

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MAY 29, 1890.

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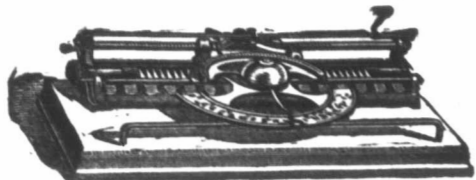
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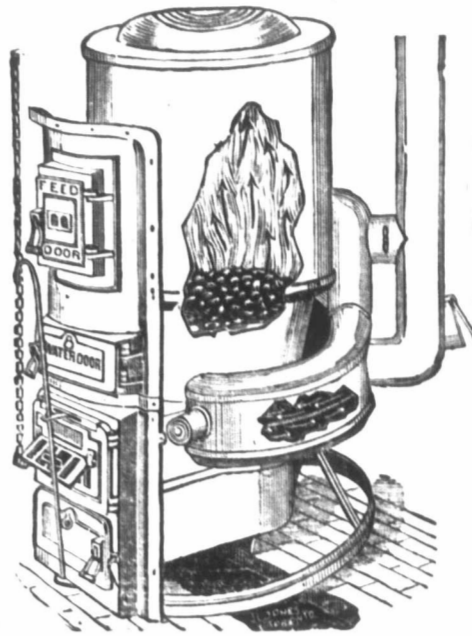
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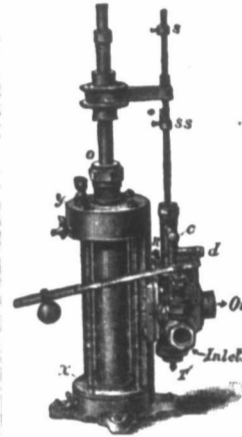
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Lessons for Sundays and Holy Days.

June 1.—TRINITY SUNDAY.
Morning.—Isa. 6 to v. 11. Rev. 1 to v. 9.
Evening.—Gen. 18; or 1 & 2 to v. 4. Eph. 4 to v. 17; or Matt. 3.

SIBERIA AND IRELAND.—Mr. Gladstone has done a good many things of late to destroy the trust of those who once put faith in him; but we do not believe that he has ever done anything quite as bad as the writing of a letter and the delivering of a speech in which he has recently compared the doings of the English government in Ireland to the treatment of Russian prisoners in Siberia. It was to be hoped that Mr. Gladstone had got a little ashamed of bidding people "remember Mitchellstown;" since his own relations to the occurrences there were not at all creditable to his veracity. But it appears that he has not got over the blindness of the past; and he dares to tell English people by word of mouth, and by deliberately written words, that they are not in a position to remonstrate with the Russian government, since their own conduct to political offenders is equally bad. To ordinary people it will hardly seem conceivable that such words should be spoken, but unfortunately there is no escape from the conclusion, since we have the same sentiments in two different forms. It would be some relief if we could bring ourselves to believe that Mr. Gladstone did not possess the requisite information respecting Siberian affairs, and more especially the massacre at Yakoutsk. But unfortunately this way of escape is no longer possible. This was his first plea, that we must wait for further information before we express an opinion. Now that he has obtained this information, he makes use of it to slander his own country as implicated in similar outrages. This is an unpardonable insult to the whole English people, and it must not be forgotten. Happily Mr. Kennan has now made us to know the state of things in Siberia, as well almost as we know it in Ontario; and the testimony which he has borne will live in the memory and the conscience of all civilized and christianized men and nations until the wrongs of suffering, martyred Russia shall be righted.

MR. STANLEY.—If Mr. Stanley had any thought

of achieving fame and obtaining admiration and homage by his marvellous travels and explorations, his success must be very much beyond his expectations. Two great meetings in London, "multitudinous and brilliant" the *Times* calls them, have assembled to do him honour. At one of them the Prince of Wales was chairman. The other was presided over by Sir Mountstewart Grant-Duff, whilst the Prince of Wales and the Duke of Edinburgh took part in the proceedings. It is said that Mr. Stanley's "latest travels have practically completed our knowledge of the great equatorial region of Africa, and it is not a little curious to note that in completing it he has in many respects merely restored life, truth, and activity to legends and geographical traditions which have come down to us from almost prehistoric times. We know now that the pigmies really exist, and that the Mountains of the Moon are no mere inventions of travellers or fiction of geographers. We know the real source from which the Nile derives its inexhaustible supplies of fertilizing flood, and Equatorial Africa now presents no geographical problem of the first order for future solution." *The Times*, after mentioning these and some other discoveries, remarks, "If these discoveries stood alone, Mr. Stanley might well be held to have abundantly earned the gold medal which the Royal Geographical Society has had specially struck in his honour; when they are associated with the heroic sufferings and adventures which the great explorer and his companions have endured in a humane and disinterested cause, they also explain and justify the brilliant and unparalleled reception which was accorded the traveller yesterday." Mr. Stanley gave a very interesting account of the various districts which he had explored; and we doubt not that the interest which he has excited will be fully gratified when his promised volume appears. "No one," says *The Times* again, "who listened to his very striking address can have failed to recognize its profound interest and importance, or have hesitated to echo the emphatic and cordial words in which the Prince of Wales and the Duke of Edinburgh expressed the thanks of the meeting and its welcome to one who has shown himself to be one of the world's greatest travellers."

THE TRUE FAST.—Archdeacon Farrar has contributed to an English magazine an article on the subject of Fasting, in which he controverts some popular teaching on the subject, and points out the best way of complying with the requirement in its true sense. We have no doubt that great errors have been committed both in the use and in the abuse and also in the disuse of fasting. But this is too large a subject for discussion in this place. We would rather draw attention to some of the very useful remarks on the kind of fasting which Archdeacon Farrar recommends to Christian people. We are not quite sure that he has a right to speak contemptuously of those slight changes in food which not only involve self-denial, but which are also made means of discipline. But we are sure that he speaks wisely when he indicates some forms of self-denial—not quite so common—which might well be practised by us all. For example, he says, it would be well if those who are addicted to sharp speeches and censoriousness were to keep almost unbroken silence for the forty days of Lent. Perhaps very few of

us could easily compute the number of those who would thus be reduced to silence; but we agree with the Archdeacon in thinking that the gain would be infinite. In regard to the mere literal sense of fasting, he thinks, and medical men generally declare, that most men habitually eat too much, and would do well to eat less, and especially to reduce the amount of animal food which they consume; and he suggests that during Lent it might be useful to abstain from stimulants. He declares that fasting is not "an aid to sober-mindedness," as has often been asserted; and he quite properly points out that if, on the one hand, it is a discipline, on the other hand, it lays men open to peculiar temptations. As we have said, we cannot consider the subject comprehensively here; but there is much in this article which deserves consideration.

COMPENSATION.—The English Government, in proposing some kind of local option in regard to licensed houses, has also proposed to give compensation to those innkeepers whose business may be destroyed by the operation of the new law. Nothing could be fairer. An industry built up under the sanction of the law cannot justly be destroyed without compensation. But Sir Wilfrid Lawson and his friends will have none of it. They will rather give up their favourite scheme than save the publican, whom they seem to hate more than they love temperance. When the British Parliament emancipated the slaves in the West Indies, they gave compensation to their owners. The teetotallers of Sir W. Lawson's calibre would have pronounced the traffic immoral, and would have refused to have sanctioned the payment of the money; but Englishmen of that day considered themselves responsible for the slaveholding, and therefore bound to share the loss sustained by the slaveholders in giving up the slaves. We shall be very much surprised if Englishmen of the present day are found to be less honest than those of the past. Temperance is a high virtue. Plato makes it one of the three fundamental virtues; but he adds a fourth, Justice, which is the bond of the other three. Shall we be just, if we ruin men by destroying a business which we have sanctioned, and from which we have drawn considerable revenues?

HOURS OF LABOUR.—He must be a very hard-hearted man who does not sympathize with the endeavour to shorten the hours of labour; and it is much to be hoped that it may be accomplished in a way that will be ultimately advantageous to all classes. But immediate legislation on the subject would have many dangers. In the first place, it is not quite easy to enforce laws of this kind, even if they were passed. But supposing them passed and enforced, how are we to provide that the worker shall be paid for his eight hours' work as much as he received for nine or ten hours? Are we prepared for the parliamentary regulation of wages; and, if so, how far is it to extend? and what will be its relations to strikes and lock-outs? A moment's reflection shows us that such an interference with free contract may involve a kind of social revolution. Yet something may be done, in extension of what has already been accomplished on behalf of women and children. We greatly fear, indeed, that the classes that most need to be considered are just those which are in greatest danger

of being overlooked. What shall we say of working dressmakers? How many hours and under what conditions are many of them now labouring? What shall we say of young women who are serving in shops? Are their hours reasonable? In some cases, we are informed, they are intolerably long. Here is a matter that could be quite easily dealt with; and we think that philanthropists would be much better engaged in grappling with acknowledged evils which are capable of being remedied, than in discussing abstract principles which have little chance of being applied in practice.

DR. WILD'S RETURN.—We desire to unite with our Contemporaries in offering our warm congratulations to the Rev. Dr. Wild on his improved health and his return to his attached people. Dr. Wild has many opinions which we do not share, and he has methods of his own; but, unlike many who are separated from us, he never has an ungenerous or unkindly word for the mother Church of England, and he is a loyal and courageous subject of the British Empire. Moreover, by his close devotion to duty, he gives an example which many of us would do well to imitate. It is seldom indeed that a Sunday comes round without his being in his pulpit. Even his summer holidays are nearly all taken from Monday to Saturday. Such devotion is a rebuke to many of us. We have here some part of the explanation of one man's success and another man's failure.

CLERICAL FELLOWSHIP.—It is often complained that our clergy have too little time for study: we are therefore happy to learn that a fellowship has been founded in the General Theological Seminary at New York, for which Canadians as well as Americans may become candidates. The Fellow is obliged to be in Holy Orders; have a degree from some college or Theological Institution; remain, of course, unmarried; live in the Seminary buildings; preside in the Refectory in the absence of the Dean, or one of the Professors; assist in the Chapel services, when required; and give one hour a day to coaching dilatory students. The income is \$1,000 a year. It will afford any clergyman fond of study an excellent opportunity of pursuing it.

THE FAILURE OF RITUAL PROSECUTIONS.

We have no thought of making a promiscuous assault upon the Church Association, or denying its right to existence. But we could hardly point to any organization which has been so badly advised, or which has practically proved so great a failure. Instituted for the purpose of checking ritualism, it is almost certain that it has provoked and fostered the very usages which it was set up to oppose. Whether it has stopped them anywhere, in more than four or five cases, we cannot tell; but we doubt it; and it is quite certain that it has forced many to declare against it who would gladly have remained neutral.

As an example of its special unwisdom, we might point to its attack on the eastward position. Long before ritualism was heard of, it was quite common for men of all schools in the Church of England to say at least the Prayer of Consecration, standing before the table and facing east. Such action seemed the most natural way of complying with the rubric, and it is certainly the most convenient position for the natural performance of the manual acts. At any rate, it was the position taken at that time by many evangelicals.

It is quite likely that extreme men on the other side made the eastward position a matter of great

importance, speaking of it as a necessary expression of the Eucharistic sacrifice, together with other nonsense. But the Church Association ought not to have lost its reason because of trifles like these; and it lost its reason when it assaulted the eastward position, a usage observed by multitudes of moderate men, Anglicans, and others, who were no more ritualists than the members of the Church Association themselves.

The immediate effect of this great blunder was to alienate from the society nearly all the members of the great Anglican party which is and always has been the bulk and the strength of the English clergy. Many of them became members of the English Church Union, and many more sympathized with its work even when they were not enrolled as members. Common prudence might have averted such a calamity. But, when the mistake had once been made, the result was inevitable. From that time to this the work of the association has been worse than resultless. As far as we can judge, it has promoted the cause which it sought to defeat.

This failure is the more wonderful on account of the very large amount of success which has attended its attempts to obtain the condemnation of clergymen for using the practices objected to. Most of the innovations have been declared unlawful. Very few of those attacked have escaped without censure. And yet, for all this, the movement goes on, and where it is checked, this is very seldom the work of the Church Association.

The explanation is not far to seek. Men forget that the passing of Acts of Parliament and the obtaining of the judgments of courts are in reality worth no more than the paper that they are printed upon, unless they represent the voice of reason and the common judgment of the people. As Pascal long ago told us: Opinion is Queen of the world, and if a body of fanatics or of extreme partisans—in religion, in politics, in social economy—get together, they may possibly manage to get laws passed representing their own resolutions; but they will not get them obeyed. And it was the same with the work of the Church Association. They had not the sympathy of the Church, and nobody paid much attention to their demands.

Besides, they were not contented themselves to obey the law which they were putting in force. The Bishop of Peterborough, with his usual acuteness, reminded the clergy that the rubrics enforced by the Privy Council judgments were no more and no less binding than those other rubrics about the meaning of which there never had been any doubt. The Low Churchman condemned the ritualist for mixing water with wine, but he had no credence table without which it was impossible to comply with the requirements of the rubric, and he frequently omitted the Prayer for the Church Militant, when he used the ante-communion service and had no celebration. Again, the Low Churchman fell foul of his adversary for singing a hymn after the Prayer of Consecration. It was intolerable, he said, that such illegal acts should be allowed; but he had no scruple in having a hymn sung between the creed and the Prayer for the Church Militant, which is just as illegal as the one in the other place.

And thus it has come to pass that extreme counsels on one side have very largely prevailed, just because there was no moderation or common sense on the other. We are not without hope that the time is coming when we shall better understand what is essential and what is comparatively unimportant; when we shall be careful not

to hurt the Church by needless innovations for which many members are not prepared; and, on the other hand, that we shall not be scared because some persons like more ritual than we like.

THE CHURCH ASSOCIATION AND ITS FUTURE.

In another article we have drawn attention to the general failure of the Church Association, and have endeavoured to point out its true explanation. But we fear, from some reports now before us, in the English *Guardian* for May 7, that its members are not yet learning the wisdom and moderation which alone can bring them any hope of true success. The twenty-fifth annual meeting has just been held in London; and it is said that the interest of the gathering was in no way inferior to that of its predecessors. "For one thing," says the *Guardian*, "it exhibited Mr. Christopher in the unexpected character of a humourist. There is a grave irony about the statement that the Association is doing 'a work of love' which reminds us of Swift."

But there are worse things than this. Good Mr. Christopher might easily convince himself that the repression of extreme ritual was the work of love, nay, more, we are sure that, unless he had so believed, he would have taken no part in its work. But apparently Mr. Christopher's spirit was not universal at the meeting; and, as we read the report of what happened, we are at once surprised at the nature of the proceedings, and illuminated as to the failure of the Church Association to carry with it the sympathies of the educated classes of England. In the first place, a Mr. Wainwright spoke with a certain indignation of the Bishop of London having given the address at the three hours' service at S. Paul's on the afternoon of Good Friday.

Now, we have no quarrel whatever with people who do not find a long service of that kind edifying. We are quite prepared to hear that many devout persons should find it quite the reverse. Natural constitution of mind and education and habit make the very greatest differences in men's preferences and powers of appropriating any particular spiritual nourishment. But how any one should object to other persons making use of such means of grace passes our understanding. A service which is made up of extracts from the Bible and the Prayer Book and of hymns is distinctly legal, if sanctioned by the Bishop, and such sanction may certainly be presumed when the Bishop himself conducts the service.

But the bad taste of the speaker does not seem to have ended here. He actually introduced into his speech the statement that Mrs. Benson the wife of the Archbishop, was present at this service. When we first read that this statement was greeted with cries of "Shame," we naturally assumed that the audience were denouncing the bad taste and insolence which dragged the name of a lady on to the platform. Whether these people thought, as the *Guardian* seems to suggest, that the Bishop of London ought to have been rebuked by the wife of his Archbishop, or that the presence of the Primate's wife would in some way prevent her husband from doing full justice and judgment on his offending suffragan, does not seem quite clear. By the way, the Archbishop himself was there! Worse and worse! Can it be wondered that men of cultivated minds, and of masculine common sense alike should turn away with disgust from this mixture of vulgarity and buffonery? It is impossible that the *Record* and the *Rock* should approve. We find, as a fact,

that the *Rock* does not report the incident. This is most satisfactory.

But the Church Association has a more serious trouble before it in connexion with the trial of the Bishop of Lincoln. The Rev. H. McNeile, son of the famous Dr. Hugh McNeile, has written a very earnest letter to the President of the Church Association on the expected judgment of the Archbishop on this important case. We cannot blame the President for declining to enter into this discussion with Mr. McNeile, whilst the judgment is being waited for; but the latter points out very clearly that a moment is come which may be critical for the Church of England.

The judgment may or may not follow the lines of the Privy Council judgments; but it seems somewhat probable that it may practically take a different course. Still, as Mr. McNeile points out, it would be a great matter to have the decision of a Court "which Ritualists would feel bound to obey," and for this reason it is most desirable that the Church Association should acquiesce in the judgment, even if, on some points, it should be adverse to them. There is no doubt felt, anywhere, as to the Bishop of Lincoln accepting the decision of the Archbishop; and nothing could be more hurtful to the cause of the prosecutors than the spectacle of a Bishop meekly receiving the censure of his ecclesiastical superior, whilst the same judgment was rejected and protested against by his assailants.

It is quite proper, as we have said, that the President of the Association should decline to discuss these subjects with Mr. McNeile; but we feel convinced that the appeal with which he concludes his letter will make a lasting impression upon many who are not altogether prepared to listen to words of peace. "Will you not," he asks, "gladden the hearts of Christians who are distressed by all this anarchy, and strengthen the hands of those who remember that it is a sacred duty to 'obey them that have the rule over you' ? Will you not seize the present opportunity of cutting away the plank upon which disloyalty is propped up, and of confirming the Protestantism of our Church of England by announcing that the Archbishop's decision shall, so far as you are concerned, be regarded as final and loyally accepted?"

Mr. McNeile urges the dangers of disestablishment and disruption as possible consequences of renewed hostilities in connexion with an appeal from the judgment of the Archbishop, and points out the happy consequences of all accepting his decision as final. We do not venture to forecast the future. Before many days have passed, we shall have the judgment before us, and shall also probably know what the Church Association are going to do about it. We can, therefore, only wait and hope.

THE CHRISTIAN MINISTRY.

CHAPTER IV.—Continued.

THE PRIESTHOOD OF THE MEMBERS OF CHRIST.

THE PRIESTLY OFFICE.

II. The Church has also a share in the priestly office of her Lord. By which it is meant not only that every Christian has access into the holiest of all, for this, although it may be a great privilege, is not of necessity involved in the idea of priesthood, but rather, that the Church and the members of the Church do really and truly participate in that priestly work which our Blessed Lord is now carrying on and completing for the salvation of the world. By this it is not, of course, intended that either the Church collectively or the members of the Church can share in the merit and power

of that work which he accomplished on the Cross; but it is meant that they have a true and real participation in the pleading of that work before God, and applying its grace and benefits to mankind.

THE IDEAS OF PRIESTHOOD.

What are the ideas involved in priesthood? The priest has to sacrifice, to intercede, and to bless. He appears before God on behalf of men, and he stands before men as the representative of God. All this is realized in the character and work of the Christian Church.

The idea of sacrifice lies at the very foundation of Christian life; for the life of grace is the reproduction of the life of Christ. He came to be a sacrifice to God for man: He pleased not Himself; He came not to be ministered unto, but to minister, and to give His life a ransom for many. And He requires the same spirit in His members: "If any man will come after Me, let Him deny himself, and take up his cross, and follow Me." And this is, not perhaps the common, but it is the true and the scriptural idea of the spirit of Christian life.

This spirit of sacrifice is disclosed alike in worship and in life. In all our worship, we offer ourselves as we plead the offering of our Lord. When we celebrate the sacrament of the Body and Blood of Christ we "show the Lord's death," not only before man, but before God. We offer in shadow the sacrifice which He offered in substance. We plead on earth, as he pleads in heaven, the merits of that offering which was, once for all, presented upon the cross; and we plead it and represent it not for ourselves only, but for the whole world. And this is the work of the whole congregation and of the whole Church. The priest who celebrates is, in this respect, the representative of the congregation; and they all, through Him, join in the offering which He presents.

And it is not here alone, in this sacred mystery, that the priestly office of the Church is exercised in worship. In every prayer and hymn of praise, the same thought is present, the same work is carried on. We offer spiritual sacrifices, the calves of our lips, sacrifices of praise and thanksgiving, for ourselves and others. If our worship be not sacrifice, it is nothing.

But the idea of sacrifice is present in Christian life no less than it is in Christian worship. We offer our bodies a living sacrifice to God. We offer ourselves in every true, and humble, and unselfish thought and word and deed. And we offer ourselves not merely as giving to God that which is His own, but as representing our fellow men, that great human family of which we are members. St. Paul speaks of offering the Gentiles as a sacrifice to God in the discharge of his ministry; but every one who truly presents himself to God, and especially who thus brings others to offer themselves to Him, is also fulfilling the office and work of a priest of the only living and true God.

How intimately and inseparably the work of intercession is connected with this work of sacrifice, we need not pause, even for one moment, to point out. But a word or two must be said on the other part of the priestly office—the work of blessing men in the name of God. Such was the duty of Aaron and his successors in the priestly office. And such was a part, and no secondary part, of the work of Christ. Such was, in truth, the outcome and effect of all the work which He accomplished for the salvation of the world. All that He taught, all that He performed, all that He suffered, was intended to be a means of blessing to mankind. It was the thought which He announced in the greatest of His discourses, the Sermon on the Mount. "Blessed" is the refrain of all the opening verses—Blessed are the subjects of the kingdom of heaven. It was the gift which mothers sought at His hands, when they brought their little children to Him, that He might lay His hands upon them. It was the last thought which was represented to His disciples after His voice had died away upon their ears. "He lifted up His hands and blessed them." And what are all the gifts which He bestows upon His people, but portions or aspects of this great comprehensive and universal gift of blessing? Pardon and absolution, reconciliation with God, access into His presence, communion with the unseen world—what are these but the various steps by which our Lord raises up into the blessed life of God and heaven?

The Church is appointed to bless the world, in word and in deed, in spoken assurance, but also in virtue and efficacy. If she fail to do this she fails eminently to discharge the most important of her priestly functions. But in this she cannot fail if she is faithful in her other priestly work. If the Church be faithful in offering sacrifice, from that spirit and work of sacrifice, as from her Lord's, must flow streams of blessing to mankind. Light and life will radiate from her upon the darkness and death of the world; and the power of the spirit of Christ will be made manifest in those who come within the reach of her benignant influence.

So it must be with the Church at large. So it must be with the individual Christian. A blessing or a curse every man must be. But the Christian, however undeniable his imperfections, however incomplete his work, must be a blessing, or he is no Christian. He who shows forth the spirit of love and sacrifice in his daily life must, of necessity, become a blessing to others; and he who has not this spirit is no true member of the mystical body of our Lord; for if any man have not the spirit of Christ, he is none of His.

THE KINGLY OFFICE.

III. It will not, at once, be so obvious that the Church, and still less that individual members of the Church, are partakers of the royal and kingly office of our blessed Lord. But this will, on consideration, become equally clear and certain; for the privilege of membership in Christ must carry with it this office as well as the others. As members of Christ we are sons of God, and if sons, then heirs, joint heirs with Christ. We are, therefore, not merely a kingdom to God, as being subjects of the messianic kingdom: this is one side of the matter; but we are also part of the royal family of heaven, raised to a kingly position in Christ, and anointed to reign by the Holy Spirit of God.

And what, then, is involved in this kingly office of the Church of Christ, and how is it exercised?

THE ATTRIBUTES OF A KING.

If we are kings we must have something subject to our control, something which lies under our laws. And so there is. First of all, there is something in ourselves. The Christian is king of himself. We have already quoted the words of Cicero. He is a king who is ruled by no lust; and we may put the same truth in another and even better form: He is a king who rules himself. In the spiritual sphere there can be no royal power apart from this. There is no true ruling in righteousness, no real supremacy in that kingdom which is righteousness, and peace, and joy in the Holy Ghost, apart from the subjection of the warring passions of body and soul to the dominion of the conscience, to the law of the spirit of God, and to the will of Christ.

EXERCISE OF KINGSHIP.

But the regal office of the Church extends beyond the sphere of self-government. The Church and the members of the Church have a real share in that government which our blessed Lord exercises over the sphere of nature and the race of man. For Christ has dominion over many who do not own Him as their Lord, and makes His power to be felt by many who are unconscious of His influence. And this power He shares with His people, and exercises through their agency. "Do ye not know," says St. Paul, "that the saints shall judge the earth?" And herein he simply asserts their regal authority over the creation of God, as members of Him Who is King of kings.

WRONG WAYS.

It is true that this doctrine has been greatly misunderstood and abused. In various ages the Church, or sects connected with the Church, have imagined that it implied the use of the carnal weapons of earthly warfare; and ecclesiastics have thought that they were doing God service, and ruling in His name and according to His will, when they had recourse to the stratagems of statecraft or the violence of physical force. In these efforts and designs, which have never truly prospered, the Church has been right in her instinct, but wrong in her policy. She has been right in believing that she was intended to rule the world, but wrong in the use of her means.

RIGHT WAYS.

How much more just was S. Paul's conception of that work of destruction and construction which God had given him to perform. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Nor let it be thought that, because the dominion of the Church is spiritual, it is therefore less real or less powerful than a sovereignty which invokes the aid of temporal and material weapons. On the contrary, that is no real sovereignty which loses all power and influence the moment its material accessories and supports are removed; but that is the true royal authority which makes itself felt in the conscience, the heart and the will. And this is the sovereignty of the Church of Christ. Her influence is unseen and intangible; yet it is real and powerful. He has made it felt in every age, in all circumstances, and under every form of government. Her light penetrates even through the darkness of anarchy itself; her liberty declares itself and remains unshackled under the most grinding despotism. Men may introduce confusion into God's order on earth; but even whilst the work of evil is going forward, the Church is doing her own part and restoring the principles of truth and righteousness and loyalty in the midst of the perplexity which she is silently removing. Men may subject their fellow-men to a grinding bondage, and deprive them of the liberty which is necessary for their free development and growth of body and soul; but the Church, even when she seems to be conniving at the tyranny of the few and the servitude of the many, is silently consuming the chains of the slave and breaking the rod of the oppressor. This is that reign of truth, and righteousness, and love, which makes men free with a true liberty, whilst it makes them bondsmen to Christ.

It would be unnecessary to extend to a much greater length the statement of the principles and duties involved in the subject which has now been before us—the mediatorial character of the Church of Christ. But a very few words must be added on the greatness, and dignity, and responsibility of this high calling of the servants of our Lord:

1. Endeavour to realise it.
2. Cherish a sense of its greatness.
3. Live in the spirit of it.
 - (1) Self consecration.
 - (2) Self-denial.

So anticipate a more glorious Kingdom.

(Concluded.)

REVIEWS.

ARTICLES ON ROMANISM. By the Rev. John Henry Hopkins, S.T.D. \$1.00. Whittaker, New York; Rowsell, Toronto. 1890.

The title of this book accurately describes its character. It consists of two articles on Monsignor Capel, reprinted from the American Church Review, together with a correspondence between the author and Monsignor Capel; and of one article on Dr Littledale's "Petrine Claims," from the same periodical. It is somewhat surprising to find Monsignor Capel not only reproducing the stock arguments which have often been refuted; but also quoting the well known falsified text of S. Cyprian, adducing passages in support of the Papal claims which Roman Catholic writers themselves admit to be spurious, and which by universal consent are corrupt. Here is the most trying part of our controversy with Rome, that her advocates are found using weapons and instruments which we should hold to be unlawful. A not unnatural consequence of these methods is a considerable amount of personalities and recrimination which find their way into the controversy, and which it is not quite easy to avoid. We confess that a good part of this book is very unpleasant reading; but that is not the fault of Dr. Hopkins, who acquits himself with fairness and moderation. To many persons the element of personality introduced into this volume will make it more interesting.

THE PRODIGAL SON. Christ's Parable of Mercy. By Rev. Walter C. Whitaker. 10 cents. Church Year Publishing Co., Jacksonville. 1890.

This little pamphlet is No. 4 of the "Church

Year Series," and contains four simple, excellent practical sermons on the parable of the Prodigal Son, treating of the following subjects: 1. He sins. 2. He repents. 3. He is forgiven. 4. The Prodigal's Brother.

CHRISTIANITY AND BIBLICAL CRITICISM. By Rev. J. deSoyres, M.A. McMillan, St. John, N.B.

This is a paper occasioned by the publication of *Lux Mundi*, and read before the St. John Clerical Association. Mr. deSoyres remarks: "It is hardly necessary to state that my purpose, in calling attention to this remarkable work, is neither to invoke its authority, nor, on the other hand, to raise the pitiful cry of the heresy-monger against those with whom, on some of the deepest theological issues, I find myself at variance. I note it as a historical fact, a sign of the times, which it behoves us, as ministers and priests of Christ's Church, to take into earnest, prayerful consideration—eliminating all personal aspects, all questions of party rivalry, all fears of man's approval or criticism." The paper then proceeds to deal with Biblical Criticism historically, and more particularly with the recent criticism of the Old Testament. It is a valuable contribution to the subject.

LIGHT ON LIFE'S HIGHWAY. By Wayland Hoyt, D.D. John Y. Huber Co., Philadelphia. 1890.

This is a thin quarto (592 pages) of sketches, "richly illustrated," as the title page states, "for the despondent and the cheerful; the tired and the toiling; the doubting and the believing; for those under bright skies and grey." The writer dedicates the volume appropriately to those among whom he has ministered; and he writes as recognizing that we live in a "doubtful world," where no one can be sure of "success;" in "a difficult world where 'painful foresight and economy' have to be exercised; in 'a sinful world,' where we are beset by sin and temptation. But, for all this, he says, it is 'a pleasant world,' and yet again it is 'a sorrowful world.' For those who are living in a world like this, a world of lights and shadows, the author provides comfort and guidance in the volume before us. We were proceeding to give an account of some of the contents of the volume; but a great deal of it has been omitted from the copy before us, so that it does not read continuously. As far as we can judge, the contents are interesting and good.

MAGAZINES.—*Littell's Living Age* (for May 10 and 17) is before us with all its accustomed abundance and excellence of contents. Mr. Herbert Spencer's Essay on Justice is concluded, two more instalments of Mr. Norris's Marcia are given. "Sons and daughters" is continued from Blackwood. "King and Minister, a midnight Conversation," is an attempt to explain a political event in Central Europe, which has created a greater sensation than anything of the kind which has happened for many a year. A suggestive paper by Dr. Bryce, from *The Speaker*, on "Scientific Conservatism," is worth reading. He says that most literary men are still Liberals, which we doubt, if he means Gladstonians; but he admits that most scientific men are Conservatives. "The Young Cavour" is a very interesting sketch of the youth of one who took his place in the front rank of European politicians. *Let Loose* is a thrilling story. Mr. Edward Clodd has a brief but sufficiently full account of "Miracle Plays," starting with the Oberammergau Passion Play. And there are many other articles hardly inferior in interest or merit to those which we have indicated. *The Canada Educational Monthly* (May) begins with "A Word about Ruskin" by Mr. Morrison, of Brantford, the tone of which may be known from its opening remarks: "The name of John Ruskin should be penned with feelings of admiration and reverence;" and again: "Ruskin was not perfect, yet it is safe to say that few men have ever lived with loftier aims, few men have ever, in a certain line, done more good in and for their generation." It is an excellent paper. Next comes the beginning of a valuable paper on the "Foundation of the Secondary School," by Professor Nicholas Murray Butler, and a very important sketch, by superintendent J. C. Littlemore, of California, on "How a teacher may waste the time of his pupils," besides other

papers of value. *Church Bells Portrait Gallery* (May) has four excellent portraits, all of them admirable likenesses, although some of them representing their subjects as they were a few years ago. They are Bishop Walsham How, of Wakefield, Bishop Westcott, of Durham, Dr. Dix, of New York, and Sir John Kennaway. *The Literary Digest* (May 17) is a good number of a very useful publication, placing within our reach the contents of a great many papers and magazines which we should otherwise never see. We have some extracts from periodicals, English, French, German, Russian, American. Perhaps one of the saddest is a Russian article on "The Gag of the Press," from a Moscow paper, which tells us how a certain liberty was secured in 1865 by a Ukase "to grant more freedom of facilities to the press of the land;" but this was gradually withdrawn, until, in 1882, "new regulations were enacted which practically annulled the last vestiges of the 'freedom of facilities' granted by the Ukase of 1865. Among many other articles of interest we may note one from the *Independent*, a symposium on "Creed Revision."

FAITH—AN ESSAY.

BY THE REV. ALFRED OSBORNE, B.D., INCUMBENT OF GRACE CHURCH, MARKHAM.

The subject given by the Ruri-decanal Chapter is one of great importance, and in consequence has been handled by various schools with more or less thoughtfulness and precision. This essay is an attempt to set the question on a broader basis, and is the result of study along certain lines of apologetics.

On taking up this subject of faith, we must remember that we stand on the common ground of all religions. It is true that Christian faith is a definite theological concept, but Christianity does not create faith. It is advisable to clear the ground before we consider the subject in the light of Revelation. Much of the difficulty, in the field of controversy, lies in the common mistake as to the nature of faith, and in giving a clear definition we are met by the question, What is faith? The reply commonly given is this; Faith is a resulting condition of mind after due examination of the grounds of Christianity, as if Christianity created faith by presenting its evidence, and that none but Christians, and by implication only those who can pursue an argument, or weigh evidence, can have faith. This is to lay the foundations of "The City of God" on the broad plains of doubt. *i. e.* that a necessary foundation for faith must be previous doubt. This is the consideration of faith as a merely mental concept and a restfulness of satisfied intellect, a passive acquiescence of the truth of the thing proven, has occupied the ground to the destruction of the reality. Faith is not a passive acquiescence in the truth of a demonstration, for this would be to lift it out of the true region of its life.

Faith is an elemental energy, a primary intuition, and its very being is activity. Three thousand years ago, when the Aryan civilization had made its home on the Ganges, we find earnest religious thinking, and the problems which have troubled the Christian world, were fought out pretty much on modern theological lines. We find in a later Hinduism a clear distinction between "the way of works," and "the way of faith," this faith being love for and devotion to an object, commonly some Hindu incarnation. By this sharp separation a base morality attended the one, and a pharisaic literalism the other; but the doctrine of faith was known and recognized, and "salvation by faith" had its place and meaning in Hindu theology.

If faith be an elemental energy of the soul we can see that it defies analysis, and belief is intelligible only by believing. If it were a resulting effect of evidence, it could not be faith, for such is knowledge—unless faith and knowledge be synonymous terms. We propound, then, that faith is a radical act of the inner life, essentially an active principle of being, and verifies itself in action.

We may get at the root idea in the Old Testament. The Church, too, has seized this truth, that man is not left to make up his mind and produce what is called faith after experience, but the order is, "from faith to experience." The question whether man comes into this world written upon by the finger of God, or not, is the question of the Bible versus some modern science. We believe faith *per se* to be a disposition of the soul, and that it exists without evidence, and before evidence; that faith grounds itself wholly and solely in an inner and vital relation of the soul of its source. Sonship is the one basis of all faith, and faith is the witness to this inner

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bond of being, sonship, it may be, to Baal, instead of Jehovah. Revelation declares the true object of faith, but does not create faith *per se*. Wherever there is the sense in man that he is the creature of another, there is faith, the point at which the sonship emerges into consciousness.

The Hebrew verb, *aman*, properly, to stay, to sustain, to support, to nurse, to bring up, is well seen in the use of the participle active, *omnen*. Isaiah 49, 23. "And kings shall be thy nursing ones." This is the root idea of the Old Testament. The same word is used as the expression of the state of the one being nursed, or fed; nay, more, there is an implied energy in the one who leans upon, for in the absolute sense, Isaiah 7, 9, a concurrence of will appears to be necessary. "If ye will not lean upon (if ye will not believe), surely ye shall not be supported (established)." It is true there is a state of mind which, by many in these times, has been regarded as the equivalent of faith, or as an explanation of it, viz., trust; but the root idea of trust does not contain the fulness of the root idea of faith. To trust is to be passive, confident in the action of another if such action be necessary, and, no doubt, is a primary note of faith, but does not contain it, and can be separated from it; a child draws nourishment, grows, expands, etc. We repeat, faith is an energy of the soul, it may be latent, but it is potential, it is not a mere mental acquiescence.

So soon as faith is awakened, the supernatural opens to us; it has its sphere of activity in "the things hoped for" and "not seen." Faith is in the rudest savage, for all sense of fatherhood comes by faith, and this is the power by which the conscious life attaches itself to God. Knowledge starts with an act of faith, faith lies behind and back of knowledge, and is never a purely intellectual act. And, again, faith is not necessarily a belief in the Bible. True, faith has a history, hence the Bible. The Bible is the history of faith (see Hebrews 11). Faith was the primary intuition, the elemental energy, the Bible, the result. And, again, faith is the movement of a living man towards a living person. We do not believe, as Christians, in the Bible, nor in the Creeds, we believe in God, in Christ, in the Holy Ghost. No doubt the Bible, in the eyes of some, is "the King of Glory," and in the eyes of others, the Creed is "the only begotten of the Father," but the ultimate motion of the christian soul, however much it may desire fountains that hold no water, is towards the Christ, and that motion is faith. This faith is not the result of reason, that birds never fly until they know they can. It is quite true that faith looks to reason for proofs, but faith never looks to reason for faith.

In the New Testament we find the root idea is to persuade, and from this comes faith *pistis*, and from faith, to believe, *pisteuo*. The root idea is the action of one upon another, to persuade, prevail, etc., and when it passes to the Med. it carries the idea of action in obey, comply with. The theological position of faith, St. Paul declared, was the same, rightly considered in the New as in the Old Testament, and that this elemental energy directed towards God as revealed, made for righteousness, and was indeed "reckoned" as such, hence Gen. xv. 6. "And he believed in Jehovah, and he counted it to him for righteousness." This was the position of Abram before God, though not yet in circumcision. St. Paul's express statement that righteousness could not come by the works of the law is apparent to reason, for by the law is the knowledge of sin. But when a man says that St. Paul forbids all work, and thereby shuts out the works of holiness, he destroys the meaning of faith, for he has robbed it of its energy. We do not condemn works, nor did St. Paul, he gave them their true position; they are the result of this energy of the soul. In God's sight a work is a good work, when done, not, as some say, to further an end that is desirable, but from faith. There are many works done even from good motives which do not spring from "a lively faith." If righteousness could have come by the law, then Christ died in vain, and he did not bring in righteousness. The law being for the disobedient as a commanding and condemning power, it is clear that it can do nothing for the obedient. A man is not righteous, because he does not break law; righteousness is a positive thing, not a mere negation.

Faith, then, in its Christian sense, is not a mere mental concept of Divine truth, nor a knowledge merely of God's attributes. We presume the devils know all this, but such knowledge is not Christian faith, neither has such knowledge produced Christian faith in them. We conclude, then, that faith *per se*, is the motion of the soul towards God, and so implies the existence of the Being towards whom the soul moves, aye, before Bible, before Christian knowledge; it moves the worshipper who has false ideas of God as well as true. The very assumption, indeed, of God is faith, for you are dealing with the invisible. True, the existence of God as a force, a first cause, merely, can be proven by metaphysics, but we doubt if any man first realized the Great spirit or listened to the voice of the Great Spirit, as a consequence of

a metaphysical argument. There is no doubt the perception of God had carried such an one beyond physics, but faith was the energy that carried him beyond; and yet we have not arrived at Christian faith. The nature of God, his attributes etc., truly declared, must be by revelation, for Christ "brought life and immortality to light through the gospel;" this gospel was not a word revelation, but a revelation of the Word, the Son of God. We believe that the Old Testament was the witness of faith until Christ, and now the New Testament is the witness of faith to Christ. The Old Testament did not create the faith of the priest and prophet, nor the New Testament of apostle and prophet; but the Old Testament was the witness of faith of the one and the New Testament of the other, *i. e.* if the Church had been faithless, there would have been no Bible. We are going into the invisible and looking by faith for the Second Coming; faith is still making history; our Lord "ever liveth." We are not looking to a dead Christ, nor is it a dead Church that looks. The Church is pulsating with her elemental energy, her primary intuition, and will never cease to pulsate until he shall lift her to His side. And, further, do we not unwarrantably restrict faith? Shall not faith remain in the next life exalted and purified? In popular thinking this has been lost sight of. "Faith will vanish into sight," will it? When we see Him face to face, and see how great salvation He hath obtained for us, our faith may be expected to go out to God with increasing energy. And again, will there not be any invisible? "from glory to glory." Will the soul have lost itself in an existence utterly distinct from this? No; methinks if we follow Him now without asking questions, or seeking for evidence, we shall then be able "to follow the Lamb whithersoever he goeth," and wait for explanations. We expect that something of the Godhead will be beyond us even when we have reached the distant shore. So there is a Scriptural faith, a faith described in Scripture, a faith to which Scripture witnesses, and we are pulsating with this faith. It is no senseless cry which the Church utters when she says, "I believe in the Holy Catholic Church." "The same energy is counted as righteousness. But *credo ut intelligam* is a fact in Christian experience; indeed, we do not see how the natural man be his mental effections never so acute, can derive anything from the Bible. It appears to us that Scripture is laid in faith, built in faith, and is understood in faith.

The New Testament has its works unique; it turns our faith to Christ as the atonement. It was this Christ which St. Paul carried to men, and justification stands on gospel grounds. Faith in what? In whom? The Christ. A man cannot be justified by his mental concept merely. To Christ there is a surrender of will and affections, an actual personal obedience to Christ as the king of humanity. Christians live and work by this faith; that which they believe has as much influence over them as if it were an object of sense, indeed it is more, being "the assurance of things hoped for, the proving of things not seen."

Faith, in its highest form, is not only trust in the Saviour and his redeeming work, but is also life in Him, for we "live by faith." The office of the ministry of the Church is to bring men to Christ, that faith may have a right object; and this faith is an actual Spirit life, for it is fruit of the Spirit, and occupies in a man more than the faculty which accepts mathematical proof. There is no such distinction betwixt faith and believing as some delight to trace; believing is but the exercise of faith. Knowledge and faith are not equivalent terms, the ancient gnostics knew better than to confound things that differ. A man may believe a thing to be true, provided it be not contrary to his reason, though above it; but belief in all things and everything short of the person, Christ, is not Christian faith. We have in modern Protestantism belief in sect, belief in the Bible, belief in opinions, belief in self. Any of these may obscure the Christ and effectually stop the movement of souls towards Him. We have Christless Christians, though full of Bible, full of religious opinions, full of religious self: these are "clouds without water." The volume and strength of a man's faith is not always in proportion to his knowledge—it may be greater, it may be less. How sadly the true Christian is brought to confess that the times of his greatest knowledge are often the times of his greatest weakness. It is this half-scepticism of Aberlard, this *intellectus* before *fides*, which wears the churchly mind. The Catholic knows one thing, that he stands in faith, and there lives and moves and has his spiritual being.

Faith in Christ, the Spirit's blessed gift! We are willing to receive it from that same Holy Spirit which gave life to "the noble army of martyrs" and to "the Holy Church throughout all the world," living, and in the spirit land. We are willing to shelter ourselves within "the noble army" that "walked by faith." Though we may be called "cowardly and irrational dogmatists" because we shelter ourselves within the Church, we will condemn

our *ego*, if it should isolate itself, or pursue its way outside the church of God. Our *ego*, we conceive, means self, and self means sin. Religious individualism is not "the body of Christ." Unity in Christ, we acknowledge, is Christianity. If "the Church is the pillar and the ground of the faith," we must listen to the mighty host that has left its experience cut deeply on the milestone by which its way is marked. Tired of "party," of "isms," we own we are Catholic. To many, a keen dialectic is faith in Christ, but "God manifested in flesh" is "the mystery of Godliness," and faith in Him is Christian faith. Christian knowledge is not, as some think, dialectic, but knowledge in faith. We do not believe in the foundation of dialectic as the potential energy of faith; the foundation of dialectic is "*de omnibus dubitandum est*," but the moving power towards Christ and in Christ, is faith, not doubt.

It would be easy to show how faith, which moves towards the Christ, cannot be separated from love of His Bride, the Church; and how the church becomes the sphere of the action of faith; and how meaningless is every act of faith when we "discern not the Lord's body."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

ADOLPHUSTOWN.—A very impressive confirmation service was held in St. Paul's church, on Wednesday evening, the 14th inst., by the Bishop of Ontario, at which 46 persons, from 14 to 65 years of age, renewed their baptismal vows. There were present, besides the Bishop and the rector and his assistant, Rev. A. L. Geen, five of the neighbouring clergy and the Rural Dean of the district, Rev. E. H. M. Baker. The Bishop dwelt on the necessity of sound principles in religion. A large congregation listened attentively to the address. The singing and responding of the congregation were hearty.

AMHERST ISLAND.—With regard to the building of Yarker church, which has been spoken of in your last two issues, let me say a word or two. I told my neighbour and Rural Dean that a mistake had been made in the address to Mr. Elliott, and that I myself had built the Yarker church in 1875, not thinking for a moment that he would publish the information. It was hardly worth while. Still, I appreciate his jealousy in my behalf. Mr. Elliott mentions, quite correctly, I believe, that \$400 or half the whole cost was paid before my resignation. The whole amount was to be paid in three years, of which only one was complete on my retirement. And though the full amount was not altogether provided for, yet I apprehended not the slightest difficulty in obtaining what was lacking by a second call. And I was sure that the earnest and active newly-ordained deacon, Rev. A. Elliott, whom I was glad to secure as my successor, would have as little difficulty, perhaps less. Of the repairs since that time, and the purchase of an organ, I, of course, know nothing, but let me state that Mr. Elliott is by no means alone in his esteem for the Yarker church people. What the Philippians were to St. Paul they certainly were to me. I never had people so ready to work for, and carry out the wishes of the Church. The services were most heartily and audibly joined in by all. The hymns, singing, chanting, and responding by the whole congregation were most delightful. Never have I experienced anything like it elsewhere in country, town, or city. The Church's service there was simply what it should be everywhere, an united service of prayer and praise.

OTTAWA.—St. Barnabas.—The church residents in the southern district of the capital, and of the suburb of Stewarston, now annexed to the city, have for some time felt the want of a church among them. It was owing to the rapid growth of this section, which has especially taken place during the last two years, that the Bishop of Ontario, at the earnest solicitation of many church members, was induced to mark out, last October, the new parish of St. Barnabas, whose boundaries include Stewarston and this southern section, and to appoint as its incumbent the Rev. Geo. W. Taylor, late of Victoria, B.C. At first Sunday afternoon services were held in a room of the public school in the vicinity, kindly loaned by the trustees, at which the average attendance was between sixty and seventy. A plot of land was then secured in a central locality and a building erected to answer present needs, but which it is the intention eventually to use as the school room of the permanent church. This building was ready for occupation last January, and the opening services, at which many of the Ottawa clergy, including the Ven. Archdeacon Lauder, were present and took part, was held

on the 16th of that month, the surpliced choir of St. Alban's, under the able direction of Dr. Davies, assisting. Since that date, owing chiefly to the energetic labours of the incumbent, the congregation has steadily increased in numbers, until now the temporary church is well filled at the Sunday services. Some time previous to Easter, practices of men and boys were inaugurated with the view of instituting a surpliced choir. There was such a hearty interest taken in this matter both by those practising as well as by the ladies of the church, who supplied the cassocks and surplices, that the choir were vested and took the services in a most creditable manner on the first Sunday after Easter. Ever since then there has been a steady improvement in the rendering of the Church's services, which are now noted at St. Barnabas for their great heartiness and congregational singing. On the fourth Sunday after Easter the Lord Bishop of the diocese held a confirmation in this church, at which a goodly number were presented for the Apostolic rite. The service was well rendered, and the singing, both by the choir and congregation, excellent. The church was crowded to its utmost capacity, and many were obliged to stand throughout the service. The Bishop, in his address, took occasion to congratulate the congregation and rector on the rapid strides church work had made in the parish, and to thoroughly and heartily endorse the surpliced choir, and all that a surpliced choir meant, as being entirely Catholic and Anglican. He wished the congregation good luck in the name of the Lord.

KINGSTON.—Last Tuesday evening All Saints' church was packed with worshippers, and many people had to stand until the close of the proceedings. The altar was decked by beautiful flowers and illuminated by many wax tapers. The service began by the moving of a procession, consisting of his lordship the Bishop of Ontario, Rev. Messrs. Spencer and Daykin, and the surpliced choir. When the preliminary service was finished, the Bishop addressed the candidates for confirmation, twelve in number, seven females and five males. He warned them against growing up in ignorance of the doctrines and discipline of the Church. In the present day it was very necessary that those concerned should be warned against ignorance of the history of the Church, her faith and discipline. Thousands have left the Church because they were ignorant of her history. He exhorted them to understand their own religion. Young men and young women, as they go out into the world, and into such a world as is in Canada, cannot fail to hear hard things said of the Church of England. They will hear her doctrines misinterpreted, oftentimes caricatured. Sometimes people will say her doctrines are not scriptural, but superstitious; sometimes they will be called popish, and because young men and women, brought up into the Church, could not answer the objections, they have fallen away, become victims and proselytes to some miserable sect of a few years' existence. He wished them to understand the Church was not a sect. A sect is something cut off or lopped off from something. The Church was never cut off or lopped off. It is the Catholic Church of England, and has the same incorporate existence she had 1,800 years ago, varying with civilization and with the changes of the world. If they study her history they would become firm churchmen, and would be benefitted educationally. In doing this they would be studying the history of the British empire, and would be fired with zeal on learning of the martyrs and heroes of the Church. They would not then become "victims of some wretched mushroom sect of last year's growth." He referred to the ritual of All Saints' church, intimating that it was different from the ritual used in other churches in the city. It is in accordance with the wide comprehension of the Church of England. Mere ritual itself is useless. They must have a ritual because they cannot do without it. They could no more escape forms than they could escape from their shadow when the sun is shining. He was sure the ritual satisfied them, and he wanted them to prove to the world by living godly lives, that the ritual did satisfy them. He spoke of religious excitement, and said they all knew the results of revivals. Often physical exhaustion was taken for religious impressions. He warned them to beware of impressions got in this way. Depend upon impressions, secured not by excitement, but by prayers, and by the instruments which God gave to the Church.

His lordship deprecated the comparatively new idea of holding evening celebrations of the Holy Eucharist as entirely contrary to the mind of the Church of England, and added that confirmation was generally administered by him in the morning, so that the first communion would at once follow. This confirmation, however, being in the evening, they could not communicate immediately, but he admonished the candidates to receive their first communion without delay.

TORONTO.

TORONTO.—St. James'.—A meeting of the Toronto chapters of the Brotherhood of St. Andrew was held in the schoolhouse on Tuesday evening, to make further arrangements for the convention of the Canadian chapters on June 9th. The six city chapters were all represented, and it was stated that two more would be organized before the date of the convention. An executive committee was appointed, consisting of Messrs. Heath, Reid, Rae, Wenslow, Code, Medforth and DuMoulin (secretary). A letter was read from Mr. Hotaling, president of the organization in the United States, stating that a suitable delegate would be sent from the States to address the convention. Letters were also read from several Canadian parishes on the subject. The question of having an annual Canadian convention, or sending delegates to that in the States, was discussed, and it was decided to be the opinion of the meeting that the former course would be the better. This decision, however, it was clearly shown, was merely that of the Toronto chapters, and that the coming convention alone could officially decide the matter. It was resolved to have an early celebration of the Holy Communion on June 9th, with an afternoon session, and service for men only in the evening, the sermon to be given by a special preacher. The secretary particularly requests that chapters which have not already done so, communicate with him without delay, as arrangements have to be made for the reception of delegates.

COBourg.—Sunday, the 27th ult., witnessed, in St. Peter's church, the most interesting services of confirmation and the induction of the rector, Rev. A. W. Sprague, to the formal possession of the rights, privileges, and emoluments of one of the oldest and important rectories of the diocese of Toronto, or, indeed, of the whole province. His Lordship was the guest of the rector. Morning prayer was held at 8 a.m. At the 11 o'clock service the church was crowded. The rite of confirmation and first communion was administered to forty-seven candidates—18 males and 29 females; prior to which His Lordship addressed the candidates, showing them the responsibilities they were assuming; that the promises made for them by their sponsors at baptism were, in themselves, now being carried out in their becoming members of Christ, and inheritors of the kingdom of heaven; that they were now being admitted to the full fellowship and communion of the Church; and that being sons and daughters of Almighty God the Father, who was ever more prone to show mercy and pity than righteous indignation and just punishment upon evil. In the afternoon the special monthly children's service was held, at which His Lordship again addressed his hearers, his remarks being specially adapted to the scholars of the Sunday school, who were made to understand, in such language as suited their tender years, that they were under the care of a heavenly Father, "who neither slumbers nor sleeps;" who is about their path and about their bed; and "spies out all their ways,"—the text being "Thou God seest me," which, if always remembered through life, would prevent much wrong-doing and its consequences.

The induction of the rector took place immediately before the usual evening service. The Mandate of Induction, a lengthy legal document, conferring the peaceable possession, rights, privileges, and emoluments accruing from the Glebe lands and house of residence appertaining to the rectory and living of Cobourg, was read; the keys of the church were then handed formally by the churchwardens, Mr. Burn and Mr. Osler, to the rector; as also the church books by the Bishop, who, in formal words, admonished the rector to teach no other doctrine than that of the Church of England as set forth in her liturgies and articles. The Bishop then preached an able and eloquent sermon upon the duties of the clergyman to the parishioners, and they to their clergyman; advising and entreating all to set aside petty bickerings and jealousies; to love and aid their minister for the work's sake." The whole sermon was really a masterpiece of careful and ornate preparation,—one that was acknowledged by all to be worth remembering, and to say "that it was good for us to have been here." Bishop Sweatman held confirmation services at Gore's Landing, where Rev. George Ledingham is pastor, and on Tuesday, at Grafton. During his episcopacy, of some twelve years, the Bishop has confirmed, in all parts of his diocese, over 15,000 candidates. Having to make annual tours for this purpose, often to very remote and isolated parts, even where no railways exist, it cannot be said that the life of a Canadian bishop is a sinecure; or that the *otium cum dignitate* is now-a-days, at least, a motto of the English Church, her bishops and clergy.

NIAGARA.

HAMILTON.—Ascension Day was duly observed as the annual festival at the Church of the Ascension, by a celebration at 10.30, and festival evensong at

8 p.m. The church was exquisitely decorated with flowers, a revedos of flowering cherry and scarlet japonica with a centre of exquisite roses, formed a striking feature, whilst sprays of the pure white cherry, fastened to the dossal, made a most artistic effect. The pulpit was also very handsomely decorated with the same beautiful white cherry, intermixed with rich coloured tulips. The font was equally beautiful with roses and wisteria. At the evening service the Bishop, the Dean, and five of the clergy of the city were present, Canon Sutherland, of St. Mark's, being the preacher. The offerings were for the diocese of Algoma, and amounted to \$86. The choir, augmented for the occasion, sang for anthem, "Unfold ye Portals," from Gounod's Redemption, and, during the offertory, "Lovely appear," from the same beautiful work. A large and devout congregation was present, and joined heartily in the hymns and chants.

ALGOMA.

MARKSVILLE, ST. JOSEPH'S ISLAND.—Having left St. Joseph's Island for the mission of Sudbury (Algoma) Rev. C. Piercy requests that all communications in future be addressed to him at Sudbury.

ILFRACOMBE.—On Thursday, the 15th inst., Miss Catherine Jane Fair, of Christ church Sunday school, entertained her scholars at her residence in Charlton. The weather was favourable, and the children were amused with a variety of games. After tea, Miss Fair presented a gift to each of her scholars in addition to a picture book and Bible or testament according to the age or qualifications of the children. The Rev. L. Sinclair, incumbent, expressed his pleasure in the proceedings of the day, and sincere gratitude that the children had such a valuable and kind teacher as Miss Fair.

QU'APPELLE.

REGINA.—The Synod of the diocese of Qu'Appelle will meet this year in St. Paul's church, Regina, on June 3rd, instead of in the cathedral town as in the past. The Bishop proposes to hold a Quiet Day for the clergy on the day following the Synod. The vestry of St. Paul's church decided, at their recent Easter meeting, to set about the building of a permanent church in place of the temporary wooden structure now in use. The rector, the Rev. Leonard Dawson, B.A., is chairman of the building committee, on which the following gentlemen have consented to act: Messrs. H. LeJeune and J. D. Sibbald, churchwardens, R. B. Gordon, Hayter Reed, James Brown, W. Stevenson, G. T. Marsh, D. L. Scott, Q.C., and others. At the preliminary meeting seven gentlemen promised \$3,300 towards the fund, six giving \$500 each and one \$300. It was decided to obtain plans for the church, the first part of which would cost from \$12,500 to \$15,000.

GRENFELL.—The church of St. Andrew, in the Weed Hills, eleven miles south of Grenfell, was consecrated by the Lord Bishop of Qu'Appelle on Sunday, 11th May. The little church was crowded, in spite of the inclement weather, and looked very beautiful with its tinted windows, and the abundance of exquisite flowers which loving hands had arranged in the altar vases and on the retable. The Bishop entered the church at 11 o'clock, preceded by the Rev. G. Nelson Dobie, as staff-bearer, and followed by the Rev. Frank J. Baker, incumbent of Grenfell, who acted as chaplain, Psalm 122 being read in passing up the church. After the singing of the *Veni Creator* the Litany was said, after which the Bishop proceeded with the consecration service. The church having been duly set apart and dedicated to the service of Almighty God, a procession was formed, the clergy leading the way, followed by the churchwardens and congregation, for the consecration of the churchyard. Returning to the church the service of Holy Communion followed, the Bishop preaching a practical sermon on the nature of divine worship and the necessity of its public celebration, taking as his text, "My house is the house of prayer." The offering of alms was devoted to the building fund, and amounted to \$13.65. The Bishop expressed himself as much pleased with the new church and its handsome and tasteful appointments. In the evening His Lordship preached at St. Michael's, Grenfell, basing a powerful exhortation to a life of real self-denial on the words, "Shall I offer unto the Lord of that which doth cost me nothing?"

QU'APPELLE STATION.—The choir of the Pro cathedral gave a performance of Farmer's Hymnal Oratorio, "Christ and His Soldiers," on SS. Philip and James' Day, 1st May. There was a crowded congregation, and the different numbers were given with much spirit and feeling under the direction of Mr. E. Harold Dee, the Brother superior of St. John's College, who acts as organist and choir master. The

solos were well rendered by two of the choirboys' and by the Rev. W. H. Green, as tenor, and Mr. Garnons Williams, as bass. The accompaniments were played by Corporal Purches, violin; Mr. Davies, organ; and the Rev. F. V. Baker, piano.

British and Foreign.

Apparently the accessions to the ranks of the Church clergy from the Nonconformist ministry continue. The *Pall Mall Gazette* states that the Rev. G. S. Reaney, formerly of Stepney, who preached his farewell sermons on Sunday to his congregation at Cavendish Chapel, Manchester (of which Dr. Parker was once pastor), and who was at one time a Baptist, will next month be ordained by the Bishop of Winchester. It is also rumoured that a Nonconformist minister who holds a pastorate in Dudley, and whose powers of pulpit oratory are of a high order, will shortly seek admission to holy orders in the Church of England, with a view of undertaking duty in one of our most prosperous colonies.

Among our "May Meetings" in London now in full swing, that of the S. P. G. was presided over by the Archbishop of Canterbury. The report was financially encouraging, the gross income of the society having amounted to £125,038. It made special mention of the new missions to New Guinea, Corea, and Mashonaland—the last having been prepared by the bishop of Bloisfontein's venturesome journey right up to the Zambesi. The number of ordained missionaries, including ten bishops, on the society's present list was 646—being 205 in Asia; 147 in Africa; 14 in Australia and the Pacific; 35 in North America, 210; in the West Indies 35, and 35 in Europe. Of these 121 were natives laboring in Asia and Africa. There are also in various missions 2,300 lay teachers, 2,650 students in the society's colleges, and 38,000 in the missionary schools in Asia and Africa. One of the speakers was Bishop Smythies, now on furlough for health's sake, from East Africa; he emphatically contradicted the saying of too many, "If we do away with the slave trade, we shall not get any of those people to work." The Church of England Temperance Society has held its twenty-eighth anniversary. The income was announced to have risen to £9,300, being an increase of £2,000 over the previous year; it has added to the former work a London Police Court mission and an Inebriate Home and shelter.

THE PROPOSED CATHEDRAL FOR SOUTH LONDON.—The committee of St. Saviour's (Southwark) Church Restoration Fund, of which the Bishop of Rochester is chairman, has just issued a statement, in which they acknowledged the subscriptions and promises up to date amounting to £21,000. The designs, prepared by Sir Arthur Blomfield, for rebuilding the nave are to be seen in the north transept of the church, between 11 a.m. and 4 p.m., and the committee ask for further contributions towards the "effective restoration of this ancient and historical fabric, which will at once be a fitting and dignified home for many diocesan activities, and be ready when it is wanted for the cathedral for a new diocese south of the Thames." The cost of the nave—the first instalment of the work—is estimated at about £30,000; the complete restoration, with a provision for future maintenance of the fabric, may amount to £50,000.

"LUX MUNDI."—In the Convocation of Canterbury, *Archdeacon Denison* read the following *gravesmen*, and gave notice that on the following day he would move the suspension of the standing orders with the object of obtaining its transformation in an *articulus cleri*:—
"Gravesmen—1. Whereas, within the last six months there has been issued from the Pursey House, Oxford, Mmas., 1889, a book entitled *Lux Mundi*, described in preface as 'a Collection of Essays,' and, in title page, as 'a Series of Studies in the Religion of the Incarnation,' containing twelve essays, with the names of the several writers attached, edited, with preface, by the Rev. C. Gore, Principal of Pursey House, Fellow of Trinity College, Oxford—the concluding sentence of the preface representing the writers of the several essays to be responsible *in genere* for the entire volume.

"2. And whereas the object of the writers is set forth in the second sentence of the preface to be that of an 'attempt to put the Catholic faith into its right relation to modern intellectual and moral problems.'

"3. And whereas, in the second paragraph of the preface, the process by which this attempt is to be carried out is stated as follows:—'That if the true meaning of the faith is to be made sufficiently conspicuous it needs disencumbering, reinterpreting, explaining.

"4. And whereas it appears to the undersigned

to be not possible to understand the words last cited as conveying any conclusion but that 'the true meaning of the faith' has not been made 'sufficiently conspicuous' by the gift of 'the Spirit of truth' vouchsafed to the Church by promise of our Lord and Saviour Jesus Christ; but needs, at the close of the nineteenth century of redemption, 'disencumbering, reinterpreting, explaining' by the 'natural knowledge' of man.

"5. And whereas it appears to the undersigned to be not possible to understand the words, 'disencumbering, reinterpreting, explaining,' as conveying any meaning but as follows:—That, whatever may be said of the two thousand years of Christianity of Apostles, martyrs, saints, condition and circumstances have arisen in the world, under which 'disencumbering, reinterpreting, explaining' the faith anew are required; inasmuch as 'the true meaning of the faith' has not been yet 'made sufficiently conspicuous by the means and resources vouchsafed to the Church by the Spirit of truth—so that there is need for a new aspect of Holy Scripture—not so to speak, theological, but anthropological.

"6. And whereas what is conveyed under 4, 5 amounted to nothing less than a declaration on the part of the individual priests that what is needed is a new aspect of Holy Scripture, under which 'formulas true before God,' containing 'the mysteries of the Spirit, the great mysteries of Christianity,' have been delivered into the keeping of the Church on behalf of 'all sorts and conditions of men,' not for their implicit, simple and humble acceptance, but that these mysteries may be brought within the range of man's intellect, and made to be 'understood of the people.'"

"7. And whereas this is to confound two things expressly separated and distinguished the one from the other in Holy Scripture—'The secret things belong to the Lord our God: but those things which are revealed belong to us and to our children for ever; that we may do all' the words of this law' (Deut. xxix. 29).

"8. And whereas the present alleged necessity for the 'disencumbering, reinterpreting, explaining' the true meaning of the faith has arisen out of assumptions and conclusions of 'the new criticism' on the one hand, and out of the attempt proposed in *Lux Mundi* to adjust Holy Scripture to such assumptions and conclusions on the other, such 'adjustment' being, in its nature, not confined to the present alleged 'necessity,' but, the principle of it once admitted, opening the door to perpetual recurrence in successive generations: the principle referred to being that the genuineness and the authenticity of the Canonical Books of the Old Testament have yet to be ascertained by the 'natural knowledge' of man.

"9. And whereas the question raised by Mr. Gore in his preface to the book *Lux Mundi*, and developed in his own essay, is not a question of the like nature with those of 'rite and ceremony' and of 'Church government,' in both of which the contending parties appeal to the law of the Church, as by each interpreted—

"But is a question primary and precedent of all other; a question lying at the foundation head of the faith (a); a question of the Divine authority of Holy Scripture, the common inheritance of 'all sorts and conditions of men;' a question, in this nature, not admitting of diverse interpretation; a question of appeal from revelation, the basis of all Church law, to the 'natural knowledge' of man; to man's 'inventions' (b)—an appeal from 'true faith' (c) in Christ without Christ to 'the wisdom of this world.'

"And whereas the two positions are hostile the one to the other, and are impossible to be reconciled, the one being of Divine gift, the other having its root in 'the pride of life;'

"And whereas the difference between the two has been succinctly and unanswerably stated by a primary authority to be the difference between Christ infallible and Christ fallible.

"10. And whereas our Lord Jesus Christ has sealed 'Holy Scripture' of the Old Testament for His own; 'And He said unto them—These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me' (d).

"And whereas Divine authority forecloses human inquiry into the genuineness and authenticity of the several books of the Old Testament, as, severally, directed by the Church to be read in the churches day by day; for the keeping ever before Christ's people the Word of God, as it was written in 'Holy Scripture' of the Old and New Testament (e).

"11. And whereas our Lord says, St. Matt. v. 17,

*See the whole of paragraph 2 of preface
(a) "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of Me."—St. John v., 39.
(b) Eccles. vii. 29; Psalm xix. 8.
(c) Prayer-book—Absolution—Holy Communion.

18, 19, 'Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called least in the Kingdom of heaven.'

"12. And whereas every suggestion, insinuation of doubt of any kind touching the contents, or the authorship, of one or more of the Canonical Scriptures is so much injury done to the faith of millions of men;

"13. And whereas every act of tampering with Holy Scripture by the 'vanity' of human intelligence in selecting out of the Book of God what is to be accepted as matter of faith, and what may be rejected as such, and every assigning to myth what in Holy Scripture is stated as fact, is so much torn away for ourselves, and for all other men, from the simplicity of the faith that saves;

"14. And whereas many minds are painfully disturbed and distressed by the language cited above and referred to; language employed in the preface to, and elsewhere in, the book *Lux Mundi*;

"15. And whereas the corporate voice of the synods of the Church of England is the remedy for such disturbance and distress;

"16. And whereas it appears to the undersigned that the entire position demands the intervention of this House;

"The undersigned humbly prays for the intervention of this House.

"*Reformandum.*—That the undersigned respectfully requests the Upper House to direct the appointment of a committee of this House to consider and report upon the position, as above set forth.—GEORGE ANTHONY DENISON, Archdeacon of Taunton.

The nomination of the Rev. Daniel Lewis Lloyd to the bishopric of Bangor, in the room of the Right Rev. James Colquhoun Campbell, resigned, is announced. Mr. Lloyd was formerly a scholar of Jesus College, Oxford; he took a second class in Moderations in 1865, and graduated second class in *Literae Humaniores* in 1867. He was ordained the same year, and from 1867 to 1872 was Head Master of Dolgelly School and curate of Dolgelly, and from 1873 to 1878 was Head Master of the Friars School at Bangor. Since the last-mentioned year he has been Head Master of Christ's College, Brecon. The *Carnarvon* and *Denbigh Herald* also agrees that the Prime Minister has made the happiest selection possible. He "is Welsh of the Welsh, and is as fluent in the vernacular as in English." "The Bishop-elect is widely known for his kindly, genial disposition—a happy gift that, years ago, made him one of the most popular citizens, as he was also one of the most popular of schoolmasters, in the town which he is to return as a prelate. For ourselves and irrespective of political considerations, we give the new Bishop every welcome to a district in which he was for many years highly esteemed by Nonconformists and Churchmen alike." The same journal adds that the Bishop-elect is a firm believer in athletic exercises, and the residents of Bangor will readily remember of seeing him frequently engaged with his scholars in the football and cricket fields. The Vicar-General on Monday at Lambeth Palace signed the usual process taking possession of the spiritualities of the see of Bangor in the name of the Archbishop of Canterbury, and the process was despatched to the Bangor Diocesan Registry by the evening mail. The diocese of Bangor was declared vacant by her Majesty in Council at Windsor on the 1st inst.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, May 20th.—The cry is going up against the new-fangled practice—imported, as it happens, from the Church of England, of vesting female choristers either in cassock and cotta or else in some other distinctive costume, and placing them in our churches to sing with the men and boys. In All Soul's church, this city, and in St. Peter's, Brooklyn, the girls are vested precisely as if they were male choristers, sit with them in the choir stalls, walk in and out with them and the clergy processionally, with uncovered heads, contrary not only to all ecclesiastical tradition, but also to St. Paul's express command. But Church and Bible go for little enough in these days,—Broad Churchmen are above all law, are a law (and a mighty poor law) unto themselves. This outrage upon decency and order arises from the insane desire that possesses choirmasters and vestrymen to draw crowds by means of grand music, crowds of those who "to church repair," not for the doctrine but the music there, whose ears must be tickled not only by the preacher, but also—and chiefly by the choir. These people demand not the real ecclesiastical music, either Gregorian or of the old Anglican cathe-

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dral school, but a sensuous eratic operatic style, such as is quite beyond the range and the powers of a boy's voice. Thus the women are brought into requisition to supply the place of the phenomenal boy chorister of whom we occasionally hear, and to fill a bill which would suit an opera house with a Patti or an Albani as the prima donna, but is utterly unsuitable for worship in the House of God. If such a style of music is of obligation, it would surely be far better to abandon altogether the vested choir in the chancel and to return to the old fashion of placing the mixed choir in the organ loft. As it is, our chancel choirs are running the imminent risk of descending to mere sensational, sensuous side shows. The *Churchman* apparently defends the practice from the pictures it gives of such choirs and the prominence it affords to the account of whatever musical performances take place in the churches addicted to this most un-Catholic system,—one of the few innovations for which we have but little reason to thank the Church of England.

THE COLORED LINE.

The question of the admission of colored priests to the diocesan convention of South Carolina, came up again as usual, this year, when the matter of the amendment of Article 3 of the Constitution which had passed last year and was brought up for final action. It allows the only colored clergyman in the diocese to retain his seat until his privileges are lost by death or resignation, but excludes all others. Quite an exciting discussion ensued over an amendment to the amendment which was brought forward on the "white" side of the house, whose object was to draw the line distinctly between the white race and all other colors in the diocesan convention. One priest took a decided line and held that according to Scripture the distinctions and differences between the races were distinctly marked, and that God had shown in His revealed Word, the Bible truth, that He has not equally endowed all the races of man, nor does He hold them in equal estimation. The vote resulted in a two-thirds majority of the clergy and parishes in favor of the amendment. This settles the matter, and though the Bishop of the diocese has not receded one iota from his position as to the right of the colored people to sit in the convention, yet he is unable to carry his point. To those living in the North all this may seem very painful, very unCatholic, and very unchristian. But to those who live or have lived in the South, where the line of demarcation between the negro and the white races has, of necessity, to be so sharply drawn in everything, the matter assumes a very different phase. It is very doubtful if negroes should ever be ordained. At least for some generations, till they have been regularly lifted out of their present condition of more than semi-barbarianism, and brought up in Church principles and on Church lines, instead of being merely half-converted from that mixture of fetishism and Methodism or Ana-baptism which at present does duty among them for religion, they should be rigidly excluded from Holy Orders. The negro is utterly untrustworthy, owing, not only to his emotionalism, but also to his natural disposition. His tendency is to hark back, unless he is strictly kept up to the mark of restraints which are utterly abhorrent to his roving nature. He is lazy, careless, indolent, by no means able to grapple with any abstruse logical problems, essentially inaccurate, and incapable of following out to the end any consecutive line of argument. And till all this is rectified, which can only be after years of careful training in the Church, he is and must manifestly be unfit to pretend to teach others. His own race prefer white priests and have very little use or respect for colored clergy, as any who have had to do with them will allow. It is a pity that it should be so, but that it is so most of the Southern bishops will admit.

THE KING'S DAUGHTERS.

The eyes of Churchmen are at last beginning to be opened to the danger of letting their daughters and the girls of their Sunday schools join the ranks of the King's Daughters. Ever since the organization was formed the Catholic party in the Church has opposed it. The mere fact that it could include unbaptized Baptists, Unitarians, Universalists, and even Jews, within its pale, was enough to condemn it. It was repugnant to every churchly mind, and savored of blasphemy to think that such heretics and infidels should be able to wear the cross, to take it in their hands, to point to it and say, "In His Name," when either they are not cross signed and, therefore, not entitled to name the name of Christians, or actually deny the divinity of Christ, or scoff at Him as He appears in Scripture. Even now, and after the so-called remodelling of the organization, on the "What think ye of Christ" lines, only a very uncertain sound is given in answer to the question. But uncertainty as to the fundamental truths of the Incarnation is so eminently fatal to all truth—to the Faith itself, that it is really hardly possible to see how any priest of the Church can permit his young people to be drawn into associations which he cannot control, and in which Catholic views are assuredly

not taught. Whatever good is proposed to be done by the King's Daughters can be done just as well by our Church guilds, our Women's Auxiliary branches, our Girl's Friendly Societies, our sisterhoods, and the like, and all under the banner of the Cross. It would, therefore, seem only right and fitting that the daughters of the Church should be united under the Church in both spiritual and temporal work. The King's Daughters undoubtedly do a good work, but any alliance with them is entangling, and therefore dangerous.

THE PRESBYTERIANS AND REVISION.

The General Assembly of the Presbyterians is in session at Saratoga, N.Y., and has resolved itself into four parties, the straight revisionists, the moderate revisionists, those who would make a fusion between those two sects, and the true blue old fogeys who would not allow one jot or tittle of the Westminster Confession to be tampered with. It is impossible to look for straight revision. Wherefore, men like Dr. C. L. Thompson, of this city, and Professor Briggs, of the Union Theological Seminary, extreme revisionists, have abandoned that idea as an objective point. They would have instead a creed in addition to the old one, which would ultimately supersede the Westminster Confession. To this side there has been quite a stampede of the extreme anti-revisionists, who have hitherto been looked upon as actual obstructionists. They thus see a way of getting out of the difficulty of going back on themselves and their utterances against revision as to putting of the new wine of modernized theology into the old bottles of orthodoxy a la Westminster. That they consider too logical, even too sacred to be safely tampered with by the shallow, self-assertive theologies of this innovating nineteenth century. Wherefore they join with the extreme revisionists in demanding a new creed. The moderates, on their part, are likewise fusing. They would prefer moderate conservative revision, or else a declaration as to what is the faith of Presbyterianism. Thus, what was a quadratic equation to be solved by the Assembly, becomes, in this way, one of three terms, a new creed, "immaterial revision," or a declaratory statement.

CHURCH NOTES.

There New Jersey ministers and one theological student of the Dutch Reform have renounced that system and been received into the Church.

Trinity Corporation has formed a new district away up at Grand street. The cornerstone of the new church (St. Agnes) was laid yesterday with great pomp. Three bishops, the Trinity choir and clergy, 200 invited clergy, preceded by processional cross and banner, marched to the site of the building, through the streets, vested, and singing "The Church's One Foundation" to the leading of four cornets. Such an impressive sight was never before seen in New York. It may be added that while all the clergy had their heads covered, not a stove pipe, Derby, or soft hat appeared surmounting their surpliced forms. Only the biretta, the academical, the sarum, or the skull-cap was to be seen,—and this by special request of the Trinity Church clergy. There was likewise only about ten or a dozen black stoles worn, white being adopted by the majority. That would not have been the case a year or two ago.

Burial guilds, to keep down expenses at funerals, and to assist in burying the poor dead decently and not in the "potter's field," are being instituted in New York City.

The establishment of a vested choir in the Cathedral at Chicago, caused quite a number of dissentients to leave that Church some years ago, and formed the Church of the Epiphany. In the latter Church a vested choir sang for the first time on the Fourth Sunday after Easter, and none of the former objectors kicked.

All the churches on the west side of the city of Chicago now boast vested choirs.

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.

Brotherhood of St. Andrew.

SIR,—I must request, through your columns, the secretaries of the different Chapters of the Brotherhood of St Andrew, in Canada, to communicate with me as soon as possible. F. DeMOULIN,

Secretary of Committee.
The Rectory, St. James' Cathedral,
Toronto, May 26th, 1890.

Separate Schools.

SIR,—In your article on the "Political Outlook," you remark, as to Separate Schools, that they are guaranteed by the Constitution. But if I understand aright, they are guaranteed not to Roman Catholics only, but to others as well, and as a matter of fact there are, I believe, some Separate Protestant Schools in Ontario. Any five ratepayers in any city, town, or village, can, I believe, demand that their school rates shall go to a Separate School, and they can organize on that basis. If this be so, there is nothing to hinder Church of England Separate Schools in all but rural sections, and we need not to contend to be placed on the same footing as Roman Catholics, for we are already in the same position. I am open to conviction, and would like further information as to existing legislation on the subject, but the only impediment to Church of England Separate Schools appears to be a want of appreciation of the value of religious education, and of the dangers attending a secularized system, which the Ontario system virtually is, on the part of the members of the Church of England themselves. ALFRED BROWN.

Paris, Ont., May 19th, 1890.

Decay of Methodism.

SIR,—If that good old Churchman, John Wesley, were to return to earth to visit the society he organized, he would not be able to find it.

Methodism as he knew it does not exist.—The Methodists withdrew from Christ's Church. They cast themselves adrift from the divine institutions and set up for themselves a society of their own invention. Since then they have been wandering about through dry places seeking rest and finding none. They abandoned the use of the creeds, and now their best friends cannot tell where they are. These thoughts have been suggested by a lecture recently delivered in Jackson Hall, Victoria College, Cobourg, by Rev. Professor George C. Workman, LL.D., on the subject "Messianic Prophecy."

I give the latter part of the report of his address just as it appeared in the *Empire*.

"Third.—What is the import of Messianic Prophecy? Some parts of Scriptures are supposed to abound with Messianic passages directly descriptive of Jesus of Nazarus; but the learned lecturer said he found no Messianic prophecy of any sort in the primitive age, that he found only germs in the patriarchal and Mosaic age, and that he found no Messianic prophecy that refers to Christ as a personal Messiah in the Davidic age. The great difficulty with ordinary methods of prophetic interpretation is that interpreters apply only such portions of a passage to Christ as suit their purpose, overlooking or ignoring the fact that other portions of the passage are utterly inapplicable to him. Such passages as Genesis iii. 15; Genesis ix. 26, 27; Genesis xii. 1-3; Psalms ii. and cx.: Isaiah xi. 53, etc., were quoted to show how each of these passages contains passages which cannot appropriately be applied to Christ.

"Fourth.—The fulfilment of prophecy. Many of the prophecies are not simply unfulfilled, but are impossible of fulfilment. Messianic prophecy is realized not in its literal statements, but in its underlying principles. These principles, so far as they are applicable at all to Christian ages, are universally applicable, for prophecy deals rather with principles than with persons. 'I find,' said Dr. Workman, 'in the Old Testament no Messianic prophecy that I can call a prophecy, direct or indirect, in reference to Jesus Christ, and the only fulfilment of any Messianic prophecy in Christ or Christianity that I find in Scripture is of a typical character.'

"There were on the platform with the lecturer seven prominent Methodist ministers, five of whom apparently approved of the lecture.

"In moving a vote of thanks to the lecturer, Rev. Mr. McDonagh jocularly remarked that he was a Workman who needeth not to be ashamed. Rev. Mr. Jackson seconded the resolution, which was supported by Chancellor Burwash and Rev. Messrs. Allan (Cobourg) and Blackstock (Toronto). Mr. Jackson observed that a thing was not necessarily false because it was new."

Now, Mr. Editor, it is not surprising to find lecturers occasionally making such heterodox statements, but it is remarkable that in the leading Methodist college of Canada, five out of seven Methodist ministers on the platform should have apparently given their unqualified approval to the lecture.

How are the mighty fallen. It may be that some readers of your paper are accustomed to attend Methodist meetings, or even to teach in Methodist Sabbath (Sunday) Schools. I am sorry to say that many of our Church members, even communicants, think very little about the evil of schism. They pray Sunday after Sunday, from all false doctrine, heresy and schism, Good Lord deliver us, and soon after go and take part in some schismatical worship. The writer knows where he could lay his finger upon

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a Church warden who is a teacher in a Methodist Sunday school. This ought not so to be. To such indifferent Churchmen the writer would commend a careful study of the lecture on which a vote of thanks was lately given in Victoria College.

I doubt not they will rise from its perusal with the feeling, "O my soul, come not thou into their secret: unto their assembly mine honour be not thou united."

Surely if the Presbyterians are asking, Whether, O whether? the Methodists may well ask, Where, O where?

PANORMUS.

[To a great extent we must agree with our correspondent; but it is not among Methodists only, but largely among ourselves and other Christian bodies, the same views of prophecy prevail.]

Sunday School Lesson.

1st Sunday after Trinity. June 8th, 1890.

THE CHRISTIAN DUTY: OBEDIENCE. THE FIFTH COMMANDMENT.

This is the first commandment of the Second Table, which teaches our duty towards our neighbour. The Catechism sums up the whole of these last six commandments. "My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me." (See Rom. xiii. 9). Our Lord said that the second great commandment was "Thou shalt love thy neighbour as thyself." (S. Matt. xxii. 39.) We read of the lawyer asking in reference to this, "And who is my neighbour?" and he was answered by the parable of the Good Samaritan. (S. Luke x. 29-37.) As the Samaritan was an enemy (the Jews had no dealings with the Samaritans) to him whom he befriended, we learn that we are bound to regard as our neighbours any persons with whom we have dealings and to love them as ourselves.

The Fifth Commandment is the first law in our duty to our neighbour because our parents are the "neighbours" who have the first and highest claim upon us. Every child is taught in the Scriptures to regard his parents as having, next after God, a right to their loving obedience. But the Catechism rightly enlarges the meaning of the commandment so as to apply to others who in different ways we are bound to obey.

I. OUR PARENTS.

We are taught to "honour" them—or more fully as in the Catechism, to "love, honour, and succour" them.

(a) *Love.* It may be said that every one loves his father and mother. It would be inhuman not to do so. It would be worse than the lower animals, which sometimes show great affection, especially when very young. But we must not be too sure, or say like the young man to the Saviour, "All these have I kept from my youth up." We are to love our neighbours *as ourselves*. We are to do to them as we would wish (if our places were reversed) that they should do to us. Will our love stand these tests? Are we as helpful as we might be? Do we try not to hurt their feelings in any way?

(b) *Honour.* This means we are to obey them, and to give them all the respect and reverence which is their due. We are told in the Bible of many who so honoured their fathers and mothers. (Isaac, Gen. xxii., Samuel.) Above all our Lord Jesus Christ (S. Luke ii. 42-52). This is the only thing we are told about his childhood. He is our greatest example.

This is the commandment to which a special promise is attached (Eph. vi. 1-3). No doubt the promise of dwelling long in the land, etc., refers to nations more than individuals, and it has been often proved true (the Chinese for instance, who are the oldest nation on the earth, and it is said that they are very dutiful to their parents). But the blessing of a happy and peaceful life is certainly promised to all children who honour their parents.

(c) *Succour.* This means to care for them always, especially in sickness or other trouble, and to provide them a maintenance if they should ever come to want. Some heathen nations leave the old to perish. The children carry their aged parents down to the river's brim and leave them to be washed

away. The days of such people will not be long in the land! Children owe their parents a great debt of gratitude, but apart from this their own hearts will tell them that "father and mother" should have their best love, honour and loving care all their lives long.

II. QUEEN, MASTERS, TEACHERS, PASTORS AC.

And so, too, God has given authority of different kinds to others. We are to honour the Queen by being loyal and patriotic, and obeying the laws of our country; our masters, by serving them heartily (Col. iii. 22-24); our teachers, by obeying them, and following their precepts; our pastors, by reverencing their office and doing faithfully what they teach in the name of God.

Family Reading.

Devotional Notes on the Sermon on the Mount.

20—ON SWEARING.

S. Matt. v. 33-37: "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one."

It is not quite certain whether there is here a particular reference to a passage in the Old Testament. If so, the third commandment, which forbids the taking of God's name in vain, may be the place, or Leviticus xix. 12: "Ye shall not swear by My name falsely, so that thou profane the name of thy God: I am the Lord." Considerable differences of opinion existed among the old Jewish teachers as to the application of the third commandment. It can hardly be said that it naturally suggests the same kind of thought as that contained in the present passage; but rather forbids the light and irreverent use of the name of God.

Something of this kind may, however, be the thing contemplated and condemned in this warning. Our Lord may have referred to Deuteronomy xxiii. 21, 23: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it. . . . That which is gone out of thy lips thou shalt keep and perform, even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." So far the prescriptions of the ancient law were good and binding; but they did not touch evils which had grown up in the habits of the Hebrew people, and which were become a practical violation of the spirit of reverence which is the basis of all true religion.

The amount of inconsiderate swearing which prevails in the East would surprise even those who know most of the same evil habit among ourselves. Dr. Thomson, author of "The Land and the Book," who can speak of Palestine with perfect knowledge, says of its inhabitants, "This people are fearfully profane. Every one curses or swears when in a passion. No people that I have ever known can compare with these Orientals for profaneness in the use of the names and attributes of God. The evil habit seems inveterate and universal." And again, "The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the Church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long."

Our Lord here teaches the lesson of sober and veracious speech. Such invocations can add nothing to the credibility of our ordinary utterances; they may even excite a doubt in the mind of the hearer, and they will almost certainly diminish the respect and reverence entertained for the objects invoked. The disciples of Christ are to live under such a continual sense of duty and responsibility, that their speech shall carry conviction to every hearer without any additional asseveration. It may be that, among us, there are many who have

seldom the name of God on their lips because the thought of Him is not sufficiently present in their hearts. S. James warns us against the confidence with which men venture to say they will do this or that, or go here or there to-morrow, when they know not what to-morrow may bring forth. They are admonished that such statements should be made, "if the Lord will;" and certainly it well becomes us, in making our arrangements for the future, to add a reverent, "Please God," or "God willing."

But there is always a danger of such expressions becoming formal and mechanical; and there is a danger of the too frequent introduction of the Sacred Name into our ordinary conversation. Whilst, on the other hand, the solemn remembrance of God, or the reverent appeal to Him, in our more serious statements, may be lawful or even necessary, the manifold expressions, as "God knows," "God help me," and the like, are apt to be used with too great lightness. We all remember how biblical phrases used by the Puritans at first with great seriousness and sincerity, degenerated into mere cant and brought contempt upon those who employed them. Of course, the great remedy and preventive of these evils is the habit of reverent recollection of God's presence. He is in heaven, and we upon earth; but earth is penetrated by heaven, and He is here. "Lo, God is here, let us adore."

The question has been asked: Do our Lord's words forbid an oath in a Court of Justice? One who will answer this question in the affirmative, to be consistent, would need to accept every word in the Sermon on the Mount in its literal sense—a thing simply impossible, as we have seen. It may be that our Lord meant that, in the ideal kingdom of God, our words will need no confirmation; and here, as subjects of the kingdom of God, our yea and our nay should be so simple and so convincing that nothing more should need to be said. But for the purpose of earthly government, an oath, or something that should serve the same purpose, may be necessary; and our Lord certainly never meant to forbid such obedience to the law. The best argument, and the only necessary one on this point, is the simple fact that our Lord Himself took an oath. "I adjure Thee, by the Living God," said the High Priest (S. Matt. xxvi. 63); that is to say, "I put Thee on Thine oath;" and our Lord, by answering, took the oath.

Call and Inspect.

We would strongly recommend visitors to the Synod to avail themselves of the invitation of Messrs. Ryrie Bros., jewelers, of this city, to call in and inspect their premises.

These gentlemen have been personally known to us and patronized by us for many years, and we can without hesitation or reserve advise all lovers of the beautiful in art to follow our example in this respect.

Although established in Toronto for many years, they have recently removed into their new premises on the corner of Yonge and Adelaide streets, and now have one of the most attractive jewelry stores and stocks to be found this side of New York City.

India's Women.

KRISHNAGHUR.—A Christmas with the Christians at Joginda (Nuddea.)

'On December 23, Miss Thorp and I left our camp at Madhubpur and started for Joginda, 32 miles further up, purposing to spend Christmas with the Christian community there, who number some 400 souls, including the people of Nutongram. Starting early in the morning, a six mile ride brought us into Chupra, where we found friends busy with preparations for making a little Christmas happiness for the christians of that place: some of them were going out into the by-ways and hedges to hunt for a "Christmas-tree," a novel delight never before seen in those parts.

'The same afternoon we left Chupra, and ten miles riding for me, and driving for Miss Thorp, brought us to Bollubpur. Here we rested for the night, and started next morning for a ten-mile row in a dingy (boat) up the pretty river Bhoirob. The yellow mustard-fields were in full bloom and

looked lovely, growing down to the banks, and reflected in the water. Bright-coloured jays, sun-birds, and kingfishers, flying hither and thither, and perching about on twigs and bushes, greatly added to the scenery.

'In three hours we reached Mehurpur, where two steeds were waiting for us. We could not get on very fast, as one was a little country *tat* that we had borrowed. We had another seven miles to do before reaching our destination, a *mat* to cross and a bog to get through, and we began to fear that we should have to accomplish them in the dark. Arrived half-way, however; we were met by a brightly-clad boy on a pony who had been sent to guide us, so with this little outrider's good help we went on merrily, and reached Joginda just after the stars were out. Soon we were at the church door. The poor people had been watching for us for hours, and had almost given us up. They had decorated their nice little church with great pains and trouble, and had illuminated it outside with little lights all along the roof.

'The bell was just ringing for evening prayer, so we went in and joined them. After service we went into the little rest room, thinking to put up our bed, take some dinner, and get to rest with all speed, for we were weary with the long journey.

It was not to be thought of, however. The good people were intent on making the most of the short time we could spend together with them, and they began proceedings at once; so it was well we had not been so unsociable as to retire to rest. We were informed that the carol-singers were waiting to sing at our door after dinner, and that after that the women were to have their *night* meeting for singing and prayer. We could not disappoint them, so we promised to be ready. Soon the band of carol-singers began, and sang for a long time, drums and cymbals accompanying them. With all their might they sang, as only Bengalis can do. We sat and listened to them for a long time, and at 10.30 p.m. we joined the women for their meeting.

'After singing a few hymns, however, I found it impossible to continue sitting up, and most unwillingly excused myself and retired. Miss Thorp was soon obliged to follow me. The women kept on their meeting till long past midnight. The next day (Christmas-day), we went round to all the houses to see the people. All seemed very happy and in a bustle, cooking and preparing their family Christmas feasts. One woman we found busy chopping up a duck, not *chopper* in hand, but *duck* in hand, severing its limbs by applying it to a chopper fixed upon a stand.

'At twelve o'clock the church began to fill, and soon all seats were occupied, and some women were sitting on the floor, many bringing their babies, who invigorated the singing rather inconveniently but apparently to their own enjoyment. I was glad to see many Christmas offerings brought—fruit, milk, etc., in vessels which they placed on the step in front of the communion rails. A sack of corn was brought by one man and placed there. Many brought pice and put them into a plate on the table. Before the service was begun, the women being seated, the carol-singers came in, bearing red flags and their instruments, and had a vigorous carol-singing, all standing in a circle. The service was a bright one, and the catechist gave them a nice short address.

'The service over, the indefatigable singers began again outside the church, and we and the women filled the roomy school verandah and listened to them for a long time. While sitting there a *coolie* arrived from a place eight miles away, with a kind letter of Christmas greetings from a great friend of missions, and a large basket containing fresh peas, beans, cauliflowers, a loaf of English bread and a jar of home-made butter, all which things we much appreciated, and more than all, the kind thought. During the afternoon we were invited into one of the houses to eat plantains, *doe*, etc. Miss Thorp had unfortunately sprained her ankle, and could not go about very comfortably. There were no bullocks to be had, but they had a cart and asked us both to get on, and they drew us through the village and out on the *mat*, where we had prepared for the treat of the evening—a magic-lantern.

'By this time it was quite dark, and the sheet ready spread on bamboos. A large number of

people had assembled from the villages round, Hindus and Mussulmans, as well as the Christians. The men and boys sat on the grass on one side of the sheet and the women on the other. All were very quiet and attentive while Old Testament and New Testament pictures were being shown and explained. We asked questions, all which the men and boys answered pretty well. I trust the pictures seen will impress upon their memories and hearts many of the events, especially in connection with our Lord's Life, in a way that will never be forgotten. It was 9 p.m. when we showed the last picture (of our Lord's Ascension), and then the people dispersed, and Miss Thorp and I got on our chariot again (the bullock-cart), and were drawn by kind "bullocks" to a house at the further end of the village, where we were invited to have *Khana* with the women of the household.

'Arrived there, we were soon seated on mats in an open court, with some seven or eight women. Before each of us was placed a roomy brass tray, looking bright and inviting, filled with all manner of good things, and far more than it was possible to eat, though we endeavoured to do justice to them,—rice, *patour*, meats, curry, etc. etc. (no knives, forks, or spoons of course, which would have spoiled the fun). Around the large plate they were several smaller bright brass vessels, like little satellites, one containing milk, another soup, another water, another *doe*. I fear we were not quite so dexterous in the use of our fingers as our well-practised friends. I felt keenly the need of a sixth finger. However, with a little instruction in "do as I do," and much amusement over the progress, we managed considerably well.

'It was late when we took leave of our friends and returned to our little room. We had to pack everything together to be ready to start early next morning on our return journey. When the sun was up I crept into a bullock *gari*, and Miss Thorp up on her little friend the *tat*, and we bid farewell to all. It was a very happy Christmas-time for us and I hope for our friends at Joginda also.—From Miss Collisson.

A Beautiful Specimen of Art.

The window placed last week in St. Andrew's Church by Mrs. William Robertson in memory of her husband, and her son, Alex. Robertson, late M.P. for West Hastings, is a magnificent specimen of stained glass work. At the top of the window is the family crest. The subject depicted in the principal part of the window is "Christ and the Centurion." The scene is just inside one of the gates of Capernaum, and as our Saviour enters, accompanied by some of his disciples, he is met by the centurion with his guard of soldiers, and kneeling with bowed, uncovered head he beseeches Christ that he will heal his servant.

A number of spectators, drawn by the unusual scene, appear in the picture, all of the most exquisite finish.

Beneath are the words "Speak but the word only, and my servant shall be healed." Entwining the Gothic canopy is a scroll with the words "I have not found so great faith, no, not in Israel." At the bottom of the window are allegorical representations of St. Matthew, St. Mark, St. Luke and St. John. It is well worth a visit to see. This production reflects the greatest credit on the designers, Messrs. McCausland & Son, of Toronto.

Dying for his Parents.

Bishop Clark, of Rhode Island, states that Bishop Boome the elder, while on a visit to this country, related to him the following incident: "I had a very valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came to me and said: 'I shall be obliged to ask you to find some one to take my place, as, in the course of a few weeks, I am to be executed in place of a rich gentleman, who is to pay me very liberally for becoming his substitute'—such a mole of exchange, as the reader may know, being in accordance with the law of the empire. I then enquired what possible inducement there could be for him to forfeit his life for any amount of money, when he replied: 'I have an aged father and mother, who are very poor and unable to work, and the money that I am to receive will make them comfortable as long as they live. I think, therefore, it is my duty to give up my life for the sake of accomplishing this.'"

The Influence of the Gospel.

In the war between the natives of New Zealand and the British in 1863, many natives who had embraced Christianity, of course, sided with their own people against the English settlers. Of some of these Christian Maories there is the following interesting mention in the "Life of Bishop Selwyn": "After a defeat on the Waihatu, 1868, in each of the dead men's haversacks was found one of the Gospels or a Church of England Prayer Book, showing that they had come under the influence of Bishop Selwyn. . . . One day some large canoes were seen to come down the Waihatu with a white flag flying. They were found to contain a large quantity of potatoes and several milch goats as a present to General Cameron and his soldiers. The chief at Merimeri had heard that the troops were short of provisions, and they obeyed the Scriptural injunction, 'If thine enemy hunger, feed him.'

"During the bloody conflicts near Tamanga, 1865, when the English troops stormed the formidable Gate Pa and had been repulsed, several wounded officers were left inside. One of them was tenderly cared for all through that dreary night by the very Maori who defended the place, Henare Trevatoa. He had been educated by the Bishop at St. John's College. And now, when his dying enemy feebly moaned for water, and there was none inside the camp, this noble warrior crept down, at the imminent risk of his life, within the line of the English sentries, filled a vessel with water, and bore it back to the parched lips of the Englishman. Next day he, too, died a soldier's death, and on his person was found the text of Holy Scripture which had suggested this noble deed, 'If thine enemy thirst, give him drink.'"

Her Legacy.

A lady, with whom I was once conversing, said: "I am living now off the legacy my dear father left me, and it will be enough to last me during my life-time; it was a rich legacy."

I said to her: "I knew your father left you a few thousands; I was not aware it was so much."

"O," she replied, "that was all gone years ago, along with nearly all we had obtained. It is the legacy of my father's prayers we are living upon now. You know the promise is, 'Even to the third and fourth generation of those that love him.' I can remember now the earnest pleadings of my father for his darlings, and although he has gone home long ago, yet a precious sense of those prayers is 'round about me' as the walls of Jerusalem of old. I am assured that they will follow and sustain me all through life—go with me even through the gates into the city of our God. I claim no special goodness of my own, but my father was the best man I ever knew."

She lay back exhausted upon her pillow—for this lady was one of our "shut-ins"—and as I gazed upon her, suffering and helpless, poor—yet who shall say she was not a millionaire, an heir of the eternal kingdom?—I found she was trusting the Lord for everything.

"And it always comes just in time," she murmured, as a trusting smile lighted the wasted features.

How many of our parents of to-day are laying up for their little ones such a rich legacy? They may toil and delve, heaping together their treasures of earth, yet all may be swept away with the wave of some fearful panic. But a legacy of prayer laid up before the everlasting throne would be as enduring as the city itself.

—John Wesley once sent a five-pound note to a poor preacher with the text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The preacher replied that he had often admired the text, but never had seen before so useful an expository note upon it.

—Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping. One shower will not suffice, for repentance is not one single action, but a course.—South.

Gospel.

of New Zealand natives who had sided with their settlers. Of some is the following 'Life of Bishop Waihatu, 1868, which was found in the prayer book at Merimeri had an injunction, 'If near Tamanga, stormed the fort repulsed, several were killed. One of them was a young man who had been educated by the missionaries. And now, when I was at the war, I saw this noble warrior, who had risked his life for the sake of the people, and he, too, died a martyr. His death suggested this thought, give him

conversing, said: "My dear father, I have not last me during my life." "My father left you a great blessing, it was so much." "It is the blessing of the living upon the dead." "Even to the third generation that love him." "I have heard of your pleadings of my father, though he has gone to the land of the living, but the prayers of Jerusalem of old follow and sustain me even through the darkest night. I claim no merit, my father was the

her pillow—for the 'tins'—and as I was helpless, poor—yet a millionaire, an heir and she was trust-

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Children's Department.

Cecil's Story of the Dove.

To be Continued.

"But I saw her clasp the dove lovingly in her arms, and hold it to her breast. She was kneeling and I could see her lips move, as if speaking to some one. I saw, too, something come as if from above, to the angel, who at once bent over Dorothy, and gave her first some food, and then drink from the cup, which was all shining with light.

"Dorothy, with a beaming, happy face, rose from her knees, took up the oars, and began to pull with all her might. She seemed to have new strength now, for she made the little boat almost fly over the waters. The breeze carried it gently and steadily, Dorothy had only to watch the sail and guide the boat. She seemed worn out and weary, as she sat down to rest, for she had passed all the near dangers.

"On she floated over the smooth waters, caressing the dove. Soon her eyes were closed, and I saw she was sleeping sweetly. At the same time I saw a little grey cloud in the clear blue sky; soon another floated up, then another and another, till all the world looked dark; the sun's bright face was covered up, and the wind was moaning sadly and lashing the little ripples on the water into great angry waves.

"Dorothy woke with a start. She sprang up and looked around, and I heard her give a little cry, and saw her clasp the dove tightly. She knelt down, for the storm beat against her so fiercely, she could no longer stand. "She will be lost," I cried. "She has no strength to stand such a storm," but the angel said, 'The Holy Spirit has led her here; it is the only way she could reach the Father's home. Remember He and the Son are ever with her; though the way may seem hard, it is for her own good; no real harm can come to her while the holy Dove is with her.'

"As she knelt with folded hands and upturned face, the angel bent over her again and gave her the heavenly food and drink. She took it with joy, and I saw a great peace settle around her. She rose from her knees to take the sail down, but the storm beat more fiercely again. I saw her loosen it and lay it away, and then there was Oh, such a dreadful crash of thunder; the

wind roared, and the angry waves lashed everything about till I felt the little boat must be broken to pieces.

"Then the wind howled with fresh fury; it sent the little clouds before it, knocking them together and sending down torrents of rain. It carried them on, and put them in every corner where the light was peeping through, till the world grew so dark I could no longer see the little boat and Dorothy; only the shining feathers of the Dove showed me where they were; they gleamed through the darkness like a beacon light.

"There was a great stillness when the darkness first came, but it was like the calm before a mighty tempest. Through the darkness there floated a soft voice, clear and sweet, rich and low. It seemed to fill the whole world, and yet it was scarcely more than a whisper, 'When thou passest through the waters I will be with thee.'

"Then the tempest broke forth with fierce rage: O, how it roared! I was so afraid the Dove would be frightened away, but it never left Dorothy. I could see its white feathers glistening, and when the lightning flashed I saw the little boat tossing about in a sad, hopeless way on the waves; in it Dorothy knelt, her golden hair blowing about her, till in the strange light it looked almost like a halo around her head; her white clothes shone like the beautiful dove's feathers, for the waters through which she passed had taken away all the sad spots and stains the flowers and fruit had made. As she knelt, the Dove was nestling very closely in her breast, as if to comfort her; neither of them seemed the least afraid, only sad. Dorothy's face was turned upward; though she could not see even a tiny piece of blue, she knew it was there, and from it she was guided and watched, even if she could not see it.

"The lightning passed, and it was dark, so dark and wild I was afraid, and began to cry, till I heard a voice, as I had heard it before. 'Peace, be still.' And there shone through the darkness a bright rainbow, the wind was still and the water calm.

"There was a great peace after the storm, and O such a glory shone everywhere from the rainbow to the sun, which was setting behind the western hills. There were only little ripples on the surface of the broad river, the boat moved steadily on. Dorothy sat with upturned face, looking so happy. The oars lay crossed in the boat, ready for use when needed. The Dove was nestling close in her bosom; she looked so happy and beautiful as she sailed gently on, then she passed under the shadow of a mighty rock. I saw her glide beyond, into the glory of the setting sun, and I could see her no more.

"Papa, did she reach the Father's home, do you think?" and Cecil laid her head on the Dean's shoulder.

The Dean's brow was very grave as he answered, "Yes, Cecil, I am sure that any soul that is guided by the Holy Spirit will at last reach the heavenly shore. The storms of this world of sin will surely rage, but remember, as you saw with Dorothy, they can never overpower one of God's children who will be guided by the Holy Dove and use faithfully the oars of obedience and patience."

The moon looked in with its great bright eye, and as it smiled it threw a soft, silvery light into the study, and on the little group. On the still evening air the voices of the choristers

floated in as they practised the hymn for the next day:

"Come, Holy Spirit, heavenly Dove, With all thy quickening powers; Kindle a flame of sacred love In these cold hearts of ours."

(Concluded.)

WHAT IT WILL DO.

1 to 2 bottles of B. B. B. will cure Headache.

1 to 2 bottles of B. B. B. will cure Biliousness.

1 to 4 bottles of B. B. B. will cure Constipation.

1 to 4 bottles of B. B. B. will cure Dyspepsia.

1 to 6 bottles of B. B. B. will cure Bad Blood.

1 to 6 bottles of B. B. B. will cure Scrofula.

In any case relief will be had from the first few doses.

God's Use of Play,

Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of his wonderful works. When he made the beautiful earth and the sky, and the body and soul of man, he made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is a part of the life of children all the world over. If it were possible to journey with the sunlight and see all that sees, and go round and round the globe with it, we should every-where see children at play.

Now, the first thing I want you to see is that this playing of you boys and girls in the street, or anywhere else, is a pleasure to God. He is a God so kind and loving that the delights in everything innocent that is a delight to you. Just as he delights in the songs of birds and in the color and fragrance of flowers, he delights in the play of children. It was because he was thinking of it as a pleasure that he sent Zechariah to tell the builders of Jerusalem the good news that children should soon be playing in the streets.

God has made a play part of your life because he wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth; although it is not all the same kind of work, all of it is work which will want strength for the doing.—Therefore he will not have you always at tasks. He has divided the time for tasks with time for play. He will have you out in the open air. By your games he will have your bodies in endless motion. You shall run and not weary. You shall leap and dance, and race and climb, so that every part may be made strong for the work that lies before you in life.

For another thing, God wants you to have a happy gateway into life.—Nobody can tell beforehand whether your after life will be happy; but God in his love has secured that the time of play shall be happy. In games you are joined together, just as we who are old in our toils. The playground is a little world. You cannot have any pleasure in any of its games unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game, is to spoil it or to bring it to an end.—Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father who gave his son to die for us that he might deliver us from sin and

death made the joy and play of boys and girls in the streets and the house. May you carry something of the joy of it through life with you, and may you remember that God has been so good to you that he has set your life between two worlds of joy—the world of your happy childhood and the world that awaits you in heaven.—Rev. Alex. Macleod, D. D.

Loveliness.

Once I knew a little girl, Very plain: You might try her hair to curl. All in vain; On her cheek no tint of rose Paled and blushed, or sought repose; She was plain.

But the thoughts that through her brain Came and went, As a recompense for pain, Angels sent, So full many a beautiful thing, In her young soul blossoming, Gave content.

Every thought was full of grace, Pure and true; And in time the homely face Lovelier grew; With a heavenly radiance bright, From the soul's reflected light Shining through.

So I tell you, little child, Plain or poor, If your thoughts are undefiled, You are sure Of the loveliness of worth— And this beauty not on earth Will endure.

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Mouse and Kitten.

When Mabel's dear mamma is ill,
You never saw a child so still.
She slips so softly up the stair
You would not know that she was there.
She gently glides about the bed,
She never hurts the aching head;
She is so quiet in the house,
You'd say, "This is a little mouse."

When Mabel's on the lawn at play,
Upon a pleasant summer day,
Then, blithe as birding on the tree,
She hops and skips and sings with glee.
With nimble feet and floating hair,
She springs and dances here and there:
To see her then you'd say, "Why that
Must be a little kitten cat!"

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An Unfortunate Interruption.

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell fast asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell in his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his forepaws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks said, "Yes, sir," as plainly as Dan could answer.

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The minister started back, looked round, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said: "Please 'scuse Dan, papa. I went asleep and he runned away."

Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his little dog.—Our Little Ones.

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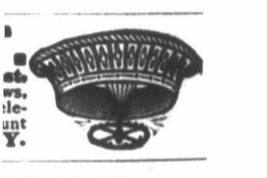
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