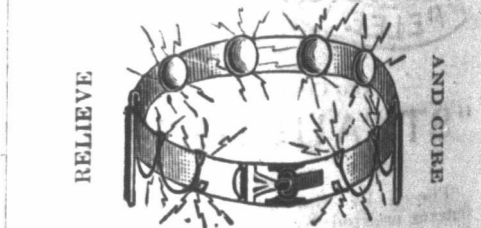
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Lessons for Sundays and Holy Days.

September 28.—17 SUNDAY AFTER TRINITY.

Morning.—Jer. 5. Gal. 6.
Evening.—Jer. 22; or 35 Luke 4 to v. 16.

THE LORD'S DAY IN AUSTRALIA.—Sunday desecration, says *Church Bells*, is awakening a good deal of anxiety in the minds of religious people in Australia. That day is fast losing all its distinctly religious character, and is rapidly becoming a day devoted to every sort of pleasure. One of our contemporaries contains an account of the following disgraceful incident which recently took place at Townsville on a Sunday. A female aeronaut made an ascent from an enclosed place, which was thronged with people who had been charged admission money. The occurrence was made the excuse for the desecration of the Sunday in every possible way, even to calling out the men of the Defence Force, six hundred strong, and marching them to the ground to take part in the proceedings. Soldiers held the balloon, and one of their officers went down upon his knee to present a bouquet to the woman who was the cause of the violation of the Sunday! It is pleasing to hear that one who is described as a "minister of Gospel" vigorously protested against the ill-doing. It is, unfortunately, the same everywhere in the Australian colonies. All sorts of entertainments are given on Sunday, and all kinds of amusement are planned for that day. These things ought to be a warning to go slowly to people at home who are anxious to secularise Sunday.

THE ANTHEM.—An English paper is asking that the voice of authority shall tell congregations how they shall comport themselves during the singing of the anthem. The writer is troubled by seeing some sitting and some standing, just as their fancy may be at the moment. But how is this to be helped? We doubt whether uniformity in all congregations be attainable. If it is, it will be brought about not by the voice of authority, but by the survival of the fittest. And it would be rather a pity that authority should be brought into a kind of contempt by being induced to give orders which were neglected or disobeyed. Besides, the Church of England is not singular in this respect. In Roman churches, during the singing of the *Gloria*

in *Exultetis*, some are sitting, some are standing, some are kneeling. In different countries there are different uses; and so it is in different churches in the same city. That people who are hale and strong should stand at the singing of the anthem would seem to be a dictate of reverence; but it is unreasonable that old or infirm people should be expected to do the same.

HOME MISSIONS.—Bishop Huntingdon of Central New York has presented a somewhat novel idea in regard to home mission work. This work, as every one knows, is generally carried on among the poor; but the Bishop says it would be better to begin with the rich. "The fact is," he says, "our regular churches, the finest and best, built by free gift, ought to be for the middle and poorer classes, and our missionaries sent to the rich, who are the hardest to be converted. If you can Christianize the west end, East London will come after." Again he remarks: "Too much trouble has been taken by our contemporary controversialists on both sides with the question, whether poverty is greater or worse than it was half a century or more ago. The vital question is, whether the disabilities are more felt, more aggravating, more inexcusable, more out of proportion to intelligence and character; and whether the gap between owners and hired men, or great fortunes and privation, is widening. In the inquiry Christianity has a voice: for its settlement the Church will be held answerable." Here are problems for solution—not by any eloquent speaker or cultivated writer, but by the thought and feeling and work of the Church at large. If they are not thus approximately solved, there are evil days in store for the Church and for society.

ENGLAND AND IRELAND.—Whilst the political difficulties of England and Ireland are engaging a large amount of attention, there is something no less serious occurring in the destruction of the means of sustenance in both countries. It seems now quite certain that the potato crop in Ireland will be exceedingly small, and that a famine may be the result. In England, too, we hear that the harvest has suffered terribly from the continuance of wet weather. Some of the grain has become sodden, some has sprouted, and a good deal is still, or was recently, in doubt. Happily the supply from other countries, notably from Canada, will be abundant; and, although this will be the reverse of a compensation for the English farmer, it will be a great relief for the people at large. As regards Ireland, in the midst of great suffering, there will be some probable results of advantage; in the first place, additional emigration from the more crowded districts, and in the second place, a still further renunciation of the potato as the principal food of the people.

THE CHURCH IN LONDON.—Archdeacon Sinclair, in his first charge to the Central London clergy, complains of a woful and lamentable insufficiency of resources to carry on the work. The average income of the 187 parishes, with an average population of from 6,000 to 7,000, is £346 a year, and in 71 parishes there is no parsonage. It may seem to some of our readers that an income of between sixteen and seventeen hundred dollars a year is not so very bad. But this is the average; and as a good many of the clergy have more than this, it follows that a great many have less.

then it is quite impossible to work these parishes without one or two or more curates; and although there are excellent societies which pay their stipends or part of them, there is always something coming upon the Incumbent. Happily the English clergy are beginning to learn that for such work one or other of two conditions must be had; either they must have private means or they must remain unmarried. Archdeacon Farrar's brotherhood scheme may be imperfect; but it has in it a germ which must be developed in time.

THE OLD CATHOLICS.—From the letter of invitation to the Old Catholic Congress of Cologne, to be held on the 12th, 13th, and 14th of September, we extract the following paragraph: "It will be a great means of spreading information in regard to Catholicism, and will furnish a proof that men have not only discovered on all sides that they must step forward to oppose the attack made along the whole line by the papal party upon the Church of Jesus Christ, but that proper means will be found for an unanimous and successful resistance." We have heard so much of the failure of the Old Catholic movement in Germany that we learn with much satisfaction from these utterances that their leaders have not at least lost hope. It is not easy to make much impression at once upon a solidly compacted body like the Church of Rome; but the work of the Old Catholics is of many kinds. It is not merely the establishment of a Christian community on the ancient foundations, it is the permeating society with the free Christian spirit which resists Vaticanism in all its forms. It is working for the future as well as for the present; and every loyal Anglican, every one who stands upon the old ways, every believer in legitimate doctrinal development, as opposed to illegitimate accretion of superstition upon the original deposit, will wish the cause God speed.

THE INCREASE OF THE MINISTRY.

[THIRD ARTICLE.]

We have mentioned several of the reasons by which men are supposed to be kept back from taking holy orders. We have particularly referred to the impossibility of living, as men ordinarily live, on the clerical incomes which are too commonly provided. It is the same here and in the United States. It is the same with other Christian bodies as with ourselves. We referred to the discussion of the subject in the New York papers; and here is an extract from one of them in respect to the Presbyterian difficulty.

"What the Assembly wants is men of good ability, who will work for six or eight hundred dollars a year among uninteresting people.

"Now, we all know that the first thing a Presbyterian theological student does is to get married. He does not regard himself as thoroughly equipped for the Lord's work until he has a helpmate. Presently he has six children to clothe and educate, and is still living on \$700 a year.

"This is not the sort of life that is attractive to aspiring young men. Self-abnegation—a life spent in the service of others—has, and will always have, powerful attractions for generous spirits; but sordid poverty and dependence—great obligations and a very limited ability to discharge them—those are not conditions that can be expected to attract even the best of men.

"Therefore, if the General Assembly is not able to raise the pay of its poorer clergy to such a figure as will make them comfortable, the inevitable alternative would seem to be to reduce their expenses. By all odds the simplest way of doing that is to ordain only celibates. An unmarried man can deny himself till his bones come through, and live on nothing in particular a year, and board around and preach, and put in his time bettering his fellows, and if he has the root of the matter in him he will love the work. But to deny your wife good clothes, and to neglect your family, and see your children grow up half-fed perhaps, half-educated more likely, is a hill of beans of an entirely different blossom."

We do not in the least approve of the style of writing employed in these vigorous instances, and we should be very sorry to have it adopted as a model for writing or speaking. But there is a good deal of solid truth and common sense in these words, and we may as well face them.

And here we must listen to what the ordinary layman says in reply. He tells us that men do not go into the ministry not because they are underpaid, but that they are underpaid and are failures just because they are incompetent or wanting in devotion to their work. Whatever truth there may be in remarks of this kind, it may be truly said that the full bearing of them is not easily taken in. On the other hand, it is quite certain that such sentiments are widely propagated. What did a certain American Bishop mean when he said he did not want societies for encouraging men to enter the ministry. "I would prefer," he said, "a society for the decrease of the ministry;" and, although he partly recanted his statement, he meant it, and we know what he meant. He meant that greater pains should be taken to get the right kind of men; and that it is a very shortsighted policy to accept any kind of man as a candidate for orders. Incompetent and ill-qualified men reduce the estimation in which the whole class is held; and so better men are prevented from joining their ranks.

On what principle are men now selected for the ministry? The answer would probably be: On none. And in the outset this can hardly be avoided. A man goes to college of his own accord or by his parents' advice and assistance; and no one else has anything to say on the subject. But it is different when a student has entered the Divinity Class. He has then given to his teachers and to the bishop of his diocese a right to enquire into his qualifications. Does any one do this in any effectual manner? Is there a case (we are asking—we are unable to answer as to whether there is a case) of any student being kindly told that it would be better for him to seek some other kind of employment.

Are there cases of the tutor saying to a young man: I would ask you seriously to consider whether you are fitted by tastes, habits, general qualifications, for the ministerial life. It is a life involving much self-denial and little earthly reward. Do you think you are prepared to endure hardness as a good soldier of Christ? There would be no unkindness, but much kindness in such words. To put a man into any office for which he is unfit is to do him an injury; but it is doing a very grievous wrong to the man himself, as well as to the church and society, when he is encouraged to undertake the work of the ministry without a reasonable prospect of success.

"There seems little doubt," says another American writer, "that we have two things concurrent—extensive machinery for the artificial increase of the ministry, and a low average pro-

duct. That the other elements in the case are many, and that some of them which are of great consequence arise from the condition of thought in our times and are vital, not having the least relation to methods, we may be well persuaded. But after allowing for everything else that seems related to the matter, enough remains at least to raise a doubt whether the systems devised in good faith, and with good purpose to bring men into the ministry who otherwise never would adopt that profession, are in the long run useful; whether, on the contrary, they do not tend to depreciate a calling which should be the highest of all, and which perhaps might continue to be so, and to be esteemed so in spite of divergencies of standards, shifting of modern opinion, and changes of temporal relation, if the members of it were chosen only by the rule of natural selection."

These remarks may supplement our own; and we imagine that all this and much more needs to be taken into consideration before we get at all the roots of the evil. We have, however, certain phenomena to deal with in the actual life of the Church. We have many manifest failures in parochial work, some of them proceeding from unfitness, sloth, or bad temper on the part of the clergy, some from no such causes, but from adverse circumstances of many different kinds; and we have a sprinkling of men of real ability of whom no proper use has been made. Whether by accident (in which we are slow to believe), or because our people do not want the best men, but prefer indifferent ones, or because the bishops have not kept track of their clergy and the needs of their dioceses, these men have been neglected, and, in some measure, lost to the Church.

The real difficulty of a subject like this is, that every one is trying to lay the blame upon some one else—the bishops assuming that the clergy and laity are in fault; the clergy blaming either the bishops or their people; and the people not doubting that the explanation of the failures in the Church is to be found in the incapacity or want of devotion in the bishops and clergy. Would it not be better for us all to confess our own sins, and try to improve ourselves?

MUSIC IN WORSHIP.

It may not always be easy to settle the question practically which has arisen respecting the place of music in the public service of the Church. But there is no great difficulty in laying down the fundamental principles upon which these things should be regulated. And it is of some importance that an attempt should be made to do this with some amount of clearness and decision for the sake of the Church at large, and especially in the interests of congregations who are in danger of being turned from worshippers into spectators or auditors of the service in which they desire to take part.

Now, there are certain fundamental points on which all thinking (not to say devout) Christian men and women are agreed. We are not now thinking of prejudiced partisans. We are not now thinking of the man, on the one side, who is scandalized by a black gown in the pulpit, or the man, on the other side, who thinks that the chanting of the psalms (which were written in order to be sung) is a step towards Rome. It is of no use arguing with people of that sort. They must be reckoned with by wise parish priests; and in some cases they must be humoured "for the peace of Jerusalem;" but they must not be argued with—at least, not at first.

We are, at present, thinking rather of the common-sense Anglican Christian; and such an one will have no difficulty in accepting our fundamental positions. We begin, then, by saying that public worship should be of such a character as to be the proper vehicle for the offering of the prayers and praises of Christian men to the God whom they come to worship. We might add a good deal to this. We might say that it should be reverent, devout, dignified, joyous, animated, and a good many other things; but these are matters of detail. If a service is only such as a devout soul can profitably use—if, besides, it may help to stir up devout emotions and aspirations—then it has some of the principal qualities of a true public worship.

So far there would be general agreement. But here comes in the question as to the place of music in such a service; and we must be aware that a great revolution has taken place, in this respect, during the last half century. Fifty or sixty years ago, the ordinary English parish church had hardly any singing, except that of the Tate & Brady version of the psalms. Even the *Te Deum* and the other canticles were usually read. It was the Evangelicals who were the first innovators, especially by the introduction of hymns, which old-fashioned Churchmen denounced as "methody," and often refused to sing.

Gradually the movement crept on, until not only were hymns and canticles sung, but, here and there, the psalms began to be chanted. Curiously enough, this was resisted by many as Romanizing; although it was thought quite Protestant and Evangelical to sing the same psalms when reproduced in metre and in rhyme (and, we may add, in doggerel). Perhaps it is easier to sing a tune in a regular metre; but there seems to be no difficulty in singing the canticles, which are taken up very heartily by our ordinary congregations; and when the psalms are sung with a good pointing and with a fairly judicious selection of chants, congregations join in singing them quite easily. If we add that the singing of the versicles is also quite easily taken up by the congregation, we think that few will differ from us.

We are not, of course, recommending the adoption of all these practices everywhere, or anywhere. Some of them may be practicable in one place and others in another. A wise and humble priest will see that all things are done to edification. We are only saying that all the usages noted above are quite congregational; and, when people get accustomed to them, are seldom objected to on the ground either of theory or of practice.

But now we come to a cross-way. We have to consider the singing of anthems, the use of elaborate settings of the canticles in the form of what are called services. It must be remarked, at the outset, that church singing of this kind has to be done by the choir, and that the congregation are listeners. We do not say mere listeners; because it is possible for people to join in the worship which is articulately expressed by another. If one man can follow a collect, another an extempore prayer, then a third can make the singing of the *Te Deum* or of an anthem a vehicle for devotion.

Let all this be freely conceded; and, moreover, an occasional anthem is not only useful for the choir, but may be distinctly edifying to the congregation. Yet it is a simple matter of fact that, when this kind of service prevails, there is an ever growing tendency in the congregation to become mere listeners, perhaps critics, enjoying or dislik-

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ing the service; there is an ever growing tendency for the service to become simply a sacred concert.

The argument sometimes used for these elaborate services is the intelligible one, that they pay. They tend to fill the churches. Sometimes they do, sometimes they do not. But there is another question. With what kind of a congregation do they fill the church? With worshippers and hearers of the Word of God, or with people who come together to have their ears charmed with the music? This is a serious question, and one which should be urged upon those clergymen who give up the control of the music to their organists and choir-masters, and let them do just as they please.

It is an undeniable fact that such services tend to secularize the congregations, or to fill the churches with mere lovers of music. We will give one example out of many that might be quoted. The services at Westminster Abbey are very good, and the preachers are by no means contemptible. Yet it was found, some time ago, that there was a general exodus of the congregation after the anthem, in consequence of which the sermon was preached before the anthem. The same phenomenon was, and perhaps is, remarked in some of the London parish churches where the same kind of service is used; and this tells a tale. Let the wise take warning.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 14.

(1.) The placing of the people does not weigh heavily upon us, as we act upon the unvarying tradition of more than two centuries, but for a century after the Reformation it was much in dispute. Up to the time when the first Communion Office was presented to the English nation, the chancel, called also the quire or choir, had been reserved for the ordinary services of the sanctuary, and the chief men of the parish had acquired a certain right to seats in it, but with the Reformation came in the spirit of misrule and irreverence, so that the clergy had to minister in the midst of the congregation, or the people came forward to crowd the clergy in the chancel. The latter was the condition of things that were in contemplation by the compilers of the First Book, as is evident by the rubric. "Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the ministers and clerks." This appears to be done for the convenience of those who intend to communicate, and for greater freedom around the Holy Table: the further arranging is left indefinite, whether it take place within or beyond the choir. In the short period of Protestant ascendancy when the altar was placed in the centre of the chancel or drawn forward into the body of the church, the sitting posture was probably assumed, and the pews, stools or open floor near the table was sufficient for the communicants. It is to this date that we owe the rubric which was retained at the last revision; the other and later offices made no allusion to the convenient placing of the people, because the catholic tradition prevailed. But the question as to what people are contemplated in the two Exhortations is of more practical moment. Before the Reformation the act of Communion was overshadowed by the idea of Eucharistic worship, and attendance was given

for the assisting at the sacrifice rather than for feeding upon the sacramental food. In the rapid transition from the one idea and practice to the other there was risk of disorder, so that the Church had to stand forward and protect her sacred rites. In the Order of the Communion of 1548 there was a careful "fencing of the tables," that no "open blasphemer" or others similarly unworthy should approach them, and the rubric is added: "Here the Priest shall pause a while, to see if any man will withdraw himself: and if he shall perceive any so to do, then let him common with him privily, etc. . . . And after a little pause, the Priest shall say, 'You that do truly,' etc." In the First Book the lesser Exhortation is placed in such a part of the Office as precludes the idea of being preceded by an Exhortation that may debar the communicants, but in its present position it retains some trace of the older notion in the great danger of unworthy reception. Looked at historically, the communicants are contemplated in the First Book as being separated from the general congregation by the withdrawal of the latter from the chancel and its neighborhood, while yet they remained in the body of the church and formed a subordinate part of the worshippers. The picture is completed by the fierce denunciations of the Second Book, (1552) when some would "stand by as gazers and lookers on" and would not themselves communicate; and they are recommended rather to depart and give place to the more godly disposed, though in so doing "ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food." It is a matter of conscience, and thus hardly analogous to the exclusion of catechumens and others in the ancient Church. The two Exhortations standing together since 1552 must be addressed to those that ought to be godly disposed for the Holy Ordinance, and to those that are still minded to come to the Holy Communion, or, more generally, to the general body of worshippers and to those who are about to communicate. Since 1548 there has no pause been directed for the departure of those who do not intend to communicate, and the exodus at the end of the Prayer for the Church Militant is a late innovation, though living memory can recall the formula, "Those who are not to communicate shall now depart." If those who are to communicate respond at once by moving forward into the chancel, it is a question of expediency and must depend upon the capacity of the chancel and the number of communicants, but the point of the two Exhortations is that the longer one states the purpose, benefits and dangers of Communion, and the shorter one continues the Exhortation to those who are still anxious to go forward to Communion. The presence or absence of non-communicants is a matter of legitimate interference or personal feeling.

THE CHRISTIAN MINISTRY.

CHAPTER VIII.

THE VALIDITY OF ANGLICAN ORDERS.
POSITION OF THE ENGLISH CHURCH.

The preface to the English Ordinal begins with the following statement: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests, and Deacons." Such is the ministry which the Church of England deems necessary, and which she claims to possess. Without committing herself or her ministers to any special theory of apostolical succession, she virtually lays claim to the possession of an apostolical

ministry, duly and validly ordained. Whoever therefore calls in question the validity of Anglican orders, does thereby brand the Church of England as an imposition; an imputation under which her faithful children would not willingly permit her to rest.

HER CLAIMS DENIED.

Such charges have, in fact, been made at different times, more especially by the members of the Roman Communion in England; for, although the Church of Rome has never formally expressed her collective judgment on the subject, and altho' some of the most distinguished Roman Catholics have either admitted the validity of our orders, or have refused to deny it, very many have been found to argue against our claims to a true ministry, apparently with the design of disengaging persons whose minds might have become unsettled, from our own communion, and of inducing them to enter that of the Church of Rome. We can, of course, have no objection to such a course on the part of those who think that we are in error; but we ought to be ready to say plainly and distinctly why we remain unconvinced by their arguments, and why we believe that Anglican orders are as valid as those of any Church under heaven.

MEANING OF THE ASSAULTS.

We cannot altogether regret that this subject has been recently brought into greater prominence in Roman Catholic publications and sermons. For it is, in fact, a concession on the part of our adversaries. They try to prove that we have no ministry, in order that they may induce the belief that we have no Church. Surely they must imply that, if our orders are valid, we are then a Church. If they do not imply this, what is the use of their argument?

No one can wish to have a better case than one who is called upon to defend the validity of Anglican orders. In such questions we are generally contented with a fairly high degree of probability. In this particular case, we may attain to a moral, if not an absolutely demonstrative certainty. Assuredly, if we are satisfied with historical proofs which cannot be gainsaid, we shall conclude, on examination, that the Anglican succession is not the weakest link in the chain of the Apostolic ministry.

THE QUESTION.

Let us at once, then, consider what is the real matter of controversy. Upon what grounds do the Roman party base their denial of the validity of our orders? Upon several grounds, as we shall presently see; but chiefly on this ground, that the consecration of Matthew Parker, the first Archbishop of Canterbury after the accession of Elizabeth, if any consecration took place, was invalid.

They allege first, that no consecration took place, and that the Lambeth Register which contains an account of Parker's consecration, is a forgery; and they further contend that, even if such a consecration as is there described took place, it was not valid.

When we examine the arguments brought forward to prove the invalidity of our orders, we cannot help being struck with the wonderful shiftiness of our assailants; one had almost said the disingenuousness of their attacks; but as this might imply an accusation of insincerity or untruthfulness, we forbear to press it; although it is impossible to follow the windings of the path which has been trodden by those who have denied the validity of our orders, without sometimes being forced to the conclusion that they were seeking for arguments, rather than using those which they found ready to their hands.

THE VARIOUS POSITIONS OF THE ROMANS.

Thus, the first objection which was brought against our orders was that of Harding, in his controversy with Jewell, who denied their validity on the ground that they had not been conferred in accordance with the Roman ritual. Then came Stapleton, whose objection was that we could have no valid consecration because we had separated from Rome. Then it was said that there was no laying on of hands. Then came the Nag's-head fable, which has been employed or laid aside, as it seemed most useful to the controversialist. Still more recently, Dr. Newman has added his great

name to the number of those who deny our orders, but on grounds quite new to the majority of his readers. He tells us, "The inquiry into Anglican orders has ever been to me of the class which I must call dreary;" and then he goes on to specify certain moral presumptions against their validity, and winds up with the statement that "if Anglican orders are unsafe with reference to the actual evidence producible for their validity, much more unsafe are they when considered in their surroundings."* In a subsequent letter he says, "the very fact that elaborate arguments are necessary in proof of the validity of Anglican orders, being a *prima facie* argument against it."

We shall presently notice Dr. Newman's argument; but first we will concern ourselves with the historical proof or want of proof, which, however dry and dreary it may be, must in all such subjects be allowed, even by Dr. Newman, to be the most important.

THE REAL POINTS.

1. Was Parker consecrated solemnly and regularly according to any ritual? By some of the Roman party this is denied. We shall prove that he was.

2. Was he consecrated by those who had the power to consecrate? This again is denied. We shall prove that he was consecrated by four men who were themselves bishops.

3. Was the Ordinal which was employed in his consecration sufficient for that purpose? We shall prove that it was, on the principles of our opponents.

There are certain other points of less importance to which we shall direct attention, but these, it will be admitted by all who have given their attention to the controversy, are its leading points.

(To be Continued.)

REVIEWS.

BISHOP THOMPSON'S BALDWIN LECTURES.†

This is a very brilliant book—almost a startling one, when put alongside the old-fashioned, classical, somewhat dull style of Bampton Lectures of former days. But the Bishop of Mississippi knows his hearers, and how to move them. Generally speaking, the volume contains a series of lectures on the Temptations of our Lord, considered in their relation to the age in which we live; and certainly no one will miss seasonable lessons who carefully studies its contents.

There are seven lectures, the titles of which speak for themselves: 1. The Outlook; 2. Led up; 3. Tempted; 4. Bread; 5. Kingdoms; 6. The Law of the Case; 7. The End. The fourth, fifth, and sixth are those which deal with the three great forms of temptation, the others with its circumstances, preparations, and essential character.

It would be easy to fill columns with striking passages from these fascinating pages, and passages which might worthily be read and meditated by all sorts and conditions of men who are mingled in the conflict of life with all its temptations and trials. Here is an example of the application of the first temptation of our Lord to our own times.

"But I also see that the increasing wants of men necessarily increase their temptations. I see that the impulse to take the devil's word for truth is necessarily more frequent and more potent where men's tastes have been most highly educated and their wants most increased. So comes the list of robberies, breaches of trust in private companies and in public offices, which extends itself in our daily papers. Hence, too, the wild gambling in the stock and other exchanges which calls itself legitimate, as well as that other gambling which goes under its own proper name, though scarcely worse."

Then he speaks of "combinations to compel the poor man to pay a penny more for his loaf or his bushel of coal, while the other poor man who produces the loaf or works in the coal mine is reduced to the lowest possible wage on which he can work

*The Month, September, 1868.

†The World and the Man. Baldwin Lectures, 1890. By Hugh Miller Thompson, Bishop of Mississippi. \$1.25. Thomas Whittaker, New York; Rowell & Hutchison, Toronto. 1890.

at all;" and goes on: "These, too, and the rich man's greed and the clerk's knavery, the bank president's robbery and the sneak-thief's larceny, the merchant's failure and the dishonest workman's dishonest work, the garments that fall to pieces and the shoes that do not wear, the badly built house and the adulterated food, the wall that tumbles down and kills its builders, the fraud, sham, and lies of business and of life—all are a yielding to the temptation—the attempt to make one's bread at the devil's suggestion or command."

Not less striking is the Bishop's exposition of the manner in which our Lord faced the temptation. But we must pass on. In the arrangement of the order of the temptations, the Bishop adopts that of S. Luke, instead of S. Matthew's. Dr. Mill did the same; and not without reason. S. Luke's order seems to give what we may call the logical sequence of the temptations; but we cannot think there is any doubt that the chronological order is, in this case, preserved by S. Matthew. And there may also be reasons why they should be presented in a different order by the two Evangelists. But we need not dwell upon them here.

Certainly one of the most striking lectures in the course is that on Kingdoms; and, if ever the time should come when there is no call for such terrible, scathing speech, this lecture will be quoted to show how wholesomely society has progressed since the time when these words were spoken. The bishop is asking whether the people's pride in their institutions is justifiable; and whether there are not phenomena in their civilization which are calculated to startle and alarm. Here are stirring words: "It has come to pass that in some cities to occupy the position of a city magistrate is almost to proclaim one's self a knave, and to be an alderman is equivalent to confessing one's self to be a thief. The influential politician is the leading rough of his ward, and the interests of a great city are discussed and settled in its grog-shops! Is it any wonder that, directly in the face of our professed political principles, the rock-based foundations, as we imagined, of our free institutions, great cities have asked that their franchises be restricted, their home-rule abolished, and that some decent man beyond their own debased surroundings would order their affairs with some regard to decency?"

Hardly less striking are some parts of the "Law of the Case." Indeed there are here passages of very remarkable power. Speaking of a woman who had insisted on sending her beautiful child thinly clad to a party, a shocking piece of vanity which cost the life of the victim, he goes on: "When I visited my poor parishioner in uncontrollable distress for her loss; when she cried out against God for taking her treasure from her, accusing His justice and mercy; when she asked me to pray that she might see some reason and some right in her desolation, I could not restrain myself; I spoke some certain plain words, which, if hard, were true and wholesome, for my own grief was great."

By no means the least striking thing in the book is the Prefatory Note. The Bishop first pronounces his faith in man, in Ayrnan Man, a faith based on his faith in the God-Man. But, he says, "in a great deal which calls itself 'The Evangelical Scheme of Salvation' it will be seen he does not believe. Indeed it is, as presented commonly, supremely offensive to him in its mean, sordid, and cowardly desire to get its poor little beggarly soul, what it calls, 'saved.' To him [the author] his Lord's mission appears to have been to teach and help men to make their souls *worth saving*. He does not think the Gospel a contrivance for dodging Hell! He is very sure that if a man deserves Hell, Hell is the best place for him, and, in any case, he will go there by the merciful ordering of a merciful God! And all the world will return thanks." Brave and noble words which deserve to be had in remembrance; and there are many more such in the volume from which they are taken.

—When Dr. Mason Good was on his deathbed he said, "I have taken what unfortunately the generality of Christians too must take. I have taken the middle walk of Christianity. I have endeavored to live up to its duties and doctrines, but I have lived below its privileges."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

Deanery Meeting—A meeting of the clergy comprising the Rural Deanery of Quebec, will be held in the City of Quebec, on Thursday, the 2nd October. It is probable that the opening service, including a celebration of the Holy Eucharist, will be held in S. Peter's church (Rev. A. J. Balfour, M.A., Rector) on the morning of that day.

Bishop's College—The prospects of this school were never brighter. At least twenty boys from S. John, N.B., and several from Bermuda, will attend this term. The Rev. Dr. Adams, principal, has just returned from a visit to England.

Compton Ladies' College—Collections were taken up in all the churches of the Diocese in aid of this well conducted institution for young ladies, on the 15th Sunday after Trinity. The attendance this term will be one half larger than at any previous term since the college was established. The lady principal, Miss Prince, is giving every satisfaction.

Personal—The Rev. M. M. Fothergill has declined the flattering offer at the Church of the Heavenly Rest, New York, preferring to remain at his present post in the delightful town of Tenafly, N.J., eighteen miles from New York. He has just been presented by his parishioners with a handsome green silk stole, and has formed a chapter of S. Andrew's brotherhood, and a guild of S. Margaret branch, in his parish. It is said that the Rev. A. H. Judge, M.A., curate of the Church of the Holy Apostles, New York, son of our well-known citizen, C. Judge, Esq., and formerly a chorister in S. Matthew's church, will receive the appointment of assistant to Rev. Dr. Morgan at the Church of the Heavenly Rest, New York. Mr. Judge is, at present, spending his holidays in this city, and took part at the services at S. Matthew's on the morning of the 15th Sunday after Trinity. His numerous friends here will be pleased to hear of his promotion.

MONTREAL.

MONTREAL.—The subject of Rev. Mr. Massey's lecture at the Mission Hall, Richmond square, last night was "The Rev. Rowland Hill, his peculiarities and life work in London." The subject was a good one and the lecture was both amusing and instructive. Rowland Hill was a very remarkable man, a popular preacher, the Spurgeon of London in his day. He often preached to thousands in the open air and to crowds in Surrey chapel, which he built during the space of from fifty to sixty years. It is probable that he opened the first Sunday School in London. He had thirteen Sunday Schools numbering 4,000 children and 400 teachers. When he built his church a noted clergyman said he had placed it in the very paradise of devils. It would seat nearly 3,000 people. He said he built it round, as the devil could not get into any corners. It was literally a round house. He was a philanthropist as well as a preacher. His church was a moral and spiritual workshop. He had schools for the poor, alms houses and benevolent institutions of all kinds. He fed the hungry, clothed the naked and preached the Gospel to the poor, but the rich and great were often found in his congregation. He was also a hymn writer and was fond of poetry and music. Some of the anecdotes told of him were very amusing. He was the embodiment of unselfishness and goodness, and lived to be ninety years of age, when like a ripe shock of corn he was gathered into the garner of the Lord. The lecture was listened to with much interest and was the first of a series to be delivered during the fall and winter seasons. The evening was also enlivened by music and songs. The hall was crowded. This mission was only commenced a few months ago, and is already in a very prosperous condition, the hall being well filled, and much good is, no doubt, being done to many who have not been in the habit of attending any place of worship on the Lord's day. There is a flourishing morning Sunday school in connection with the mission, and also weekly meetings for the promotion of the social and moral interests of the young. It is probable that a new church will be needed in the near future.

ONTARIO.

FRANKFORD.—The Rev. James Codd acknowledges the receipt of the following sums, in answer to his circular asking for help to build a church at Glen Miller, in this mission:—Col. J. Sumner, \$3; J. Jackson, Rev. W. Lewin, and Churchman (Grenville),

Church News
SPONDENTS

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each \$2; Rev. R. L. Forneri, Henry Codd, J. Fetcher, Anonymously, C. F. Gildersleeve, Dr. Smythe, Rev. R. W. Bayson, Rev. G. A. Bull, and Anon Kingston, each \$1. To all these kind friends he desires to convey the grateful thanks of himself and the few Church people of Glen Miller; and hopes that many of those who have received our appeal for aid, and have not hitherto responded to it, will yet send us some assistance. We purpose to build a very small and inexpensive church, trusting to enlarge it at some future time, for at present our position is very precarious. Without a church we are under a great disadvantage, and yet, as the attendance at our fortnightly services, in a private house, averages about thirty persons, young and old, it seems incumbent upon us to do what we can to save the rising generation from falling into utter indifference to religion, or perhaps into infidelity.

LANSLOWNE FRONT.—The corner stone of S. Matthew's church, Warburton, in this parish, was laid on Wednesday, September 3rd, under the auspices of the I.O.O.F. Lansdowne and other lodges, the Grand Master for Ontario, Jno. Ormiston, Esq., of Gananoque, being present, and performing the ceremony, after a service had been held on the ground, and an address given by Rev. C. J. Young, the incumbent, and Rev. Wm. Moore, of Lyndhurst. After the ceremony, a sumptuous dinner was provided for those present. The new church will consist of nave, chancel, vestry and bell turret; will be a frame structure on a solid stone foundation, and is expected to be sufficiently advanced for divine service to be held within it on Christmas Day. All praise is due to the few families who are instrumental in this undertaking, and who have done so much and made such sacrifices to ensure its success. There is cash in the treasurer's hands, about \$400; subscriptions, \$200, not yet paid; still to be raised, about \$400. Assistance is earnestly asked for in the way of furnishing the church. The land on which the church is being erected has been generously given, and is deeded to the synod of the diocese of Ontario.

BROCKVILLE.—The Ven. Archdeacon Bedford-Jones has succeeded to the Rectory of S. Peter's, Brockville, and is carrying on his work there with all his accustomed energy and devotion. Last Thursday (Sept. 18) he resolved to hold services and meetings in thanksgiving for the recent abundant harvest. The members of the congregation, says the Brockville Times, have shown much spirit in having everything in connection with the services in accord with the event. In various parts of the church were placed fitting emblems of the beauties of Divine Providence in flowers, fruit and grain, which tended to lead the minds of those present to harvest gatherings of olden days. At the hour of 11 a.m. a fair sized congregation assembled for the morning service. Present with the rector, Archdeacon Bedford-Jones, were Rev. Dr. Clark, Professor of Trinity College, Toronto, and Dr. Nimmo of Trinity Church, Brockville. After the opening services, which were very appropriate for the occasion, the Rev. Dr. Clark delivered a most fitting and impressive discourse and was listened to with the closest attention. He chose for his text Psalm cvii. verse 1, "O, give thanks unto the Lord for He is gracious." He referred to the double purpose for which they were assembled; to give thanks unto God for His temporal blessings and to receive of His spiritual gifts. The speaker spoke in plain terms as to what it was to give thanks unto God and how to render them, that as we cultivate a true spirit of thankfulness, we become more like what the Author of our being intended we should be. We regret that space will not permit a more extended report of his discourse, which was so full of practical thought and instruction. In the evening a choral service was held at 7.30, when the singing of the psalms and of the anthem, and indeed the whole service, was admirable, devotional and elevating. After the service a crowded meeting was held in the school room adjoining the church, where the rich and the poor met together. They were addressed by the Archdeacon, the Hon. Judge Macdonald, and Professor Clark, whilst the ladies of the parish had prepared a suitable repast for old and young. Such meetings cannot but be of the greatest utility, ecclesiastically and socially; and the Archdeacon is to be congratulated on the success of this experiment.

TORONTO.

PORT HOPE.—Trinity College School.—The following excellent account of this admirable institution, for the Dominion Illustrated, will be of interest to many of our readers: We have much pleasure in presenting our readers—those of them especially who are interested in higher education—with several illustrations of this important institution. Managed on the system of the English public schools, though without endowment and with fees amounting to about as many dollars as some English schools charge

pounds, Trinity College School has done, during the last quarter of a century, work of which a much older institution might not be ashamed to boast. Established twenty-five years ago in the village of Weston, Near Toronto, under the headmastership of the Rev. C. H. Badgley, M.A. (Oxon), the school was in 1868 removed to its present excellent situation on the high land just outside the eastern boundary of the town of Port Hope. Lord Beaconsfield's declaration that "the secret of success is constancy to purpose" has been well exemplified in the work of the present head master, the Rev. Charles J. S. Bethune, M.A., D.C.L. Appointed in 1870, finding a small school, a very limited staff and no school house, Dr. Bethune has successfully brought the institution through its day of small things, and had the satisfaction of seeing it in a flourishing condition for some years past. The school premises now consist of more than twenty acres of land, on which has been erected a handsome and large building, including a beautiful chapel presenting a south front of eighty feet, warmed throughout with steam and hot air and lighted with gas and electric light. There are also a drill-shed and a gymnasium. An excellent new gymnasium and winter play-room are to be built during the present summer. There is a staff of nine masters, five of them residing in the school building and superintending the evening work of the boarders. The household arrangements are attended to by experienced lady matrons. During the past year 154 have attended the school, all but four of these residing in the school premises. Excellent cricket, football and lawn tennis grounds afford ample scope for out-door exercise in summer, the clubs in connection with these games being in a most flourishing condition—the success of the school cricket elevens especially attesting the appreciation by the boys of the careful training received from their excellent coach. In winter the boys indulge in tobogganing, snowshoeing, skating and those other winter amusements dear to the heart of the Canadian youth. The fact that it has been in existence a comparatively short time, of course prevents the school from being able to point to a long list of former pupils, distinguished in after life; but among a good many names of rising men that occur to one as owing their early training to Trinity College School, there may be mentioned Dr. Wm. Osler, Professor at Johns Hopkins University, Baltimore; P. E. Irving, Esq., Q.C., Deputy Attorney-General of British Columbia; A. J. Johnson, Esq., M.D. &c., Toronto; A. J. Worrell, Esq., Q.C., and E. D. Armour, Esq., Q.C., Toronto; H. Abbott, Esq., Q.C., Montreal; Lord de Blaquiere, and the poet, Archibald Lampman, who does "songes make and well endite." To the army the school has sent a surprisingly large number of her boys—Captain Van Straubenzie, Professor at the Royal Military College; Captain Wise, formerly A.D.C. to Major-General Middleton, now acting in the same capacity to the Viceroy of India; Stewart and Hewett, who both saw active service in the late Egyptian campaigns; Wilson, who was with Gen. Buller's column on its trying retreat through the desert after the attempted relief of Gordon, and many others. To the Church, too, the school has contributed many rising men, among whom may be mentioned the Revs. Rural Dean Belt, W. C. and Alex. Allen; C. H. Brent, of Boston; J. S. Broughall and E. C. Cayley, Fellows and Lecturers at Trinity University; J. C. Davidson, rector of Peterborough; R. J. Moore, and J. S. Howard, rectors of Toronto parishes. Among those who have recently left it, the school counts (no small honour) one of those Cambridge Wranglers lately beaten by Miss Fawcett, and several others who have taken honours, scholarships, etc., when graduating at or on entering various universities and colleges. For example, at the annual entrance examinations of the Royal Military College, Kingston, during the last four years, Trinity College School has claimed three first, one second, one third, one fourth and several other good places. Trinity College School was, by an Act of the Legislature of the Province of Ontario, passed during the Session of 1871-2, constituted a corporate body, consisting of the Lord Bishop of Toronto, the Chancellor, the Provost and the Professors in Arts of the University of Trinity College, the Head Master of the School, and such other persons as may from time to time be appointed by the governing body. The following are the present members of the corporation: Visitor, the Right Rev. the Lord Bishop of Toronto; governing body, ex-officio members, the Hon. G. W. Allan, D.C.L., Chancellor of the University and Speaker of the Senate of Canada; the Rev. the Provost of Trinity College; the Rev. W. Jones, M.A., Professor of Mathematics; the Rev. W. Clark, M.A., Professor of Mental and Moral Philosophy; the Rev. H. Symonds, M.A., Professor of Divinity; the Rev. C. J. S. Bethune, M.A., D.C.L., Head Master of the School; elected members, the Very Rev. J. G. Geddes, D.C.L.; Charles J. Campbell, Esq.; the Rev. John Pearson, rector of Holy Trinity Church, Toronto; John R. Cartwright, Esq., M.A., the Rev. Henry Wilson, D.D., of New York; J. Austin Worrell, Esq., M.A., D.C.L.

British and Foreign.

The Athenaeum lately mentioned that a "Liverpool magnate" had bought a portion of the Mount of Olives in order to forestall a speculator who proposed to build a hotel there. The gentleman in question is Mr. Gray Hill, a Liverpool solicitor, who, however, disclaims being a "magnate." He has bought a small piece of land in or near to the Mount of Olives, but it is incorrect to say that he did so in order to forestall any one. He has visited the Holy Land several times, it has a great and growing attraction for him, and he has bought the plot of ground to put up an erection, which will be hardly worthy to be called a house. It will be what is known as a "salaamlik"—a very simple place of residence, suitable alike to the neighbourhood and the purpose for which it will be used.

THE MUTILATION OF HYMNS.—A writer in the London (England) City Press observes: "There are few of us, I imagine, who at one time or another have not been shocked with the liberties which compilers of hymn-books and others have taken with sacred compositions, altering here a word and there a line, either to suit sectarian bias or to better interpret the meaning of the author than he was able to do it himself. No one would think of doing this sort of thing with a work, say, by the Poet Laureate; but a hymn, which expresses the deepest and noblest feelings of the author at the moment it was written, is looked upon as common property, to be altered or abridged at will. John Wesley's assertion, 'My hymns cannot be improved,' may possibly be thought by some persons to savour of egotism; but what he meant was that the spirit in which they were written could not be exactly participated in by anyone who came after him, and therefore the compositions ought to remain as they were. Cowper's 'Hark! my soul, it is the Lord,' has been mutilated in more ways than one. For instance, the sixth line originally appeared as 'And when wounded healed thy wound,' while in the Ancient and Modern book (and in many others) the word 'wounded' is altered to 'bleeding,' the transcriber failing to see, apparently, that it was the wounded spirit and not the flesh the poet was referring to. But this is only one of a score or a hundred alterations for the worse that might be cited. Sometimes, too, names of writers who have no claim to them are put to hymns. For instance, I have met with 'Duncan' affixed to Perronet's 'All hail the power of Jesus' name.'"

The Church Review thus speaks of the latest venture of faith, the mission to Corea: "We hear from Corea—which has become a land of increased interest to English Churchmen since the consecration of Dr. Corfe as Anglican Bishop for the Korean mission—of the death of Bishop Blanc, head of the French Roman Catholic Mission in Corea. Twenty-four years ago M. Blanc went out to China, and endeavoured to gain an entrance into Corea. Some idea may, however, be gained of the extreme difficulty of Christian work there, when it is stated that not until ten years after his arrival did he succeed in gaining entrance into a land which was strictly guarded against foreigners, and especially against missionaries. Soon afterwards a terrible persecution broke out against the Korean Christians, and at this time M. Blanc endured sufferings which quite undermined his health, and which practically sowed the seeds of his ultimately fatal illness. Affairs have improved since that day, and we hope for a bright future for Bishop Corfe, and those who went out with him."

THE WAY TO BUILD A CHURCH.—The Bishop of Chichester attended a meeting recently at Turner's-hill, near East Grinstead, to consider the formation of a new ecclesiastical district. Speaking on Church extension, his Lordship said that much as they might desire to build a grand and spacious edifice, it was always right to build according to one's means; and he did not think any fault could be greater than the running into debt for church-building when they had no chance of getting together adequate funds to meet the necessary expenses. Let them have first of all their money secured, and then let them proceed to build a church such as their means allowed—the bigger and nobler the better; but let them take care not to commence the erection of anything more than they had the means of completing. The important matter of endowment must be put in the front place. He had great admiration for voluntary effort, but he thought permanent endowments supplied that which might form the basis of future contributions. From his point of view it was almost indispensable; and that seemed to be the opinion of the prudent people who had brought forward this scheme, and who intended to carry it to a happy conclusion.

As an evidence of the great activity which the

Church of England is exhibiting, there were confirmed in England and Wales alone during the fourteen years from 1876 to 1889 inclusive, two millions six hundred and twenty-eight thousand eight hundred and five persons. The report of Carlisle for 1883, and St. David's, 1886, are not given. The number of persons confirmed during each of the fourteen years has been steadily on the increase. For instance, in 1876 the bishops confirmed in England and Wales 138,918 persons, and in 1889 the figures had grown to 225,776, showing an increase of 86,858, or more than 62½ per cent. On the other hand, the British census show that the population of England and Wales has only been increasing at the rate of one and two-fifths per cent. per annum, which for the fourteen years would be less than 20 per cent. The number of persons confirmed has increased therefore more than three times as fast in proportion than the population. It may also be added that not only is the Church of England exhibiting very great activity at home, but the entire Anglican Communion throughout the world.

RESIGNATION OF THE BISHOP OF WORCESTER.—The Lord Bishop of Worcester has written a letter to the Archdeacons of his diocese, informing them that, in consequence of his advanced years, he has felt it his duty to resign his office. The Right Rev. Henry Philpott, D.D., Bishop of Worcester, younger son of the late Mr. Richard Philpott, of Chichester, was born November 17th, 1807, and is therefore in his eighty-third year. He was educated at the Cathedral Grammar School, Chichester, and at St. Catherine's College, Cambridge, where he graduated B.A., as Senior Wrangler, and a first-class man in the Classical Tripos, in 1829, the Second Wrangler that year being the present Duke of Devonshire. He entered the Holy Orders in 1831, and was ordained priest in 1833. He was elected Fellow of his college, and held the office of Assistant Tutor and Tutor till his election to the Mastership of the College (with a Canonry of Norwich annexed) in 1845. He served the office of Moderator in the University in 1833 and 1834 and 1836, that of Examiner for Mathematical Honours in 1837 and 1838, and that of Proctor in 1834-5. The Bishop of London (Dr. Blomfield) appointed him, in 1837, Preacher in Whitehall Chapel, London, which office he held for two years and a-half; he was twice nominated a Select Preacher before his University; and was appointed Examining Chaplain by the late Dr. Turton on the latter's elevation to the Bishopric of Ely in 1844. In 1861 Dr. Philpott was consecrated Bishop of Worcester, which Diocese includes the two counties of Worcester and Warwick—excepting the Deanery of Burford in the former county, which is in the Diocese of Hereford—together with the parishes of Rowley Regis, Reddall Hill, and Amblecote, in the county of Stafford, and of Shenington, in the county of Oxford. The income of the See is £5,000. It has a population of nearly a million and a-half, while there are close upon five hundred benefices in the Diocese and church-sitting accommodation for some quarter million people. Worcester is almost, if not the only Diocese, in which a diocesan conference or synod has not been established. In spite of his advanced age, the Bishop has thrown himself heart and soul into the scheme for the proposed Birmingham Bishopric, and expressed himself willing to give £800 a-year of his income towards that of the new See. Indeed, one reason for his resignation is the hope that a younger man may be able to push forward the matter more energetically than he can possibly do. But the Birmingham correspondent of the *Times* says: "The Bishop's retirement at this juncture will be inevitably a serious blow to the Birmingham bishopric scheme, which has not, so far, made the progress its friends had hoped for." Bishop Philpott is an Hon. Fellow of his old College, Clerk of the Closet to the Queen, and Provincial Chaplain to Canterbury. Also he was Vice-Chancellor of his University from 1856-58, and Chaplain to the late Prince Consort from 1854-60.

A BISHOP'S EXPERIENCES.—The Bishop of Derry and Raphoe recently held in his Diocese seventeen confirmations and delivered twenty-two addresses to upwards of seven hundred candidates. Of the 300 miles he travelled only sixty miles were by railroad. One day he posted thirty miles over dreadful roads, the time occupied being seven hours, and eight miles by ferry. On another occasion he drove by a deplorable road to the sea ferry which conveys passengers to Lettermacaward. The boat was wet and dirty, and the rain tremendous. The Bishop landed with some difficulty, and plodded up a steep hill and over heavy fields to the little church. No bishop has visited the wild peninsula for fifty-four years, and he found a packed congregation. Again the Bishop sailed in an open boat before a rattling breeze from Danfanaghy to Carrigart, being once, to his great amusement, soured by a broken sea. He was received with true Irish hospitality by the Earl and Countess of Leitrim, and confirmed thirty-one young

people, including the Ladies Winifred and Hilda Clements. The Bishop sometimes drove through not only torrents of rain, but clouds of midges.

The Bishop of Manchester, in an address at Preston on the higher education of women, said that to oppose the development of the higher mental and moral faculties of woman was nothing less than a striving against the providence of God, for why were these faculties given to women if they were not to receive their highest development? Such development would make women better wives and mothers. But he would not have a purely literary education; he would add to the literary education such subjects as physiology, household management, and the science of nursing, the knowledge of which would "make even a Senior Wrangler and a Senior Classic an admirable housewife." Finally he believed that if they did not in the higher education of girls neglect religious and practical instruction, then the higher that education was, the more it would promote usefulness in life and happiness in the individual.

A memorial to the British officers and men who fell on the field of Waterloo was unveiled by the Duke of Cambridge in the cemetery of Evere recently. The ceremony was of an impressive character, but was marred by the rain. Speeches were delivered by the Duke of Cambridge, Lord Vivian, and M. Buis, the Burgomaster of Brussels. The monument itself is pronounced on all hands to be a great success, as much from an artistic point of view as from the suitable impression which it produces. The metal portion alone weighs over 6,000 kilogrammes, having been executed in the galvanoplastic process by the firm of Alker, of Brussels, after designs by Count de Lalaing, who, as mentioned by Lord Vivian in his address, refused to accept any remuneration. The crowning feature is a massive figure representing the British Lion in a couchant attitude by the side of a figure of Britannia, watching over the ashes of the British heroes buried beneath. The inscription on one of the faces runs as follows: "In memory of the British officers, non-commissioned officers and men, who fell during the Waterloo campaign of 1815, and whose remains were transferred to this cemetery in 1888. This monument is erected by Her Majesty Queen Victoria, Empress of India, and by their countrymen, on a site generously presented by the city of Brussels. —*Mortuorum patria Memor.*"

Yes, the old Gospel has lost none of its power. The Lord Chancellor reminded his eager listeners at a recent meeting of the New Quay (Cornwall) Branch of the C. M. S., that years ago it was said that there were two dark places in the earth which could not be assailed—China and Africa. We know to-day that long since both were assailed, and the power of the Gospel has, and is, wonderfully manifesting itself in many ways in them. The cost has been great. "People," said Lord Halsbury, "are apt to forget how great, not to remember the noble lives which have been laid down in the battle, the tremendous sacrifices of self which have been made. The words with which the Lord Chancellor closed his address are worthy to be borne in mind. "Opportunities," he remarked, "were increasing for mitigating evil, but when the efforts for propagating the Gospel were contrasted with those for worldly conquest, men must feel humiliated. Half a million of money was spent on one ironclad on the one hand, and on the other wide fields of ignorance and folly were left, for lack of means, without any one to help or save." The Chancellor is right, such things are humiliating. The unceasing efforts of the Church to take advantage of the opportunities to which he referred, to overcome evil with good, to carry the good tidings to the dark places of the earth, to fill the world with the knowledge of the Lord, will, however, continue until the end.

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.

Clerical Elocution.

SIR,—Your article and the letters which have appeared in your valuable journal anent this important subject, are well calculated to impress upon the clerical mind the vast importance of good reading and able speaking. There are, it seems to me, two extremes to be often met with in the services of the Church:—There is the irreverent haste and total disregard of the fact of the existence of stops; and, on the other hand, the pedantic exactitude and the rotund mouthing, equally to be deprecated. If the

clergy would not read only, but rather PRAY—as Kingsley and Maurice did—the beautiful prayers of our Church service, they would certainly escape both rocks of offence.

And:—In that *vetata questio*—preaching. This is an age of extempore speaking. Why is it that the barrister, the lawyer, the lecturer, the member of Parliament, in all the wide range of their manifold speeches, can talk for hours from a mere fragment of MS. notes, and yet the clergyman—for the most part—must be a slave to his written sermon?

"Depend upon it," says Dr. Doellinger, "if the Church of England is to make way, the clergy must give up the practice of preaching from written sermons!"

Ah! what a blessing indeed it would be to many a country and town parish too, if the clergyman would but speak to his flock without his paper roll—speak to them as a "dying man to dying men," in clear, plain, earnest, burning words, with an earnestness which maketh eloquent, and tell from a believing heart the marvellous Story of the Cross, letting out the

"Thoughts that rove about,

And loudly knock to have their passage out."

We should not have then—as some would imagine—either roaring, ranting, gabbling, or idle declamation, for true eloquence is truest self-restraint! It is curbing the burning torrent that it rushes not forth in pauseless floods, but—like new minted coins—each word flows clear, yet flaming, from the preacher's lips.

It is diffidence, not ignorance, which makes the majority of the clergy so loth to quit the written sermons. Shall I make four suggestions?

1. Let every clergyman believe that he has the authoritative command, given to him at his ordination to the priesthood, to preach the Word. God will give the power to accomplish His command—and "grace for grace."

2. Let the preacher exert, whenever speaking, an effort of the will, conscious, energetic, persistent, to make every word distinctly heard.

3. Let him read, think, converse always in the clearest and best English he can command.

4. Let him often read aloud alone, making himself his own censor.

And then, without the aid of professional elocutionists, and with hope and increasing powers of clear utterance, the clergy, under God, will become "able ministers of the New Testament."

C. SYDNEY GOODMAN.

Bell's Corners, Ottawa, Sept. 8th, 1890.

Disproportionate Representation.

SIR,—Your readers will have seen from the report of the Winnipeg conference, published in your columns, that a system of so-called proportionate representation of dioceses to the General Synod was recommended. I should like to point out how, in this scheme of representation, a manifest injustice is done to the western dioceses of Canada.

All dioceses containing less than 25 clergy are to be given one clerical and one lay delegate. Now, it seems to me that one representative of each order in such an assembly is totally inadequate, intended as it is to express the views and obtain the counsel of all parts of the Dominion. But the committee had a good reason for their proposal. It was this: That the expense of bringing several delegates from the missionary dioceses of the far north would be so enormous as to make the attempt impracticable. This was the only argument used, and on this ground all the growing dioceses west of Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, New Westminster, and Columbia, are to be given the same inadequate representation!

For those missionary dioceses such a representation may be fair enough. They have very little interest in our corporate organization. Bishops, as well as clergy, are merely agents of a missionary society. Moreover, the population will not greatly increase, nor the dioceses grow in wealth; whilst the number of clergy will remain as at present, somewhere about half-a-dozen in each diocese.

Contrast with this the western dioceses I have mentioned, about whose condition the eastern delegates to the conference seemed strangely ignorant. They are settled with large and growing populations of well-educated and intelligent men; they are within easy railway communication with the rest of the Dominion; the dioceses are thoroughly organized with annual synods; in all cases the Bishops, and in some cases the clergy, receive no external help from missionary societies, but are supported by endowments and the offerings of the people. Is it then right or just that we should have no better representation on the General Synod than the missionary dioceses of the far north? On what grounds are we treated as deserving no more complete representation? Simply, because at present each of the dioceses mentioned has only some twenty clergy.

I have no hesitation in saying that, if this scheme is carried out, the western dioceses are practically

disfranchised. Let me explain. There is in most of our dioceses some one man marked out by seniority and long-standing, who must perforce be elected, whether qualified or not in other ways to take part in the deliberations of such an assembly. Of course a strictly conscientious synod might pass him over, but it would be, to say the least, an invidious act. Thus we are deprived of any real elective or consulting voice in the General Synod.

What the committee of conference wanted, and what it was perhaps quite right to insist on, was that an exception should be made in the case of the missionary dioceses. But surely this could have been done in other ways without the cruel and unjust disfranchisement of the growing and fully-organized dioceses of the west.

WESTERN INCUMBENT.

N.W.T., Canada, Sept. 5th, 1890.

The Dissolution of Society.

SIR,—Under this heading, in your issue of 4th Sept., you have an excellent letter on the approach of Socialism, by the Rev. Alfred Osborne. He deals in a manly way with a question that, at this moment, calls for immediate attention. He says: "The Church should make herself ready for the coming civilization, for she cannot throw herself across it and live. She must guide and guard this new life, for it holds within itself some of the best aspects of the Incarnation which Individualism has entirely ignored." Mr. Osborne does not, however, point out the *modus* whereby we are to meet the onslaught. It cannot be met by letter-writing, but to be "forewarned is to be forearmed." If an experience of 15 years amongst the masses of humanity counts for anything, then I think I may be permitted to say I believe that "historic Christianity" can alone solve our social problems. The "Gospel of God" is today and ever will be better than the "Gospel of Dirt." The "Gospel of the Incarnation" is our sole hope. This being so, the question now arises: How are we going to reach the masses? Not by Individualism. Not by Parochialism. The Church in Canada believes this when she says she is going to have her national synod. We rejoice at this step taken by the Church, and we thank our leaders herefor. So far so good; but this will not be enough. We must take one step more. We must have the Gospel given to the people, and we must have churches, plain and substantial, wherein to present to them the teachings they will not enquire into at home. How can this be done? Let me tell you. Let us have for Canada, as in U.S.A., a national Church Building Fund. Let this be at once brought into being by the national synod for Canada. Let it be aided by the rich and poor alike. Let this fund be under the direct control, *ex-officio*, of all the Bishops in Canada and the Bishop of Newfoundland. Let not one dollar of the fund, unless in extremely exceptional cases, be given to any parish or mission, but let poor parishes and poor missions be at liberty to borrow from this fund, at six per cent., sufficient monies to help them build mission halls and mission churches. This fund will, I think, under God, do more to consolidate us and to evangelize us, in the congested districts of towns and in the sparse settlements of the country, than half of all our other agencies put together. Having our churches, we must go to the "highways and byways" of life and "compel" people to listen to us, and to come in to us. We must, brethren, have faith in God, faith in the Gospel, and faith in ourselves, or the Church is lost. Socialism must be met. How can it be met otherwise than by Christ and Christianity? Individual effort is good, but united effort is better.

C. A. F.

Shingwauk to be Partly Closed.

SIR,—After thinking the matter well over, seeking God's guidance in prayer, and consulting with my bishop, I have come to the conclusion that on account of the low state of our funds and the lack of substantial response to my repeated appeals for help, my wisest course is now to close, or nearly close, the Shingwauk Home for the winter months. We have been labouring under a debt of a good many hundred dollars for quite a long time now; our friends either have not taken into consideration the great increase in our work and consequent increase in expenditure, or else have other objects of greater interest to which they are contributing their Christian gifts. Without money and without clothing sufficient to clothe our Indian pupils, we find it impossible to keep up the Institution as it should be kept, repairs are required which we find it too costly to make, bare articles of necessity are in requisition, but we are unable to supply them, and so very reluctantly I have come to the conclusion that it is best to close, or at least half close, our doors for about six months. By which I mean I part with my local superintendent and with several of the employes, and reduce our number of boys to about twenty. The Wawanosh Home I hope to continue as usual, also the Homes at Elkhorn;

Medicine Hat is merely building, and will come to a standstill as soon as the building money is expended.

I have no doubt that some of my critics will say, Why close the old Shingwauk Home—why not close the Elkhorn Homes and give up your buildings at Medicine Hat? Let me give my answer. It is that I think the wisest course is to close the Shingwauk. The old Shingwauk is pretty well and widely known, and can stand a shock better than either of these young institutions which have only lately been started. If my work at Elkhorn or Medicine Hat were closed up, very few, I fear, would care, but if the old Shingwauk is shut up I think there will be some little feeling of sorrow and sympathy, and it is just this that I want. Besides, for my part, I regard it as of the utmost importance to the Indian cause that these new Homes at Elkhorn and Medicine Hat should be well and firmly established. If the work at the Shingwauk is interesting and important, ten times more so is the work at Elkhorn and Medicine Hat, where the teepees of wild Indians are spread thickly over the prairies, and little wild, uncared for boys and girls are running about like wild animals. Yes, for my own part, if I had to give up one part of my work, I would give up the Shingwauk and Wawanosh and move to Elkhorn or Medicine Hat.

But I have no idea of giving up. I don't think Almighty God is calling me to give up my work. I believe that Almighty God has a greater work yet for me to do. When the wave draws back into the deep it is only that it may roll up with greater force far up on the beach. So, by the blessing of God, shall it be with these Homes. We will go back a little, just till we get straightened up, and then, with the blessing and help of God, we shall see what we shall see. With our new buildings we have accommodation now for 100 pupils at our Sault Ste. Marie Homes, and 100 pupils, sooner or later, we must have.

But I do think the great Missionary Society of Canada should help in this matter. What is a missionary society for if it is not to help the heathen? It is strange how far off heathen have to be in order for people to take an interest in them. Canadians take interest seemingly in the Blacks of Africa and the Hindoos and Hottentots, but they see no reason why they should help the Indians. White people in India and Africa, I have no doubt, are just as much inclined to belittle the mission work going on among the natives of those countries, as are our Canadian Christians ready to belittle the work which we few missionaries are trying to do for the Indians. Why is it that our Canadian Missionary Society has a column for Domestic Missions (which emphatically means missions to white settlers), and a column for Foreign Missions (natives outside Canada), and a column for the Jews, but no column for the Indians, the natives of this country.

But I have learned to cease from man whose breath is in his nostrils. To God I commit my cause. The silver and gold are His. If my appeals for help have failed, all I can say is, "It is well." The Lord doeth all things well. And in His own good time I know He will yet open the windows of heaven and pour me out His blessing. Apologizing for the length of my letter.

EDWARD F. WILSON.

Shingwauk Home, Sault Ste Marie,
Ontario, Sept. 10th, 1890.

Rev. Mr. Brick's Mission.

The following letter, which was received last month, will, we trust, prove interesting to the many friends of the Rev. J. G. Brick in Ontario:

DEAR MISS DIXON,—I am just in receipt of your very kind and welcome letters of January 25th and March 4th. A few days ago our first summer packet arrived, and I am sure you can realize something of the joy it gave us when I tell you that we have been without a line from our friends since last October. We generally get two packets between October and June, but during the past winter, in consequence of deep snow or other causes, our mail has been detained. Oh, how thankful we were to the Giver of all our mercies, after weary months of waiting for news, to find that those that are very dear to us were in good health, and we were certainly greatly encouraged to find that our friends had not forgotten us. What a budget of news we received—thirty-three letters, newspapers, magazines, books, and packages of garden seeds, all told weighing 139 lbs., a pretty good load for a pack horse; and, as we opened letter after letter, and heard words of cheer and sympathy we almost forgot our isolated position; we certainly realized the force of Solomon's words: "As cold water to a thirsty soul so is good news from a far country." In addition to the amount you have received from the Woman's Auxiliary, Huron diocese, I have received, by this packet, sixty-seven dollars and two cents from the Woman's Auxiliary, Toronto diocese. From Glanworth Sunday school, Huron diocese, per F. C. Crington, Esq., \$6; from Mr. W. H. Worden, Toronto, \$1; packages of garden seeds from H. P. Dwight, Esq., Dominion Telegraph Co.; Mr. J. Roper, Caledonia; A Churchman, S. Alban's,

Ottawa; and some unknown friend, sends Mrs. Brick two parcels of seeds. We certainly have an ample supply of garden seeds for the next two or three years. I am sorry some of these did not reach us in time for this season's crop. Then we have a number of books and illustrated papers from Mr. Dwight; books from Miss Dixon, Mrs. Rundle, Miss Harris, a reader of the CANADIAN CHURCHMAN, Campbellford, and a parcel of magazines from an unknown friend, London, Ont. To all these kind friends we tender our most sincere thanks.

The past winter has been the coldest I have ever experienced. During the months of January and February the cold was intense, the thermometer going as low as sixty-one below zero. The condition of our Indians during the past winter and spring has been simply horrible, very little game, and the smallest catch of fur-bearing animals ever known. The latter part of the winter and spring we have been compelled to give daily meals to the hungry; we have given relief until our supplies were exhausted and we have been destitute of the commonest necessities of life. Now we are just getting in some supplies, but, for weeks past, I hardly know how we have lived. I know this, we have been hungry all the time; though we have the Hudson Bay Co. and several traders in the country, not a bag of flour could be purchased at any price. Unless the Government comes in to the relief of these Peace River Indians one can hardly judge what the end will be. Still, with all their sufferings, there has been very little lawlessness; they have eaten up quite a number of their own horses and some few belonging to the Hudson Bay Co., but they have not laid a finger on our mission stock. I am sure that if we had had as many hungry white people as we have had Indians around us this winter, not an animal would have been left, and we have no protection whatever, as we are 400 miles distant from the nearest mounted police station.

It has been with the greatest difficulty that we could keep our seed grain and potatoes. The spring was very late in opening up, nearly a month later than last year, but I am thankful to say that our crops are doing remarkably well. We have had beautiful rains during the past three weeks, and the growth has been extraordinary. I do hope and pray that God will bless our secular labour and make our mission farm a success, that others may be induced to come into this country and raise bread for these poor, starving Indians. We have a beautiful country; I wish I could send you a photograph of our mission and its surroundings. I think there can be nothing more lovely found on this side of heaven. The only drawbacks we have are, lack of rains in the early part of the summer, and our liability to occasional frosts during the summer season. I do hope God will put it into the hearts of his people to aid us in carrying on this work. I have just received a letter from my good bishop, in which he expresses a strong desire that the churches in Canada should assume the entire responsibility of this mission. Hitherto the English Church Missionary Society has paid my stipend of \$750. After prayerful consideration, I have just written him that he can withdraw my stipend, and that I will throw myself entirely upon the friends of missions in Eastern Canada. At the lowest estimate I need \$1,800 per annum to carry on this work. Surely there are thirty Sunday schools in Ontario that would give me \$80 per year each for a few years until I can get the farm on a self-supporting basis. It has been through the liberality of friends in Ontario principally that I have been enabled to begin the work, and I have faith to believe that they will assist me to carry it on. A little later on I hope to send a direct appeal to quite a number of Sunday schools, and I trust you may receive a hearty response.

Mrs. Brick desires me to send her very kind Christian regards to you, and please accept the same from myself.

J. GOUGH BRICK.

Peace River, N.W.T.

Our Indians as we See Them.

[SECOND LETTER.]

SIR,—We left Winnipeg on the 9th. Our next stopping place was Elkhorn. Here we were kindly received, and spent a very pleasant day at the Industrial Schools. These Schools were built through the exertions of the Rev. E. F. Wilson, Principal of the Shingwauk and Wawanosh Homes, Sault Ste. Marie, and were opened by the Right Rev. the Bishop of Rupert's Land, early in August, 1889. This Home consists of three buildings, the "Nasota," for boys; the "Washakada," for girls, and the central building, the lower floor of which contains dining hall, kitchens, superintendent's quarters, and the upper floor the school rooms. There is accommodation for about seventy pupils. At the time of our visit there were in the Home forty-two, thirty boys and twelve girls. It is in all cases very much easier to get the boys than the girls. The parents of the latter will not consent to their leaving them, one good trait in the Indian character being their great love for their

children, and their wish to be able to see them at all times, which same wish is a great drawback to the missionary, for on the most trivial excuses they will take them home, and a few days of camp life will undo the good work of months. There are children from several different tribes, but the majority are Crees and half-breeds. To our surprise we were informed that there was a Blackfoot boy there, as this tribe have an intense dislike to letting their children go off their reserve. He arrived at the Home five months ago, dressed as a savage, with blanket, ear-rings, paint and feathers. When he went home, he was dressed as every white boy of his age might be. He is a fine looking lad of about sixteen. My friend informed him that we were going to visit his people, and asked him if he would like to send anything to his mother (although in the Home but a few months he spoke and understood English very well). Shortly before we left he brought a package to be given to his mother, and when asked what it contained, he replied, "My Indian things." In speaking to him of the Sun Dance, for the holding of which his people are now gathered, he shuddered and said that he did not believe in that now; but still he has not accepted Christianity. None of the children are as yet baptized, the parents being very superstitious, and it is thought better to wait till the children are able to understand the nature of the sacrament for themselves. And we feel that that time is not far distant, that is, if their parents can only be induced to leave them in the Home for five years. The management has two powerful enemies to fight. They are scrofula and consumption. Many of the children die of these diseases. The consumption is very rapid; a child may appear in good health and in a few weeks he is gone. The former disease, we were told, can in many cases be cured by proper treatment, nourishing food, sufficient clothing, and enforcing cleanly habits. We spent the morning in the school room, and heard both boys and girls go through their lessons, and were much pleased with their bright and ready answers. They are only allowed to speak their own language during play hours, and, as a consequence, they learn English in a marvellously short time. One boy from the Moose Mountains, after being only a few months in the Home, was able, on his return with the superintendent to his own people, to act as interpreter.

In the afternoon, Mr. McKinzie drove me some miles across the prairie, in a buckboard, to visit the farm in connection with the schools, which consists of one square mile. Here we found the farm hand to be an Indian, encamped with his family; had a very interesting talk with him. He said he had been a Christian for ten years, and his heart was much changed, and that he knew what was good and right; was told afterwards some of his life's history, which made his change of heart a thing to thank God for.

A drive across the prairie is a pleasure not soon forgotten, the green sward stretching for miles around on all sides, hardly broken even by a scrub, but carpeted by wild flowers of every hue. We gathered about eight different varieties, but what strikes one most is the way in which the plains are riddled with gopher holes, and the marvellous way in which the horses dodge them, seldom, if ever, even on the darkest night, slipping into them. Our town-bred horses would be useless here. Having expressed a wish to see what a gopher was like (they are so quick, that before you can get near them they have disappeared into their holes), the Indian gave us a stick to which was attached a string with a loop, this was dropped into the hole, and in a few moments the inquisitive gopher pushed his head through and was caught. Found that it is a cross between a squirrel and a field rat. They are fierce little things, and if you are not careful will give you cause to remember them. We regretted that our plans would not allow us to remain another day at Elkhorn, so shortly after 10 p.m. we bade adieu to our kind hosts and hostesses, Mrs. and Miss Vidal, matron and teacher, Mr. McKinzie, superintendent, and Mr. Wilson, assistant superintendent, and son of the Rev. E. F. Wilson, all of whom seem to have the interests of the Home and the children at heart. After a railway journey of six hours we found ourselves at Qu'Appelle station, and went direct to the Leland Hotel to get a few hours much needed rest. Shortly after breakfast the Bishop of Qu'Appelle called on us, and kindly invited us to drive out to St. John's College and dine with him. Nearly all the students were away for recreation, but we went through the college and spent a few pleasant hours. After a visit to the cathedral we took tea and spent the evening with Mr. Boyce and family, and were much amused and entertained with the very interesting and ingenious inventions of Mr. Boyce, who was formerly a resident of India. They have kindly invited us to visit them on our return journey, when we hope, through the kindness of a friend, to be able to visit the lakes of Qu'Appelle and the Industrial Schools near by, and which are about twenty-two miles from Qu'Appelle station.

DORCAS SECRETARY, W. A. M.

"Tactical Succession" and "The Historic Episcopate."

[LETTER II.]

SIR,—Since *touch* is thought to be not only a thing of no consequence in religion, but decidedly "in opposition" to it, I propose bringing this position to the test of Holy Scripture; not making an exhaustive examination of the Bible, but touching (bad word!) the chief places. But before I begin, I may ask, How is religion at all to exist in this world apart from *touch*? The message of the Gospel has to touch the ears of the hearing; or the eyes of those who are deaf; or the hands of those who are deaf and blind. Of course we may say that it is not *essential*: certainly, for we know not what God can or will do. But so far as we are concerned, and so far as we know, *touch* has a necessary place in religion. But I am to investigate the place which the *touch of man's hand* has in the Bible, revealed religion.

1. The protoplasts were forbidden to *touch* the fruit of the tree of the knowledge of good and evil—"neither shall ye touch it lest ye die." The touching had sad effect.

2. "The tree of life" was guarded lest "the man put forth his hand, and take, and eat, and live for ever."

3. Cain and Abel brought their respective offerings to God, and not without *touch* did they offer.

4. I think it was with manifold touches of the hand that Noah "preached righteousness" in the building of the Ark.

5. It was with the hand that Abraham "built an altar unto the Lord"—divided his sacrifices—bound Isaac, and took the knife to slay his son; all works of faith.

6. "By faith Isaac blessed Jacob and Esau concerning things to come;" and *touch* had a good deal to do with his act, as he handled, smelt, and kissed.

7. Even the angel touched Jacob's thigh—there was no disdain of *touch* there.

8. Jacob desired Joseph to put his hand under his thigh in swearing.

9. Jacob "tactually" blessed Ephraim and Manasseh, "guiding his hands wittingly," poor man; and Joseph thought there was something in it.

10. Circumcision, the great sacrament of the Jews, was "made with hands;" and, if S. Paul is to be believed, it was not a wholly unspiritual thing—it was "a seal of the righteousness of faith."

11. "The Tabernacle was made with hands," but it was "after the pattern of heavenly things;" and its sacrifices and types would have had no existence but for the hands.

12. The High Priest's hands laid on the head of the scape-goat, is worthy of a separate mention.

13. The fatal irreverence towards the Ark was "tactical," as in many other cases of sin.

14. Mount Sinai was not to be "touched."

15. The hands had a good deal to do with the consecration of the High Priest, as in Exod. xxix., where we see much tactical work.

16. Of the sin-offering (Lev. vi. 27) it is said, "Whosoever shall touch the flesh thereof shall be holy."

17. The "sprinkling" of the sacrificial blood on the worshippers was tactical enough, but it was no mean thing.

18. Touching any unclean thing was a large part of ceremonial unholiness; and it was not unmeaning.

19. Certainly the consecration of Joshua in order to his receiving the Spirit was an extra-ceremonial act, and it was by God's command: "he was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. xxxiv. 9; Num. xxvii. 18.

20. Gideon, and Barak, and Samson, and Jephthah, and David, and those who subdued kingdoms, certainly used their hands as the instruments of their victorious faith.

21. The anointing of prophets, priests, and kings, was eminently typical and eminently "tactical." Our English sovereign is still "anointed;" but of course it will be sure to cease when Radicalism in Church and State has its full swing.

22. The first instance of raising the dead in Israel is Elijah's wonderful miracle recorded in 1 Kings xvii. It was elaborately, mercifully "tactical," as may be seen in verse 21; and similar was Elisha's, in 2 Kings v. 34, 35.

23. The "lifting up of the hands" in prayer, still in use, what could it mean but a laying hold of God—a sort of "tactical devotion?"

24. "And, behold, an hand touched me, which set me upon my knees," &c., "and, behold, one like the similitude of the sons of men touched my lips;" "then there came again and touched me one like the appearance of a man," Dan. x. 10, 16, 18. But Daniel doesn't seem to have regarded this *touch* as anyhow superfluous, much less as mean, degrading, and inconsistent with the character of spiritual power.

Oh, but I am quoting from the Old Testament the "things that were to be done away." Yes, I remem-

ber that perfectly well; and God forbid that I should forget or misuse the fact. But not all the Old Testament is done away—only what is *ceremonial* in it. But natural piety and actions of lasting significance are not done away, nor can be. Now the *hand*, especially the *right hand*, has an immense place in human life; and to ignore it in religion would be to banish religion from our visible life. What a maiming of religion would it be to refuse the *hand* its accustomed place with the tongue in the act of blessing (Eccles. i. 20), dishonouring the best act of the Lord upon earth! It might be as well to remind some people that it was the Puritan party who urged, at the last revision of the Prayer Book, the insertion of the rubrics directing the "manual acts."

Let us now, at length, proceed to the examination of the New Testament, as this seems a *terra incognita* to a Dean and a divinity school, who can't find a trace of what everybody sees but themselves.

25. And first of all let us see what place in general *TOUCH* has in the revelation. The beginning of the New Testament is the INCARNATION of the Word, and this is the ground reason for the plan and importance of *touch* in Christianity. God either could not, or did not choose, to save mankind by a mere act of will, or by means of unembodied spirits, or even by His eternal Son in His relation to the Blessed Trinity. He willed to save us by the *Son incarnate*, so taking our nature, and become one with us. Our faith is that "He took man's nature in the womb of the Blessed Virgin, of her substance," Art. II; so that, as a learned Presbyterian is fond of saying, "The dust of the earth is now at God's right hand." Thus is Christ, God and Man, related to the whole material creation, redeeming it, vindicating it for God, cleansing it, and exalting it. The Incarnation is the glorious confutation of the Manichee heresy in all its ramifications, and abolishes utterly the false distinction, in the sphere of religion, made between matter and spirit. God is the creator of both, Christ is the redeemer and restorer of both; both are equally His, and both He uses for His ends. *Christ has, by His incarnation, touched all humanity.*

JOHN CARRY.

August, 1890.

Sunday School Lesson.

17th Sunday after Trinity. Sept. 28th, 1890

THE CHRISTIAN PRAYER:—THE GROUND OF HOPE IN PRAYER.

The Lord's Prayer concludes with the petition we considered last Sunday, "Deliver us from evil."—But generally when we use the Lord's Prayer, we add "For thine is the kingdom, &c.,"—these words are found in the authorized Version of St. Matt. vi. 13, but do not belong to the original Greek versions. They are called the *Doxology* (which means "giving praise.") In the Prayer Book the Doxology is sometimes used, sometimes not (*note places in the Prayer Book*). It is supposed that these words were not spoken by our Lord, but that they were added to the prayer afterwards, when it was used in the service of the Church.

I.—THE DOXOLOGY.

Three things are spoken of as belonging to God. 1. *The Kingdom*. We have already prayed "Thy Kingdom come." And now we confess that the kingdom does indeed belong to God, and that He is the Lord of all things. Just as if we prayed, *Thy kingdom come, for Thine is the kingdom.*

2. *The power*. We have not before spoken of His power. But it is implied in all the different petitions. We could not ask God for daily bread, or forgiveness, or protection or deliverance, unless He had the *power* to give us all these things. It is just as if we prayed, *Give us this day our daily bread, for Thine is the power to give, &c.*

3. *The glory*. In the same way we have confessed that the glory belongs to Him. We have prayed to Him that His name might be *hallowed*, that is, *glorified* by us. The kingdom whose coming we pray for is a *glorious* kingdom. So, too, looking at it in another way, *glory* is due to Him from us, for giving us daily bread, forgiveness, &c.

II.—TRUST IN GOD.

We turn now to what the Catechism puts at the end of the Explanation (*And this I trust, &c.*) If a very strong man said to you at the beginning of a journey that he would take care of you—would you trust him? You would, if he were good, and kind, and true, as well as strong. The king-

forbid that I should not all the Old Testament ceremonial in it. But the significance are the hand, especially place in human life; I be to banish religion; a maiming of religion and its accustomed of blessing (Eccles. 1. of the Lord upon mind some people urged, at the last insertion of the r. s." to the examination seems a terra incognita, who can't find a themselves. hat place in general he beginning of the on of the Word, and ie plan and import od either could not, ad by a mere act of spirits, or even by the Blessed Trinity. incarnate, so taking us. Our faith is the womb of the " Art. II.; so that, ad of saying, "The right hand." Thus o the whole material g it for God, clean- Incarnation is the hee heresy in all its ly the false distinc- de between matter both, Christ is the oth are equally His, Christ has, by His

Lesson.

Sept. 28th, 1890

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dom, the power, and the glory belong to God; and you can trust Him, for He is good, and kind, and merciful as well as Almighty. In repeating each part of the Lord's Prayer, it should be with the thought in our minds, "and this I trust He will do of His mercy and goodness."

III.—THE NAME OF JESUS CHRIST.

But there is one great reason why we know God is merciful, and which makes us trust Him. The sending of Jesus Christ to teach us, to live and to die for us, is the greatest proof of His love. If He could do this much, surely we ought to trust Him in everything else. (Rom. viii. 32.) It is only through Jesus Christ, for His sake, that we can expect God to hear our prayers (St. John vi. 23, Acts iv. 12.) So nearly all our prayers conclude with "through Jesus Christ our Lord," or similar words.

IV.—AMEN.

The word means *verity* or *truly*. At the end of a prayer, it signifies that we mean what we say, that we are anxious to obtain what we ask for, "I wish it may be so"—"So be it." The calling upon God, the petitions for God's glory, the petitions for ourselves, and the final Doxology, are sealed, as it were, with the "Amen," and sent up to the throne of God.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 35.—THE TWO WAYS.

S. Matt. vii. 13, 14: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way, that leadeth unto life, and few be they that find it."

There is no need to seek for any forced connexion between the closing sections of the Sermon on the Mount. They clearly carry out the thought of the two kinds of services which had been mentioned before. Our Lord had spoken of the Kingdom of God and its privileges and duties. He had spoken of its subjects and their obligations; and He had sought to point out the clear line by which they were separated; and the necessity men were under of choosing the one service or the other. In all these concluding verses He indicates the characteristics of the two classes and the manner in which they may be recognized. In the words before us He gives directions for taking the right course.

It has been debated whether the gate and the way here signify the same thing; and it is at any rate clear that both point to the same general truth. But there seems no reason for overlooking the specific distinction between the entrance and the course which is entered upon, the gate and the way. The gate through which we enter upon the way of life is a narrow one and difficult to pass through. The image is taken from a familiar feature in Eastern cities. Dr. Thomson says, in *The Land and the Book* (Chap. i.), "I have seen these strait gates and narrow ways, with here and there a traveller. They are in retired corners, and must be sought for, and are opened only to those who knock; and when the sun goes down, and the night comes on, they are shut and locked."

One can hardly help thinking here of what our Lord says about entering the Kingdom of Heaven. To do so, we must become as little children. The gate of repentance or renunciation of faith can be entered only by the lowly, and by those who will put away from them the encumbrances of the world. "God resisteth the proud." The lowly gate of the Kingdom will not be available for the stiff-necked who refuse to bend their heads that they may enter. And it is also narrow—so "straitened" that those who are laden with the things of earth, more especially those who refuse to part with the burdens of sense and sin, may not pass through it. But for all that, there is no other way into the path of life, into the Kingdom of God.

But there is another gate admitting to a differ-

ent kind of way, a wide gate and a broad way, the one easy of entrance, the other easy to traverse. The image is a very striking one and very appropriate. There can be little question of the easiness, at the beginning at least, of entering by the wide gate and walking along the broad way. There is no difficulty about going in there, and there are no obstacles to the pursuing of the journey.

Human experience entirely confirms this view. Man, in a natural state, finds no difficulty in sinning; but he must exercise self-denial in order to resist the assaults of temptation and to follow the suggestions of the Spirit of goodness. Man, by nature, is more inclined to evil than to good. His nature, left to itself, falls downwards by a kind of gravitation. To raise it upwards towards God and holiness and heaven needs effort and endeavour. If we are not conscious of taking up our cross daily, if we do not know that we are denying ourselves that we may follow Christ, we may well doubt whether we are following Him at all, and suspect that we are on the broad way.

But the mere narrowness or breadth of the way might not determine anything as to its course, tendency, end. But our Lord tells us about this also. The broad way leadeth to destruction; the narrow way leadeth unto life. In other words, there is no real good for man but in the Kingdom of God, and there is no real good for man but in complete surrender of himself to God. The imagined liberty which takes its own course and does its own will, which walks the broad way because no restraints are imposed, such liberty can end only in bondage and in death, because it places man's nature under the powers which disorganize and destroy.

The way of law, of self-restraint, of obedience, is the way of truth, of liberty, and of life; because it is the way of truth and harmony. "I will walk at liberty, because I keep Thy Commandments." This way leadeth unto life. It is walked in life. It is not merely that it leads to the land of life. This is true, and it is important truth; but it is not the whole truth, and it has been sometimes used to obscure the larger truth of which it forms a part. When we enter through the narrow gate, we are entering into the land of life, into the Kingdom of God, with personal fellowship with Christ, Who is our life. And in virtue of such fellowship and by the power of His life, we are enabled to tread the narrow way of self-abnegation and obedience. It is not so much that life is the reward of such walking, it is the condition in which the treading of the narrow way is made possible. Yet life is also the end, life forevermore.

What is the meaning of the statements that few find the narrow way and many go in at the wide gate. Does it mean that only few will finally be saved? It has often been said to mean this. Massillon's terrible sermon, the "Small number of the Elect" is based upon this conviction. This, however, is not the meaning of our Lord's words taken just as they stand. He declares a fact which is before their eyes. Few are going into the narrow gate, many are passing through the wide. As in the physical world, so it is in the spiritual. And so it might seem to be in all ages. Yet we cannot be sure. We know only the easiness with which we slide into the broad and downward course, and the arduousness of the narrow way of Christ; but how many shall, in the end, be declared to have taken the one course or the other—this we do not know; nor is it needful that we should. It is enough for us that a voice should tell us: This is the way, walk thou in it; and that we should hear it and obey.

The Last Class.

(Continued from last week.)

Then, passing from one thing to another, Monsieur Hamel began to talk to us about the French language, saying that it was the most beautiful language in the world, the most clear, the most solid; that we must preserve it among ourselves and never forget it, because when a people fall into bondage, as long as it preserves its language, it is as though it held the key of its prison.* Then

*If it keeps its language—it holds the one key which delivers it from its chains.—F. Mistral.

he took up a grammar and read our lesson to us. I was astonished to see how I understood it. Everything that he said seemed to me easy, easy. I think, too, that I had never listened so well before, and that he, too, had never shown so much patience in his explanations; one would have said that before going away, the poor man wished to impart the whole of his knowledge to us, to compel it to get into our heads at one stroke.

The lesson finished, we passed on to our writing. For this day, Monsieur Hamel had prepared quite new copies for us, on which were written in a large round hand, *France, Alsace, France, Alsace*. These looked like little banners which floated all round the schoolroom, hung on the rods of our desks; you should have seen how each one applied himself and what silence there was! Not a sound was to be heard but the scratching of the pens on the paper. At one moment some cock-chafers came in, but no one paid any attention to them, not even the quiet little ones who were giving their attention to making their straight strokes, with a heartiness, a conscientiousness, as if that too were still French. On the roof of the school some pigeons were making a low cooing, and I said to myself while listening to them:

"And are they not going to compel them to sing in German—these, too?"

From time to time, when I raised my eyes from my page, I saw Monsieur Hamel motionless in his desk, and steadily gazing at the objects round him, as if he desired to carry away in his eye the whole of the little school-house. Think! for forty years he had been there in the same place, with his court-yard in front of him and his school-room the same—only, the forms, the desks, had become polished, rubbed by use; the walnut trees in the court had grown, and the hop, which he had himself planted, now made a garland round the windows to the top of the roof. What a heart break it must have been for this poor man to leave all these things, and to hear his sister, who was coming and going in the room overhead, just about to close their trunks! for they were to go away on the morrow, to go away from their country for ever.

All the same, he had the courage to give us the lessons up to the end. After writing, we had the history lesson; then the little ones sang all together their *Ba, Be, Bi, Bo, Ba*. Down below, at the bottom of the hall, the aged Hauser had put on his glasses, and holding his spelling-book in his two hands, he spelt the letters with them. One could see that he, too, was applying himself; his voice trembled with emotion, and it was so droll to hear him that we all wanted both to laugh and to cry. Oh! I shall well remember this last school-day.

All at once the church clock struck twelve, then the Angelus rang. At the same moment the trumpets of the Prussians returning from their drill resounded under our windows.

Monsieur de Hamel rose, quite pale, in his teacher's desk. He had never appeared to me so tall.

"My friends," he said, "my friends, I—, I—" But something stifled him. He could not finish the sentence.

Then he turned towards the board, took up a piece of chalk, and leaning on it with all his strength, he wrote as large as he could:

"VIVE LA FRANCE!"

He then remained there, his head leaning against the wall, and without speaking he made a sign to us with his hand:

"It is finished; go away."

Temptation.

One of the greatest dangers of temptation is its suddenness. It comes down upon us without warning, at a time and from a quarter least expected. Being utterly unprepared we are easily overcome, and are led captive at the will of the tempter. But how can we escape this danger, a danger to which we are all the time exposed? There is but one protection, and that is the presence of God. His grace and His grace alone can shield and save us in every peril. The soul that lives with God in constant communion and fellowship is always safe. It will never be surprised or overcome, either by the suddenness or the power of temptation.

Counting the Mercies.

A Southern woman who died lately at a great age, and who had carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon each morning before I rose the blessings God had given me with which to begin the day. I was not simply to say:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

"But I was to count the mercies, one by one, from the neat and serviceable shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near to him. Kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from His paternal hand. No pain or sorrow could outweigh them."

Quicumque Christum Quæritis.

BY THE REV. JOHN ANKETELL.

A hymn of Prudentius (A.D. 400), adopted for Vespers of the Transfiguration in the Roman Breviary.

Ye, who Christ your Saviour seek,
Upward lift your vision meek,
Where enthroned of God on high,
All His glory fills the sky.

There behold His wondrous sign,
Bright, eternal, and divine,
God that sign of joy hath given,
Ere He made the earth and heaven.

Christ, the Gentiles' King decreed,
David's Son of Abraham's seed,
Reigns the King of Isarel,
Ever with His flock to dwell.

Christ, the ancient prophets praise,
Christ, the holy mount displays,
There the Father's words proclaim:
Hear my Son and own His Name?

Jesus, praise to Thee shall flow,
Who Thyself to babes doth show,
With the Father, ever blest,
And the Spirit, One confess'd.

Regular Church-Going.

Like anything else of the same kind, church-going is a great deal a matter of habit. Some of us have been brought up in the habit, and find it perfectly natural to go to church at least twice on Sunday, and to receive the communion at least once a week. Those who have formed such a habit would find it hard to give it up.

On the other hand, some of us have made it a habit to stay at home and loaf on Sundays, and to read through the Sunday newspaper. Of course, this entails a good deal of hard work, now that the Sunday newspaper has grown into a volume. But a resolute man can, if he will, break up an old bad habit, and establish a new good one.

Why not set yourself to work till regular church-going, which you know is a habit you ought to cultivate, has become second nature to you? You will find it the best discipline you ever set for yourself, and we venture to say that, when once the habit is formed, you will wonder how men can endure such a desperately dull piece of business as a churchless Sunday.

Friendship.

A blessed thing it is for any man or woman to have a friend, one human soul whom we can trust utterly; who knows the best and worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit, but who again will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone

to fight our own battle as we can. If we have had the good fortune to win such a friend, let us do anything sooner than lose him. We must give and forgive, live and let live. If our friend have faults, we must bear with them. We must hope all things, endure all things, rather than lose that most precious of all earthly possessions, a trusty friend. And a friend once won, need never be lost, if we only be trusty and true ourselves.

Friends may part, not merely in body, but in spirit, for a while. In the bustle of business and the accidents of life, they may lose sight of each other for years; and more, they may begin to differ in their success in life, in their opinions, in their habits, and there may for a time be coldness and estrangement between them; but not for ever, if each will be trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at evening from the same port, and ere nightfall lose sight of each other, and go each on its own course and at its own pace, for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven when their long voyage is past.—Charles Kingsley.

"His Workmanship."

Theodore Monod once made use of this beautiful illustration. He said: "If a piece of iron could speak, what would it say? It would say, 'I am black, I am cold, I am hard.' Perfectly true. Put that piece of iron into the furnace and wait awhile, and what would it say? 'The blackness is gone, the coldness is gone, and the hardness is gone'—it has passed into a new experience. But if that piece could speak, surely it would not glory in itself, because the fire and iron are two distinct things that remain distinct to the last. If it could glory, it would glory in the fire and not in itself—in the fire that kept it a bright, molten mass. So in myself I am black, I am cold, and I am hard, but if the Lord take possession of my soul, if I am filled with love, if His Spirit fills my being, the blackness will go, and the coldness will go, and the hardness will go; and the glory does not belong to me, but to the Lord, who keeps me in a sense of His love."

Missionary Unbelief.

The Christian that does not believe in Foreign Missions, does not believe in the Great Commission. Repeat it and see. The Christian that does not believe in Foreign Missions, does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions, does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions, does not believe in the Doxology in long metre. Repeat it and see.

The Christian who does not believe in the Foreign Missions in this generation, believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.—Herrick Johnson, D.D.

"How to Get There."

A sermon or a Sunday-school lesson that does not point to salvation as a desirable and indispensable object to be attained can scarcely be called complete. Indeed, there is a world of wisdom in the words that a pious old Scotchman once addressed to his pastor after the latter had delivered a discourse in the village kirk. The pastor was no other than the well known Rev. John Macnab. The occasion was a communion season, and the subject of the address was "Heaven." It was a long sermon, but the people thought it as beautiful as a series of dissolving views. It had, however, one defect—the length of the descriptive part left no time for the "applicant."

Old George Brown met the preacher at a friend's house and astonished him by the *resumé* he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told us a' thing about heaven except *how to get there*; and, Maister Macnab, you'll excuse me, my

young friend, for sayin' that that shouldnae have been left out, for ye'll admit yersel' if that's awantin' a's awantin'. Ye'll mind the king's son's feast? The servants didnae only tell that a' thing was ready, but they compelled them to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired he said to his friend:

"I've been criticised by learned professors and doctors of divinity, by fellow students and relatives, but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when delivering God's message to my fellow men, forget to tell them '*how to get there.*'"

Whose Will Shall it Be.

One of the hardest and most difficult lessons for a Christian to learn is to submit his own will to the will of God. Upon this point human nature is not only rebellious and stubborn, but easily deceived and led astray. It will often, very often, be found that when we are the most positive in thinking and asserting that our will is right and should be followed, that a little more time, a little more knowledge, experience or patience, will show that we are mistaken—that we have reached our conclusions too hastily, and that our opinions are erroneous and unwise. Our daily lives are full of illustrations on this matter. How great the need that Christians should ever be on their guard against such mistakes. They profess to be the children of God. They tell the world that as His children they can go to Him at all times and ask for divine wisdom and guidance in all things, and not only so, but their Father loves to have His children to come to Him, and that He is willing and ready to hear and answer their requests. With such professions how important that Christians be very, very careful as to how they pray and what they pray for. It is not enough to say we have asked God's guidance and blessing, therefore what we propose must be right. This does not follow, and just here it is we so often make most fatal mistakes. Let us stop and think.

"Mr. Justice Byles," we are told in "Leaves of a Life," was once hearing a case in which a woman was charged with causing the death of her child by not giving it proper food or treating it with the necessary care. Mr. F—, of the Western Circuit, conducted the defence, and while addressing the jury said: "Gentlemen, it appears to be impossible that the prisoner can have committed this crime. A mother guilty of this conduct to her own child! Why, it is repugnant to our better feelings." And then being carried away by his own eloquence, he proceeded: "Gentlemen, the beasts of the field, the birds of the air, suckle their own young, and—." But at this point the learned Judge interrupted him, and said: "Mr. F—, if you establish the latter part of your proposition, your client will be acquitted to a certainty."

—It is somewhat curious that whilst so many references have recently been made to Newman's "Lead, kindly Light," his verses beginning "Time was I shrank from what was right" should have escaped observation. It is said that they really originated the Oxford Movement. They were written on his return from Zante and Corfu.

Time was I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence;
Such aim at heaven was pride.

So, when my Saviour calls, I rise
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

I step, I mount where He has led;
Men count my haltings o'er;
I know them, yet, though self I dread,
I love His precepts more.

Children's Department.

How to Settle the Question.

In a certain Bible-class there was, one Sunday, a discussion as to whether there was, or was not, an actual "ghostly enemy" of our souls, a Satan, "seeking whom he may devour," or whether the numerous temptations to sin arise only from "evil in the abstract."

During the week the leader of that class mentioned this discussion to Doctor A—, one of the best known scholars and college presidents in the union.

"Just let them try running a college for a week," remarked the doctor, with emphasis, "and they will find whether Satan has an actual existence or not."

During the same week the class leader, who had consulted the doctor, happened to mention what he had said to another friend engaged in business.

"I believe him," said the business man, with even more emphasis than the president had used. "Just let any one seriously try resisting Satan in earnest and they'll soon find out there's very little abstraction in the matter. When I was a mere lad," he continued, "soon after I entered on my first place I had an experience I have never forgotten. My early days were days of privation, poverty and hard work, but I was brought up to godliness at home, and to regular attendance on church and Sunday-school, and was received into the church when I was sixteen.

"A great advance it was for me when I got a place with Smith & Co., real estate agents, and proud I was to feel I was really a business man.

"Two days after I began my work with them, I was sent to carry forty dollars in greenbacks to a gentleman about a half a mile from our office. When I left the door of our place I had no more idea of stealing that money, or of being tempted to steal it, then I have of taking your spoons out of the drawer this minute. I carried the money in a parcel in my hand, proud

of having the care of what seemed to me then an immense sum, and intent on nothing but doing my errand as quickly and carefully as possible.

"I had gone half way down the street when some one said to me: "You could take that money and go away with it."

"I stopped and looked round in amazement. No one was near me. "You could get on the train just going out and go off somewhere," continued the voice, and with these words rose up in me all the longing for wandering, for travel ling and change I had felt all my life, and I recognized that this strange voice was not that of a man like myself; but was, as it were, in my mind, but not of it.

"Then began a conflict within me such as I never knew before. A will and influence stronger than my own seemed drawing me to a deed that I hated and despised. I could not find a word to urge against this awful, sudden temptation, drawing, pulling me as a snake draws a rabbit, to temporal and eternal ruin. Such was the confusion and agony of my mind that I turned sick and cold, the sweat stood on my forehead and my knees trembled under me. I have never forgotten the anguish of that moment."

"What did you do?" asked the friend. "I said, 'God help me for Christ's sake,' and ran 'for all I was worth,' as the boys say. I carried my forty dollars safe to its right place, and thankful was I when I put it out of my hands. Often after that time I was sent about the city with much larger sums, but though I had many other temptations, I never had such an experience as that again.

"Tell your boys that if they want to know whether there is a personal Satan or not, to be in earnest in resisting him and prove the truth of the words, 'Resist the devil, and he will flee from you.'" — Parish Visitor.

OUT IN PERIL.—Lives of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhoea, dysentery, and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

How to Write a Letter.

Write the day distinctly, the day of the month and the year—not just the day of the week.

Write on plain unlined paper. Write your q's and y's differently, their tails turned in opposite directions. Write your t's with a cross and your i's with a dot.

Write an answer to your friend's questions; if she had not wanted to know she would not have asked you.

Write in black ink—pale or faded ink has broken off more friendship and love affairs than one would imagine.

Write a short, crisp letter; a concentration of brightness. It will be more appreciated than one long drawn out.

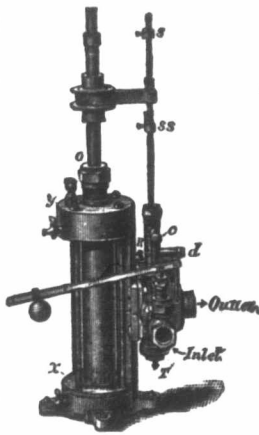
Write as little as possible on the subject of love. Words of love are much better said than written.

Write yourself down a bright, sensible girl, and you will have written the very best letter that a girl can possibly write.

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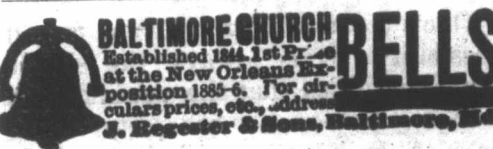
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Bed-Time.

The sleepy stars are blinking,
The drowsy daisies nod,
The dew-drops bright glistening
All o'er the grassy sod;
The pretty poppies dreaming
In silken robes white and red,
With violets in velvet
Out in their bordered bed.

In downy nests, the birdlings
Have long since ceased to sing;
The little chicks are cuddled
Under their mother's wing,
While puss, with her two babies,
Is curled upon the rug,
And Jip has sought, contented,
His corner, warm and snug.

Two blue eyes slowly closing,
And droops a curly head;
And yet, says baby Willie,
"Taint time to do to bed."
We'll take him on a journey,
Over to dreamland bright;
So bring his pretty garments
And dress him all in white.

Now here's the car to take him,
That rocks us to and fro;
In mamma's arms pressed closely
How safe and fast he'll go!
He's almost there—the borders
Of dreamland dawn in sight—
Now—to and fro—more slowly—
He's there! One kiss—good night!

Why the Little Boy was Born Deaf and Dumb.

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children in the knowledge they possessed of divine truth.

A little boy on this occasion was asked in writing, "Who made the world?"

The boy took up the chalk and wrote underneath the question, "In the beginning God created the heaven and the earth."

The minister then inquired, in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, "This a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, "Why were you born deaf and dumb, while I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote, 'Even so, Father, for so it seemeth good in Thy sight.'"

These are truly beautiful answers, especially the last. Many of us, I fear, think much more of our tiny troubles than did that dear boy of his one great trouble, of not being able to join in conversation with those around and hear what is said.

Oh! let us remember that nothing happens by chance of those who can call God their Father, and if trouble fall to our lot, say like the deaf and dumb boy, "for so it seemeth good in thy sight."

One's vocation is never some far off possibility; it is always the simple round of duties that the passing hour brings. Some one has pictured the days as coming to us with faces veiled; but when they have passed beyond our recall, the draped figures become radiant, and the gifts we rejected are seen to be treasures fit for kings' palaces. No day is commonplace if only we had eyes to see its splendour. There is no duty that comes to our hand but brings to us the possibility of kingly service.

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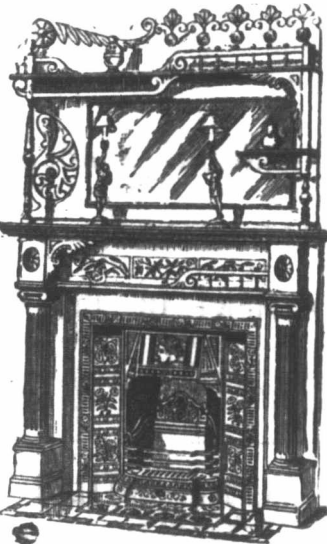
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