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Vol. 16.]

TORONTO, CANADA, THURSDAY, AUGUST 28, 1890.

[No. 35.]

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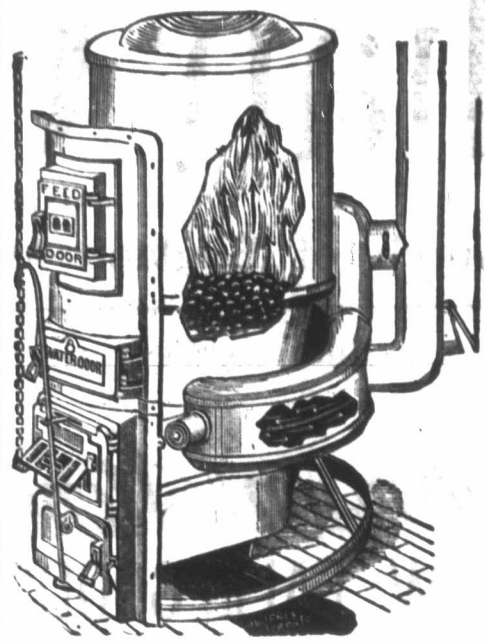
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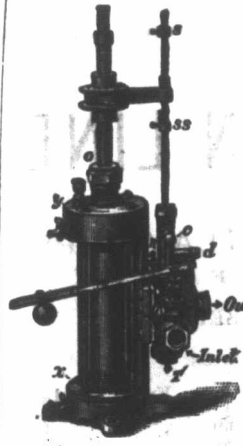
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Morning.—2 Kings 5. 1 Cor. 11. 2 to 17.

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THE CASE OF THE BISHOP OF LINCOLN.—The delay of the judgment of the Archbishop of Canterbury on the case of the Bishop of Lincoln seems to be causing considerable anxiety to a section of the English clergy. It is not quite easy to understand this feeling. No doctrine is involved, directly or indirectly. All the three schools in the Church are assured of the greatest "liberty of prophesying," so long as they do not directly attack the Creeds. Moreover, the Archbishop is not only "a good Churchman," but he is a man of very wide and accurate learning in regard to the early Church, and he has the assistance of able bishops as assessors. It has been rumoured that the bishops are agreed in their judgment; but it has also been guessed that the delay arises from some disagreement among them. A meeting of clergy has been held in London to consider their duty in reference to the judgment; but no decision was arrived at. We think it would show more wisdom and faith on the part of the clergy to assume that the judgment would be satisfactory, and, at any rate, to wait until it comes.

THE CONTEMPORARY REVIEW ON THE CHURCH.—A very important article has appeared in the London *Contemporary Review* on "The Limits of Ritual in the Church of England." It is by one who does not seem to object to the eastward position or the ablutions, or, with safeguards to reservation, for the sick, and who would, for peace and quietness, concede much. Yet he is obliged to discern that the Ritualists have ulterior intentions. The Roman Catholic *S. George's Magazine*, which had a contemptuous notice in June of "Sham Catholicism," returned to the charge in July, reminding the clergy who are aping Roman rites of the pledges they publicly gave in their own official declarations at ordination and at admission to every cure or charge, to which the Church of England has admitted them. The *Contemporary Review* article is equally severe on the "clergy whose energies

are directed not to the promotion of the Kingdom of God, but to the winning of adherents to a special type of ecclesiasticism." "The tactics of the party of advance are to conciliate the Protestant section of the Church by a profession of liberality, while they quietly push forward from one position to another, in the hope that the pioneers will have covered the whole ground before the main body of the army have become aware of what is going on." He quotes extensively from the "Cereimonial of the Altar" to prove what their teaching is. In this book, at the consecration, there is an offering of "this holy and unspotted sacrifice" for the Church, "and also for thy servant our Pope N., our Bishop N., our Sovereign N., etc." He believes that on "two crucial questions" "the Church of England will before long have to make a decision," unless it is to be "revolutionized bit by bit;" these two points are exposing the Sacrament for adoration, and non-communicating attendance. He observes that "the Church of England which these divines set before us is not the historical communion which is generally known under that name, but a phantasm of their own imagining." He would, therefore, have "as the *certi fines* of ritual, which we must be prepared to maintain," the "irreducible minimum" of at least three communicants, prohibition of the elevation of the elements, and of reservation of them. He protests against "the ostentations repudiation of the Reformation, which characterizes, if not the largest, at least the most united and active section of the clergy." He further comments upon the phenomenon "that the infrequency of Communion, which is commonly regarded as a reproach to Protestantism, is, in fact, a survival of Roman corruption." In short, what "were the extreme limits of the demands of the old High Church party are now but the starting point for a further advance; the Girondins of the ecclesiastical revolution are already finding themselves superseded and left behind by a more advanced party."

PLAIN SONG.—The death of Rev. Thomas Helmore has called public attention to the claims of the ancient plain song of the Church in the musical rendering of the service. Mr. Helmore was, we believe, the first to put forth a Gregorian Psalter for use in English churches; and, although a great many have been published since that time, some are still found to prefer Helmore. The great drawback to its use was the monotonousness, the lack of variety, by which it was characterized; and Redhead and others have striven to do away with this defect by introducing a much greater variety of chants. There is a good deal to be said for and against the use of the Gregorian tones in the chanting of the Psalms. On the one hand, they represent a crude and undeveloped state of the art of music, whilst on the other hand they are certainly free from secular associations. They are certainly better adapted for the Latin language than they are to the English. With regard to the comparative easiness of Gregorians and Anglicans, the fact that the former are sung in unison may be thought to be in their favour; but then they need to be well accompanied; and it is more difficult to do this than to perform the same work for Anglicans. Moreover, it can hardly be denied that the Gregorians are less natural to us English-speaking people than the Anglicans. If we take

the practical test, we must add that Gregorians are more frequently badly sung than Anglicans. Of either kind the good are good and the bad bad. And we implore the clergy and choir masters not to be led away by theory, but to consider what is best for their choirs and their congregations—which is the best medium for the worship of God.

THE CONFESSIOAL.—A very large and somewhat excited meeting has been held at Brighton on the subject of putting down the Confessional, as it is called. Such meetings seldom do good and often do mischief. They inflame the opponents of the crimated practice, and they make its advocates more obstinate. The case is, in reality, very simple. The Church of England does not require private confession of sin to a priest, nor even encourage it; but it allows it. And, even if it did not, how in the world could any one prevent it? As regards the setting up of boxes in the churches, this is a mere matter of expediency or the reverse. At the same time it must be remembered that many thoughtful persons regard these boxes as a great protection against some of the possible evils of auricular confession. If any of the clergy should require confession, as being necessary to acceptance with God, or the pardon of sin, they are clearly going beyond their commission, whether derived from the Church or the New Testament.

CHURCH OFFERINGS.—We remember many years ago hearing the incumbent of a West End church in London telling the most aristocratic congregation in the metropolis that the collection made the Sunday before represented 4d. (8 cents) a head of the congregation. Such a result seemed almost impossible, considering that a good many gold pieces had been laid on the plates; but so it was. Recently an American clergyman has analysed the collection at an evening service when about four hundred persons were present. In the offering there were 52 coins, made of five 25-cent pieces, seventeen 10 cents, twenty-four 5 cents, six 2 cents, and six 1 cent pieces, the total being under five dollars, a little more than a cent a piece for the whole congregation. A good deal of this neglect of duty arises from want of consideration, or from unwillingness to give small sums. Many persons, most adults, would not miss a five-cent piece, or even a ten-cent piece; but partly they think such an offering of no great use, and partly they do not like to be seen giving small sums. Now, if the congregation referred to had given, one half of them ten cents and the other half five cents, this alone would have brought up the collection to thirty dollars, to say nothing of the larger sums. If the clergy would not only point out these things to their people, but would exhort parents to form the habit of giving in their children—even if only at first the smallest sums, the complaints of the want of funds would become much less frequent.

BURIAL REFORMS.—The subject of burial reform is one which is now attracting a large amount of attention on both sides of the Atlantic. Some words of the late Dean of Manchester (Dr. Oakley) on this subject have been published lately. He says that he does not wish to see shabbiness and untidiness substituted for ostentation, and he doubts whether some of the modern hearses are preferable to the older ones. The new fashion of

making a show of the coffin, instead of immuring it in the depths of the hearse, he reckons to be a questionable advantage. At any rate, in such cases there should be a pall over it. Then, as regards flowers, he says it would be hard to restrict the use of them; but they should be laid upon the grave, not buried in it. We believe that funeral reform must begin with greater privacy, with less of funeral processions; and to this end, let those who feel as we do give instructions that their funerals be as private as they can properly be made.

EPISCOPAL COUNSELS.—In another part of our present issue we print some timely words spoken by the Bishop of Chester on the subject of what we may call the minor morals. In some respects these are hardly less important than the major, either in regard to their influence on the formation of character in general, or in their effect on the happiness of those around us. Dr. Jayne says it is still true that manners make the man; and it is certainly not less true that manners make the comfort or discomfort of those about the man. The Bishop has also spoken seasonable and weighty words on such subjects as cant and dancing. If we do not all dance, most of us cant, that is, speak with more or less of unreality; and it is just as well that we should be made aware of it and put on our guard about it.

WHITEHALL CHAPEL.—The Chapel Royal in Whitehall derives its chief interest from being the scene of the execution of Charles I. It was then a banqueting hall, and the well-known paintings by Rubens on the ceiling might show that it was not originally intended for its present purpose. No one regards the establishment as of much practical value, while the cost of its maintenance amounts to about £4,000 a year. It is therefore with some satisfaction that we hear of proposals to close the building as a Royal Chapel, and make it over to the United Service Institution. We are not sure whether the Chapel has ever been consecrated. But, even if this has been done, although in a general way it is most undesirable that consecrated buildings should be diverted to secular uses, we must hold that practical needs may sometimes justify the change.

THE UNION OF THE CANADIAN CHURCH.—It will be seen from the report in another paragraph that decisive steps have been taken by the Conference at Winnipeg to bring about the unification of the Anglican Church in the Dominion. As to the desirableness of this effort, we imagine there cannot be any difference of opinion; and it seems to us that the proposed constitution is on the right lines. If Canada is becoming a nation and not a multitude of nations or nationalities, then it should have one Church; and this need not interfere with the autonomy of the Province or the diocese, except in so far as these should accept the general laws of the Church. As far as we can see, there has been wisdom in limiting the number of representatives; and this is a provision which may well be carried further, so as to diminish the size of our existing synods.

THE INCREASE OF THE MINISTRY.

Newspapers, religious and secular alike, are concerning themselves about the increase of the ministry in all the Christian Churches. Everywhere, it is asserted, there is a decrease in the number of candidates for the sacred office. The Episcopal general convention of the American Church declared, five and twenty years ago: "The

missionary field which the providence of God opens to our Church is immense, and the supply of ministers and candidates for the holy ministry is utterly insufficient. If the treasury of our Mission Board were full to overflowing, we have not ordained ministers enough to meet the demand."

But it appears that things, instead of improving, have grown worse. The late pastoral letter from the House of Bishops said: "We search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our clergy." The young men, it is said, turn away from the ministry to more lucrative secular callings. The state of things among the Presbyterians is said to be very much the same; and so among the other communions in the States. It is said that only the Roman Catholics and the Methodists are free from this defect.

Among ourselves in Canada, we seem to have rather a peculiar state of things. On the one hand, we often hear in the Bishops' charges that there is a great dearth of men. On the other hand, we are told that there are no posts for men who are actually in orders. We hardly like to attempt the reconciliation of these statements. If it was correctly stated at a recent meeting of a diocesan synod, that a great many of our missions are vacant, that there are large villages and considerable townships without any provision for the worship of the Church of England, then we may guess at a partial explanation of the state of matters.

We must go a little deeper, however, to explain the deficiency in candidates for the ministry. Men abstain from certain kinds of employment for various reasons. It may be that the remuneration is insufficient; or it may be that the work is held in no kind of honour; or it may be that there is a lack of the spirit which should prompt to the undertaking of the work. In regard to the ministry, it is probable that the ordinary layman would assign the last reason as the principal explanation of the deficiency, whilst the ordinary clergyman would probably assign either or both of the other reasons. Both may be right.

Are we wrong in saying that many men are deterred from offering themselves to the ministry by the consideration that they will not secure to themselves a mere maintenance? And in so doing shall we say that they are to be harshly judged? Apparently this is the opinion of a great many laymen, and of some clergymen. Is such an opinion justifiable?

For one thing, it cannot be denied that, in many cases, the clergy are miserably paid. Perhaps we may go further, and say that, in most cases, they are insufficiently paid. We do not now refer to the case of idle and careless men who are paid little because they deserve little. There are such men in every communion. But alas! there are many of them who have been made such by poverty, neglect, hopelessness, want of sympathy.

But it is not the apathetic and the idle alone who are underpaid. Many good, earnest workers, who neglect no pastoral duty, are diligent in visiting their flock, careful in the preparation of their sermons, watchful over their Sunday schools, and not unsuccessful in the results of their work—many of these are kept upon starvation salaries. Let the lists of clerical incomes be inspected, and let judgment on this subject be then pronounced.

Are we, then, going to wonder that many men shrink from such occupation thus remunerated? Have we a right to turn upon such an one and declare

that he is destitute of the true spirit of the ministry? Here are two men, both with certain powers of self-denial and devotion, each with a desire for the work of the ministry. One of them takes it for granted that he will be provided for, gets ordained, gets married, and proceeds to the mission field, or the country or the town parish. The other looks ahead a little, and says, "I cannot live decently under so much a year. I am not sure that I am fit for a life of solitude in an out-of-the-way place. Have I then a right to put myself in a position which I cannot properly sustain? Have I a right to bring grinding poverty upon myself, and a wife, and probably a number of children?"

Many good people will declare that the first of these men is possessed of faith, and that the second is destitute of it. We entirely disagree with such judgments. Faith does not ignore the actual conditions of human life, or the laws of nature and of providence. Faith works wisely; and the man who undertakes a position which ordinary common sense might tell him he cannot sustain, is no more living by faith than a man who plants himself before a hostile army with the notion that he alone is competent to destroy it. If, then, it is certain that our clergy are insufficiently paid, we have here one reason for the deficiency; and this one the Church is able and is bound to remove. Whatever the other causes may be, here is one clear point that may be dealt with. Some of the other reasons we hope to investigate hereafter.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 10.

Both the Scottish Episcopal Church and the American are considering the propriety of making some alterations in their formularies, but the conservative feeling that seems natural to Churchmen, makes the progress slow. For several years the American Church has had committees appointed by General Convention to take up the revision of the Prayer Book, and more particularly in 1880 a joint-committee received the charge to report "Whether . . . the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use." There was no desire on either side to touch any question of doctrine, and in 1881 the joint-committee made a formal resolution to that effect. When the joint-committee reported and presented "The Book Annexed," which contained the amendments proposed, there was an evident desire on the part of this committee to carry out their commission with all due loyalty. In "The Book Annexed," the Communion Office was, perhaps, the least affected. The chief alterations suggested were:—Alternative Collect, Epistle and Gospel for Christmas, Easter and Whit-Sunday, the omission of a collect and two prayers after the Ash-Wednesday Collect, the addition of Collects for the four days preceding Good Friday, and of Collects for Monday and Tuesday in Whitsun-week. These were simply enrichments, and there was no alteration proposed upon the text of the Office. When the whole question came up before the General Convention in October last, there was no material change made upon the Communion Office. Some offertory sentences were added, and for the Creeds there was given a new rubric: "Provided that the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whit-Sunday, and Trinity Sunday." This is a very decided gain both as regards the Eucharistic Creed, and for the

the spirit of the ministrations with certain powers each with a desire for One of them takes it be provided for, gets proceeds to the mission town parish. The says, "I cannot live ear. I am not sure in an out-of-the-right to put myself properly sustain? Have poverty upon myself, number of children?" declare that the first of, and that the secondly disagree with such ignore the actual con-laws of nature and of wisely; and the man high ordinary common cannot sustain, is no man who plants him- the notion that he troy it. If, then, it is re insufficiently paid, the deficiency; and and is bound to remove. may be, here is one t with. Some of the vestigate hereafter.

L STUDIES.

EAST TORONTO.

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higher position that is assigned to Ascension Day.

The revision of the Scotch Communion Office has a far wider range, but for the time has been departed from. At the general synod, held recently in Edinburgh and adjourned, there were two distinct questions that should have come up for argument: the text of the Invocation in the consecration prayer, and the status of the Office. As to the latter, it may be briefly stated that from 1811 to 1863 the Scotch Office was of "primary authority" in the Scottish Canons, and appointed to be used at the consecration of all Bishops, while the English Office was allowed but the second place. At the general synod of 1863 the tables were turned, and the Scotch Office received a bare toleration. Since that time a new feeling towards it has arisen, not a little influenced and accentuated by the visit of the American Bishops and clergy to the Seabury centenary in Aberdeen in 1884, and the demand is now made for equality in the status and use of the Offices. But while equality might easily be granted, there is a party that would wish to have the words of the Invocation modified, and thus would seek for a *quid pro quo*. The obnoxious phrase is "May become the body and blood of Thy most dearly beloved Son." One party would wish to soften it, the other to preserve it. The one is afraid of transubstantiation (whatever that may mean, and it has as many interpretations as there are fingers on our right hand, all equally untheological and beyond the scope of any Church to make a term of communion), and the other is afraid of making the sacrament a mere commemoration bereft of the presence of Christ in His Sacrament. By mutual consent, then, the two questions are left in abeyance, and the general body of the Canons has alone been before the general synod. The other alterations proposed upon the Office are mostly rubrical, but some of the enrichments to the Office itself are of interest:—The summary of the Commandments as alternative, two new offertory sentences, Proper Prefaces for Advent, Epiphany, Purification, Annunciation, All Saints, and feasts of the Apostles and Evangelists, the former short address after Communion now rather awkwardly turned into a prayer, a post-Communion collect taken from *The Book of Deer*, and three collects from the Prayer Book, with other new collects at the end of the service. One of these new ones is taken from *The Book of Deer*, and another from *The Altus of S. Columba*, but all the collects, whether adapted or translated, want the fine rhythm and cadence that we feel in Cranmer's work. Purity in tone and language we should find above all others in the devotions of priest and people, when a misplaced word or awkward phrase may seriously interfere with the depth and reality of our spiritual service. Two exhortations giving notice of Communion are placed at the close of the service as in the American "Book Annexed." They are transferred from the English Prayer Book. These alterations proposed to be made upon the Scotch Office are in great measure fanciful improvements or enrichments, and the wording of the change upon the Invocation is not such as to procure favour from either party. The general consensus of opinion seems to be "to let well alone" in the text of the Office.

THE BISHOP OF CHESTER ON EDUCATION AND MODERN MANNERS.

The Bishop of Chester (Dr. Jayne) recently distributed the prizes to the successful students of the Knutsford Grammar School at the Town Hall, Knutsford.

The Bishop of Chester said that there was some sort of impression abroad that speeches made on

occasions such as these partook of the nature of sermons. There was also sometimes a demand for lay preaching, and having learned that on previous occasions some eminent laymen had addressed the boys of the Knutsford Grammar School, he thought he would study their speeches in order to obtain a practical demonstration of the effect of a lay sermon. Seriously, he had found in the reports of what had on previous occasions been said by (among other gentlemen) Lord Egerton and Sir W. H. Houldsworth, addresses worthy of remembrance and of reproduction. Incidentally, the Bishop remarked that the study of natural history—it had been mentioned in their examiner's report under the head of physiography—was certainly scarcely made enough of; it was worthy of more attention in the education of our boys. Lord Egerton had, in one of his addresses, dealt with the question of the study of the classics in comparison with that of modern languages. He (the Bishop) agreed in the main with what had then been told the boys. There could be no doubt of the value of the study of modern languages from a commercial point of view, but it was a question whether in this kind of education the teaching was done on the right plan. It was a mistake to thrust too many things on the intellectual digestion of a boy at one time. Boys had often a great many things laid on the surface of their minds when it would have been far wiser to instil one subject thoroughly. In this matter of languages, boys sometimes spent a little time on Latin, then a little bit of Greek was pushed on the top of that, a little bit of French grafted in, and so on until the result was that a boy often left school without really knowing anything of any language. In education it was well to be sure that a solid foundation had been laid, and then it was possible to go on and complete the structure. It was wise to lay great stress on the proper study of modern languages. The German people presented a well-known instance of commercial success in other countries among some classes of the people because of this study, although he still believed there were qualities in the character of our own nation which went far to counterbalance that matter. Sir Wm. Houldsworth had on a previous occasion wisely held up before the boys the need of strong and true character. At that time he had illustrated it by examples of some of the chief spirits of the time of Queen Elizabeth, and it was wise to remember that unless we made conduct and character the basis of the workings of the will, we were inclining toward wrong. Proceeding, the Bishop said that Sir William Houldsworth had also properly insisted on the virtue of order. Speaking of his name it would be at once remembered that he was a member of the House of Commons. It would be well if Sir William could carry the ideas he had touched on into effect in that House, and if he could aid in the passing of the Tithes Bill. He (the Bishop) should not be satisfied unless and until the House of Commons passed the Tithes Bill and it became law. He hoped the House of Commons would hear a great deal more of that matter, and that its importance would be so pressed on its members that it would be passed at any rate before the close of another session. While dealing with the subject of education, he desired to enforce the need for the full maintenance of schools such as that whose boys he was now addressing. These schools, which were essentially public schools, filled a great need in the national education, for while they partook of the character of our great public schools, such as Eton and Harrow, they yet combined that best of all influences, the home influence, with public school life. Speaking more particularly to the boys, he would warn them against the inroads of what he would designate by the short word "cant." The meaning of that word was often confined by people to religious matters, but it really had a far wider application. Cant meant unreality, and it might, if allowed to grow—as he was sorry to say, in many things it did grow—permeate and make the character evil. In the manners of to-day he was sorry to perceive the inroads of cant. There was a wonderful deal of truth in that good old proverb, "Manners maketh man," but it was a proverb that to many people would at the present time seem to be unknown. Take, for instance, among the modern methods of artificiality, the new form

of shaking hands. It was not esteemed proper now to give a hearty grasp of the hand, but to indicate something of the sort by a finicking movement of the tips of the fingers. He warned them against allowing the development of little fads of that sort. A great deal of the heartiness and soundness of life was manifested in a good honest shake of the hand; in Yorkshire especially he remembered it was one of the pleasantest things one met with in life. Fashions and finicking fancies of the sort he had mentioned were, on the contrary, invented by idiots and imitated by snobs. Concluding, the Bishop warned the boys against frivolous and irreligious tendencies. It was impossible to live truly unless one had laid hold of truth and maintained his position through life. Votes of thanks were at the close accorded to the chairman for presiding and to the Bishop for his address.

THE CHRISTIAN MINISTRY.

CHAPTER VII.

THE EPISCOPATE.—Continued.

THE STARTING POINT.

When we ask after the Orders of the Christian Ministry, it is natural and necessary that we should go back and inquire what it was at the beginning. It seems no less than absurd to take some arbitrary point in the history of the Church, and standing here look around us and ask how we may account for what we see. Even if there be a break in the history, even if there is some hiatus which we cannot fill up, it will be right and proper that we should examine this at both ends and see whether we cannot with some amount of probability fill up the vacancy. We do not think that there is any considerable break in the history; and we believe that the slight gap between the New Testament and S. Clement of Rome on the one side, and SS. Polycarp and Ignatius on the other side, can be filled up without any great difficulty. But whether this be so or not, we must begin with the Apostles.

THE APOSTOLIC MINISTRY.

One thing is clear, that, whatever authority our Blessed Lord committed to those who should minister in His Church, He bestowed, in the first place, upon the twelve Apostles; so that all ministerial authority emanated from them. It was in their power and within their prerogative to create, out of the fullness of their authority, such ministries as they might deem necessary for the well-being of the Church. At first, as we see, they had all power in teaching and in ruling, all authority over temporal things and spiritual things. It was not that they were tyrants. Their Master had not governed them by mere power and authority; and they were not to be an independent oligarchy who took no account of the wishes of the governed. Yet ultimately their authority prevailed in the administration of the Church, and in regard to its doctrine, the testimony of Christ, they were absolute. At times they might wait for guidance from above. The moment might not have arrived for a clear pronouncement on the subject. But certain points they had received as fundamental, and the subordinate doctrines and regulations would be communicated to them, and through them to the Church, as the need arose.

NEW ORDERS.

But soon a necessity arose for making a division of their labours. Their main work was, of course, the publishing of the Word of God; and the multiplication of other duties, the caring for the sick and the like, interfered with this primary obligation. At last they came to the conclusion that this serving of tables, necessary as it was, hindered their own proper work, whilst it could be done quite satisfactorily by others. Hence their determination to set fit men over this work, who might release them from the burden. (Acts vi. 1-6).

THE SEVEN DEACONS.

Until quite lately it has been all but universally agreed that the seven men appointed by the Apostles to the serving of tables, were the first deacons of the Church. Neander, Uhlhorn, and

others are not of this opinion; but against their judgment we may put the uniform tradition of the Church and the early testimony of Irenæus, who, in referring to this appointment, calls the men chosen by the name of deacons (Iren. i. 26, 3; iii. 12, 10; iv. 15, 1). Besides which, it is clear that the duties of both were the same. If, then, we say that we have here a special and temporary institution devised whilst the Church was still undeveloped, an institution calculated to meet for a time the need which was afterwards supplied by the deacons, we do not see that there is much difference between this view and that which regards these men as the first of the deacons.

THE PRESBYTERATE.

Soon after this, however, we do actually find the presbyters in existence. Thus in Acts xi. 29, 30, we read of the Christians at Antioch sending "relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders (*prostous presbuteros*) by the hands of Barnabas and Saul." This office already existed in the synagogue; and as the first Christian congregations were naturally modelled upon the synagogue, and for obvious reasons of utility, each congregation received its president or elder, or presbyter. From the time of their first appearance the presbyters were associated with the Apostles in the government of the Church.

Thus (Acts xv. 2, 4, 6) Paul and Barnabas and some others went up to Jerusalem "unto the apostles and elders," to confer with them on the subject of circumcision; and the conclusion arrived at was given as their united decision (xv. 22, 23; xvi. 4). Again we find that presbyters were appointed by Paul and Barnabas (Acts xiv. 23), that the elders or presbyters of Ephesus met S. Paul at Miletus (xx. 17), and that S. Paul was met by the elders at Jerusalem (xxi. 18). From all these places it appears that the presbyters occupied a position of authority in subordination to the Apostles.

THE NAME OF BISHOP.

By and by we come upon the name of bishop, *episcopos* (overseer): which, in its original use, clearly does not represent an office, but a function. It is, as we might say, used in a generic, and not in a specific manner. And here we should note that errors have been committed by the advocates and the opponents of the episcopate in their references to the term thus employed. The Episcopalian has urged with perfect truth that we find in the New Testament three distinct terms; and the Presbyterian has replied, with equal warrant, that the words bishop and presbyter are used of the same persons. Some English Churchmen have gone so far as to complain that the word *episcopos* has been translated "overseer" instead of "bishop" in the Revised Version. We certainly could wish that it had been so translated wherever it occurs; because in that case, we should have seen more clearly the manner in which the three orders were formed.

That the bishop and the presbyter generally signified the same office in the New Testament there can be no doubt at all. Thus S. Paul, in addressing churches, specifies the "bishops and deacons." So S. Peter (1 Peter v. 1, 2) speaks of the presbyters as bishoping, overseeing (*episcopantes*). So S. Paul (1 Tim. iii. 1-7) speaks first of the duties of a bishop and then of those of the deacon; and in writing to Titus (i. 5-7), he uses the words as interchangeable; bidding him to appoint presbyters of a certain character, because bishops ought to be so distinguished. Even S. Clement, of Rome, writing near the end of the century, probably before the death of S. John, in the same manner applies the two titles to the same office (§ 42, 44). The significance of all this will soon be apparent.

REVIEWS.

VILLAGE, TOWN, AND COUNTRY SERMONS: By Chas. Kingsley. Price \$1.25. MacMillan, New York; Rowell & Hutchison, Toronto, 1890.

These sermons, in their present collected form, appeared first in 1877, and the present is the seventh edition; but they had gone through several editions in their separate form, before that the

Village Sermons having appeared more than thirty years ago. We believe that they deserve the popularity which they have enjoyed. They represent Kingsley talking as a young man to his country parishioners at Eversley, and as an older man, in town churches, in cathedrals, and before the Queen. We do not recommend the clergy to imitate his style, because the style is the man; but there are few of them who will not learn something about preaching from this volume, and there are some of these sermons which they would do well to preach just as they stand.

MAGAZINES.—*Littell's Living Age* (August 9) begins with an interesting article on official Polytheism in China from the nineteenth century. It has a journey to the capital of Tibet from the *Contemporary*, and a very readable paper on Arthur Helps from Blackwood. To many the most attractive paper in this number will be "Napoleon described by his Valet," an article which disproves the saying that "no man is a hero to his valet." But every article in this number is worth reading. *The Literary Digest* (August 9) is most excellent, and we are the more bound to give an earnest general commendation since it is hardly possible to enumerate its contents. One who diligently reads this admirable weekly will be kept abreast of the news of the day, and will know what is thought of our history and politics by the most competent writers of all nations. We have pleasure in introducing to our readers the first number of a new monthly Church paper, the *Rupert's Land Gleaner*. It comes to us rather late, bearing date July; but it seems good and useful, and we wish it a long and prosperous career. It costs 75 cents a year, and it includes the *Church Missionary Gleaner*. The *Century* for August is an excellent number. The two stories, the "Anglomaniacs" and the bright "Friend Olivia" are continued. With regard to the former, which is anonymous, we will offer an opinion when it is a little more advanced. The autobiography of Joseph Jefferson is continued, giving brief but attractive sketches, with excellent likenesses, of well-known men, such as Artemus Ward. An admirable article on the "Old Master" Sandro Botticelli is adorned with some charming reproductions of his paintings. "The Treasures of the Yosemite" is a very remarkable paper with a series of quite wonderful views. "The Perils and Romance of Whaling" is a thrilling chapter. But here we must stop, although not without a final reference to Mr. Bailey Aldrich's "Gulielmus Rex."

ARCHDEACON FARRAR ON MISSIONS.

SECOND ADDRESS.

Archdeacon Farrar's addresses on missions seem to have awakened the interest of a large number of people, judging by the attendance on Saturday, the 11th inst., at the Abbey. He did not desire to preach a sermon. His object was rather to awaken inquiry, because "our efforts as a Christian nation ought to be much more continuous than they are." If we could not afford to give much we need not be ashamed to give little. If each Christian would give but 1d a week, instead of having a little under 2,000,000l. a year to spend on Mission purposes, the amount would rise easily to 30,000,000l. He had chosen to speak of the Success of Missions because no objection has been more frequently made than that they were a failure. But supposing there were no success, we should still have to work on because the duty to work is ours, while the result is God's. Results must not be "judged by immediate consequence or quantitative estimates, as if souls were so many bales of merchandise."

It took 200 years to make the Anglo-Saxon a Christian race in England, the population of that time being not more than half-a-million, yet even 50 years after Augustine, Mercia was so entirely unconverted that the king was called the pagan of pagans. Compare that with the progress in India with its 250 millions, where, in less than 100 years, two million converts could be counted. If it took that time to convert England, and it full of monks and missionaries, it would be seen that in India the progress had been much more rapid. No grave excited more interest in Westminster Abbey than that of Livingstone, but when he died he had not seen one trace of results from the effort and self-denial he had expended, yet from the lives of Livingstone and Moffat all missionary successes had sprung. Beside, in speaking of the failure of missions, it

ought to be remembered that the efforts to convert the heathen were so small that we had no right to expect disproportionate results. Three thousand Protestant missionaries had, he said, 1,250 millions of heathen to deal with. The Bishop of Durham stated, in 1878, that "at the end of the first three centuries Christianity was represented by one-fiftieth part of the whole human race; now the Christians form a fifth."

Since that time the increase had been so rapid that latest statistics gave 26 per cent. as professing the Christian religion, while the number of missionaries had increased from 20 to 2,000. Of the five great divisions of the modern world, Christianity was now dominant in three, widening in the fourth, and in Africa had effected an important lodgment. Sierra Leone, at the beginning of this century was one of the most degraded places on the source of the globe. Shiploads of slaves were turned adrift, the place reeked with every kind of abomination, and no less than fifty-three missionaries and their wives died in twenty years. Now, under the presidency of a native, Bishop Crowther—once a slave boy, sold for a horse, returned as a bad bargain, sold twice for rum and tobacco, then converted, liberated, ordained—the colony is full of Christian places of worship. Mission work in Madagascar had since 1784 accomplished so much that the children are now trained in the schools of the missionary societies, while there are hundreds of church members and 800 native pastors.

In Japan 200 years ago it was said, "While the sun shall shine upon the earth let no Christian dare show his face in Japan;" this was repealed until 1872. In 1854 a Japanese nobleman picked up a Testament he found floating in the bay of Yeddo, became interested, had it translated, read it, and 60 congregations worshipping, some of them in churches with two others became a convert. Now, there are made of the wood of ruined temples; English and the Bible are taught in their schools, and it was being said to-day, "Our old faith has lost its hold; a nation cannot live without religion; this religion has Jesus Christ behind it—let us listen."

Not 50 years ago, in China, Dr. Morrison, hiding in a cellar, was engaged in translating the Bible into Chinese, and in locked rooms was preaching to the few who cared to listen. Now, the Bible can be read in the various Chinese languages, and there are over 100,000 Christians. In Fiji, where 50 years ago the natives were cannibals, it was stated by the Governor in 1879, that out of 120,000 inhabitants, 102,000 had accepted the Christian faith, prayers were offered in their families, and there were 800 good churches. And all this in less than a life-time. Fifty years' work in Polynesia and New Zealand had achieved similar results.

In India the average rate of increase in the number of Christian converts had been, from 1808 to 1861, 51 per cent., from 1861 to 1871 it had reached 61 per cent., and by 1881 had increased to 76 per cent., demonstrating that heathenism is practically condemned. So great was the Christian influence, that Chunder Sen once said that it was not the British Government that ruled India, but the Bible. Those, therefore, who said that missions were a failure, showed that they had not studied the question. In 1800 there were seven missionary societies in existence, there are now seventy. Then there were eighty schools now 12,000. Then, not 50,000 converts, now more than two millions. "Tomorrow," said Dr. Farrar, "in China they will sing the praises of a Christian God; India and Ceylon will take up the strain, with the rising of the sun in the east, and we shall join in the refrain, and after the strains have died from our lips, they will go echoing far away in the silence of the western sea, on the track of the flying sun-set."

The Bible was translated into gothic in the fourth century, but not into any other heathen language until the nineteenth century. It can now be read in more than 200 languages and dialects. 100,000,000 Bibles are now in circulation in all languages of the human race. And this has been accomplished entirely by missionaries and mission work.

"SOME REMARKS ON ANCIENT SYNODS."

BY THE REV. DR. BRIGHT.

(Prepared for a Meeting of Churchmen in England.)

The first set of the Councils which belong to the post-apostolic Church is clustered together in the second half of the second century. We know but little about them. The Montanist movement compelled "the faithful" of the western part of Asia Minor to "come together at many times and in many places," in order to examine the claims made by the new "prophets." Although the document as quoted thus by Eusebius does not tell us how they met, or under whom, or by what form of proceedings, there is reason to conclude, in the words of Dr. Salmon, of Dublin, that the decision against the fanatics of Phrygia was pronounced by "the neighbouring bishops," who, in fact, are referred to in other

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SCIENT SYNODS.

BRIGHT.

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fragmentary passages which Eusebius inserts into his history. Not long afterwards a very different question began to divide Churches which were entirely agreed on the articles of faith and the principles of Church order. Should Easter always begin on the 14th evening of the Jewish Paschal month, without regard to the day of the week, or should the "first day of the week" be a fixed point in the observance? A few churches, comparatively, held the former view; the general mind of the Church—the mind of the Western Church as a whole—went the other way, and, as is well known, the Church of Rome was strong for the principle that Easter-day must always be Easter Sunday. We are told that "Synods and assemblies of bishops" were held in order to settle this point. The bishop of Ephesus convened the bishops who were subordinate to him; and they gave sentence very determinedly, on the ground of tradition from St. John, for the "fourteenth day" standard. But Eusebius speaks of letters issued by the bishops assembled in Pontus and Palestine in the opposite sense, and implies that other synods, held at the same time, were Episcopal. It is quite accurate to say with Dr. Pusey, "Every step in settling the question, or in resisting its being settled, is spoken of as decided by bishops." But then it is manifest that the prelates, who then assembled and thus resolved, realised their position as leaders and not despots; they knew quite intimately the mind of those who ministered under them, and of those who continued in church fellowship under their pastorage. They carried their clergy and people with them: there was no conflict of different orders, no need for a jealous care to limit fields of action and device checks against misuse of authority.

In the third century we hear first of a Council held at Carthage, in which the bishops of North-western Africa, under Agrippinus, Bishop of Carthage, declared the baptism administered by heretics to be void. Councils, involving a "representation," or actual presence of "Christian body," in the several districts, appear to have been held regularly in Greece; but we do not know more of their constitution. Two Councils were held in Arabia on different questions of doctrine. It appears that they were episcopal, but Origen, a very eminent theologian, although not a bishop, was invited to attend, and give assistance. He himself was removed from his office as catechist at Alexandria, by a Council in which presbyters took part with bishops, and soon afterwards a Council at which bishops alone were present deposed him from priesthood, which he had received without his bishop's sanction. In other countries Councils apparently episcopal approved of the severe measures taken against him, evidently with a view to the questionable character of some of his speculations.

The episcopate of St. Cyprian supplies us with information of two kinds, which, however, it is not difficult to harmonise. The biographer, who knew and honoured him, attributes to him a "tempered" combination of qualities; and this balanced and equable state of mind appears in that adjustment of practical principles of administration, whereby he maintained, on the one hand, the high authority of his office, yet, on the other hand, exercised it, so to speak, in the midst of his clergy and people. "From the outset," he says, "I determined not to do anything on my own individual judgment without the counsel of the presbyters and the concurrence of the people;" and we find him, again and again, using such phrases as, "with the council of the many," "with your judgment," "in accordance with your opinion." He was what men would call a "hierarchy," but not in the sense of insisting on prerogative, and keeping subordinates haughtily at a distance. He ever thought of the bishop as "in the Church," as well as of the Church as "in the bishop." The Church in each diocese, for him, was "a flock adhering to a pastor," but the pastor was presumed to live in and for the flock. Episcopal government, which, apart from the true idea of Church unity, might easily become imperious, was in his hands paternal, or even fraternal. He recognised what he once calls the "majestic character" of the baptized people; he always aimed at identifying himself with the whole diocesan body of which he was the visible head. Thus, when persecution set in, and many who, in terror, or under actual pressure of physical suffering, had in various degrees compromised their Christian fidelity, and in the one significant phrase, had "lapsed," were desirous of regaining their forfeited position—in other words, when they repented of their weakness, and craved to be restored to "the peace" and fellowship of the Church—it became necessary to look carefully at their several cases. In some of these there would be more, in others less, of extenuating circumstances; each case must, therefore, be examined on its own merits, and Cyprian repeatedly and emphatically declared that, in these investigations, the opinions and testimonies of the laity should have full weight.

The same method of treatment, we learn, was resolved upon by the clergy who were ruling the Roman Church in the vacancy of its see. But in

regard to the conciliar action of the Church, Cyprian speaks always of episcopal assemblies, of decisions arrived at by bishops. The Council which he held in the early summer of 251 was such an assembly, though clergy, and apparently laity, were present to hear and advise; even, as in regard to the Novatian schism, a Council of sixty bishops met at Rome attended by a yet larger number of clerics. A Council of the bishops of Africa decided in 252 that such "lapsed persons" as had continuously shown their repentance should at once be restored to communion. When the question about recognising, or not recognising, the baptisms formerly bestowed by heretics was revived, Cyprian presided in Council after Council, thirty-two bishops in one case, seventy-one in another, eighty-seven in a third. It is certain that these assemblies were composed of bishops. The third of them is fully described in its extant acts or minutes, which begin, "When very many bishops from the several provinces were assembled with the presbyters and deacons, a great part of the laity being also present, Cyprian said." Then follows his opening speech to his colleagues, that is, the bishops. We see they do not by any means sit within closed doors; all is done publicly, "in the face of the Church," but still it is they who form the Synod. Each of them in turn delivers his personal mind. Cyprian again, at the close, expresses his opinion, and with this the record concludes. Another Council was chiefly occupied with the question whether the baptism of an infant should be deferred for a week after its birth, in imitation of the whole rule about circumcision; and the unanimous judgment was "No." Another Council, not so numerous, replied to the application of some Spanish Churchmen who were scandalized and disturbed by the misconduct of two Spanish bishops, one of whom—the conciliar letter asserts—had imposed on the credulity of the Roman bishop Stephen. Firmilian, a great Asiatic bishop, in a letter to Cyprian, refers to a previous Council at Iconium, by which the same stringent view which Cyprian held as to heretics' baptism had been formally affirmed. It need hardly be added that the milder view, maintained by the Roman bishop as against the African Church, has prevailed in Western Christendom.

A very important and interesting Council, or, rather, series of Councils, was held in regard to the heresy of Paul of Samosata, Bishop of Antioch, who maintained, although with a great fertility in shifty and illusory explanations, that the Word was an impersonal power or divine attribute, and that Jesus Christ was a mere man, on whom that power had rested with exceptional fulness, and who, for his remarkable "advance" in wisdom and goodness had received the title of "Son of God." Eusebius repeats the names of several eminent bishops, who came, "with priests and deacons," to Antioch, where a Council was to be assembled. Twice the council had met, or, if we prefer to say so, two councils had been held, before it was ascertained that Paul's professions, which at first sight seemed satisfactory, were not really to be relied upon—that the mischief had not been stayed. The third assembly took place in 269. Malchion, who took the main part in the final discussions, was not a bishop, but a presbyter. He had formerly been head of a Greek school of logic, and, as a skilful arguer, was put forward, in the quaint phrase of an excellent writer on Early Church biography, to grasp "this slippery eel." We have a fragment of what he said, after pursuing Paul through various evasions—"Did not I long ago say that you do not admit that the Only Begotten Son, who existed before all creation, was essentially present in the Saviour?" Paul was finally condemned and deposed; and the Council put forth a formal letter, which ran in the names of sixteen persons, Malchion among them, "and all the others who are with us, inhabiting the neighbouring cities and nations,—bishops, and presbyters, and deacons, and the Churches of God,—to our fellow-ministers, bishops, presbyters, and deacons, and to the whole Catholic Church under heaven." Yet the bishops alone were deemed the constituent members of the Council.

So Athanasius speaks in the next century, so Eusebius expressly tells us, "The Shepherds," by which, as his context shows, he means the chief pastors, "who were assembled, by common consent, addressed a letter to the bishop of Rome and Alexandria, and circulated it among the provinces." Malchion's name appears distinctively among other names, because of the services which he had rendered; and "priests and deacons" are mentioned as classes, among those who send the letter; and so are the "churches," a phrase which, of course, refers inclusively to the laity. But as the laity did not, according to evidence, take any part in the Council, so the clergy present with their bishops are not proved, by this reference, to have been really members of the assembly in the proper sense of the term; and Malchion himself might well be present, and be employed as a theological controversialist, and named with honour in consequence, without its being intended to represent him as possessing what is technically called a "decisive vote." We must always remember

in regard to these cases, what has been observed already as to St. Cyprian, how closely the bishops, as a rule, were "in touch" with their clergy and their people. There was a deeply felt unity of interest and endeavour; the bishops, elected by clergy and their people, could well represent them in synod, and, both in and out of synod, were accustomed, as a matter of course, to take them into confidence, and to profit by their counsel.

(To be Continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

TORONTO.

The next quarterly meeting of the clergy of the Rural Deanery of Northumberland will be held at the rectory, Colborne, on Tuesday, September 2nd. Early celebration; subject of morning discussion, "The present work of Christ as an Eternal Priest in its relation to His sacrifice on the cross." Greek test reading, Hebrews viii. Evensong, 7.30. By order, W. E. Cooper, S.T.B., Rector of Grafton, Secretary.

NIAGARA.

FORT ERIE AND BERTIE.—Some kind friends in the congregation of S. Paul's church, Fort Erie, aided by the members of S. John's church, Bertie, have presented their rector, the Rev. Percy W. Smith, with a useful and valuable horse, to replace the one he lost. The gift is a most acceptable one, and will materially assist him in the discharge of his duties.

ST. CATHARINES.—*Help Forward Church Work.*—S. Barnabas church, at the east end of this city, has for fourteen years maintained the free seat system, hearty services, and distinctive Church teaching; its only source of revenue being the voluntary contributions of the congregation. But decreasing population in that quarter and undesirable locality have greatly hindered development. In order to carry out the designs of its founder, the late Canon Holland, and bring the good work commenced to a successful issue, our only hope now is to move the church to a more prominent and central locality in the city. To do this we require \$1,500 for purchase of lot, moving and enlargement. The congregation, composed mainly of working people, has struggled nobly in the face of many difficulties and with much self-sacrifice, to support the parish. Last year's total receipts through the offertory amounted to \$877.51. Expenditure:—Rector's stipend, \$660; Missionary and Diocesan funds, \$58; general expenses, \$164. Will generous Churchmen, for the love of God, help us to carry out that characteristic feature in the teaching of Jesus Christ, "The poor have the Gospel preached to them." We can truly say, "Hitherto hath the Lord helped us," and we trust He will continue to bless us through your kindness and sympathy. Offertories or donations thankfully acknowledged by the Rev. Alex. W. Macnab, S. Barnabas House, St. Catharines, or by the churchwardens, Messrs. P. H. Marshall and E. W. Groome, St. Catharines, Ontario.

RUPERT'S LAND.

WINNIPEG.—The conference of Anglican delegates from the dioceses of the Dominion have finished their labours, and adopted a report recommending the consolidation of the Church of England in British North America. The proposed basis of confederation is as follows:—There shall be a general synod, consisting of the bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and laity. The delegates shall be chosen by the several diocesan synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the bishop. The synod shall meet for the first time in Toronto on the second Wednesday in September, 1893, and shall be convened by the metropolitan senior by consecration. The synod shall consist of two houses—the bishops constituting the upper, and the clergy and laity together the lower house. The houses shall sit separately, excepting at any time by unanimous consent of both houses. The president of the general synod, who shall be styled the primate, shall be elected by the house of bishops from amongst the metropolitans. The primate shall hold office for life, or so long as he is bishop of any diocese, but may resign at any time. The general synod shall have power to deal with all matters affecting in any way the interests and well-being of the Church within its jurisdiction, provided that no canons or resolutions of a coercive character, or including penalties or disabilities, shall

be operative in any province or independent diocese until accepted by the synod of such province or diocese. The following, or such like objects, may be suggested as properly coming within the jurisdiction of the general synod:—(1) Matters of doctrine, worship and discipline. (2) All agencies employed in the carrying on of the church's work. (3) Missionary and educational work of the Church. (4) Adjustment of relations between dioceses in respect to the widows and orphans of clergy, and superannuation funds. (5) Regulations of the transference of clergy from one diocese to another. (6) Education and training of candidates for holy orders. (7) Constitution and powers of an appellate tribunal. (8) Erection, division or rearrangement of provinces; but the erection, division, or rearrangement of dioceses, and the appointment and consecration of bishops within a province shall be dealt with by the synod of that diocese.

British and Foreign.

CHURCH AND STATE IN SWITZERLAND.—Erastianism must have run mad in the Protestant Cantons of the Swiss Confederation, if we may trust an account of the pastorates which appears in this month's *Theological Monthly*. In Basle, Berne, Neuchatel, and Geneva, pastors are elected for a period of six years, and by universal suffrage. At Basle the writer saw at the end of a meagrely-attended service the public-houses emptied into the church to carry the election of the *reformiste* candidate. One pastor in that city takes his text, not from the Bible, but from some German classic. The only qualification required in a candidate is that he have a theological degree from a recognised faculty. Unless he attack the State, or create scandal, or be criminous, he is irremovable during his term of office. At Geneva the elections fluctuate so, it is nicknamed *l'oppression alternante*. Everywhere the Evangelicals are in peril of being driven towards Free Church movements. In the Canton of Thurgau, about twelve years ago, the "liberal" synod forbade the reading of the Apostles' Creed. The Reformist party has attacked the ordinance of Baptism, and in the Canton of Zurich pastors are authorized to admit unbaptized persons to Confirmation. These advanced schools had, as we might expect, never done aught for missions to the heathen until, out of rivalry, they founded the *Societe Generale des Missions*, and despatched their agents ostentatiously not to savages, but to civilized heathen, such as the Hindu and Japanese. The condition of ecclesiastical affairs seems to be a trifle better in the French Protestant Cantons than in the German Protestant Cantons. But, like the Athenians, they are all eager for novelty, and will experiment upon any religious theory presented to them, such as that of faith-healing. The sense, however, of every present danger has drawn Evangelicals together, and they have formed stable organizations for stemming the tide of unbelief which deluges their land.

PERSECUTION OF THE JEWS IN RUSSIA.—The *Times* publishes the following abstract of the new repressive edicts directed against the Jews:—

1. Jews throughout Russia (and including Russian Poland) must henceforth reside in towns only, and not in the country. No Jew will any longer be permitted to own land or even to farm land. All Jewish landowners, farmers, and agricultural labourers will thus be expelled from their village homes, and, unless they have saved the means of subsistence, will be reduced to beggary. To intensify the severity of this edict and widen its scope, the government officials have included many hundreds of small towns in the category of country villages, and expelled the Jews from those towns. Tens of thousands of souls will be thus rendered homeless. These laws, known as the "May Laws," were promulgated in 1882, but were never put into force until the present year.

2. Jews have hitherto been allowed by the law to reside in only sixteen of the counties (*gubernia*) of Russia. But the law has not been enforced against Jewish merchants in many important commercial centres outside those provinces—such as Riga, Libau, Rostoff, &c.: for, by a Ministerial circular of 1880, Jews long established in such towns were permitted to remain there unmolested. The law is now to be strictly enforced.

3. Jewish artisans who in like manner had, under the law of 1865, been permitted to settle temporarily in places outside the sixteen counties, are now to be expelled from those places. Tens of thousands of artisans with their families will, it is said, be affected by this edict and rendered homeless.

4. Jews are no longer to be allowed to be in any way connected with mines or mining industry, or even to hold shares in any mine.

5. The Jews will henceforth be practically debarred from partaking of any educational advantages,

whether in schools, gymnasia, or universities. Hitherto they have been allowed admission subject to the limitation that their number should not exceed 5 per cent. of the total number of students.

6. The legal profession, in which heretofore a large number of Jews in Russia have achieved great success, will in future be closed to Jewish students. A law has already been put in force requiring the special sanction of the Minister of the Interior before a Jew, qualified by examination, may practise. Since the promulgation of the law not a single sanction has been given, and it is understood that none will be given.

7. Jews are henceforth prohibited from following the professions of engineer or army doctor, or from filling any government post, however subordinate.

MR. BESANT AND THE S.P.C.K.—The following memorandum on this Society's relations to authors has been drawn up by the Sub-Committee appointed to consider the charges made in Mr. Besant's pamphlet:—

I. *The Principles on which the Society's Publishing Business is Conducted.*—The Society for Promoting Christian Knowledge is not a general publishing agency. The sole purpose of its publishing enterprise is to produce and circulate as widely as possible a wholesome literature, both religious and secular. This purpose is realized by putting on its publications as low a price as is consistent with giving a fair remuneration to authors, and securing such a margin of profit as will protect the Society against a financial loss. The average yearly profit of its entire business has for many years been about £6,000, and is not a larger percentage on the capital employed than the vicissitudes of a very large publishing business require for its stability. Moreover, this profit is not really profit accruing to the Society through purchases by the public, inasmuch as the Society annually gives away in grants of books several thousand pounds more than the profit, and in the ledgers of the publishing department credit is taken for all these grants, averaging some £12,000 a-year.

II. *Dealings with Authors.*—1. Royalties (varying from one-tenth to one-sixth of the published price) are in ordinary circumstances paid to writers who are recognized as specialists in any particular subject, or whose names, inserted on the title page of a book, would give it a distinctly greater commercial value than the book would have if published by the Society without such name. Some writers who would naturally fall into this class prefer a sum down in place of a royalty.

2. Commissions for most of the chief works of fiction, published every autumn, are given beforehand to writers of whose competence the Committee is satisfied on certain conditions (*stated*). The payments made in this manner are certainly as high as, and probably higher than, those offered by other publishers for the same class of literature.

3. Besides these commissioned works, the Society receives unsought, every year, thousands of MSS. of small stories, which are offered without condition for the Society's approval and for publication. Such of these MSS. as the Committee may approve are paid for according to the Committee's view of their merit, but generally somewhat lower than the scale adopted in the case of commissioned works. The Society has had no reason to suppose that these payments have been disappointing to the writers who have contributed works to the Society.

III. *Royalties v. Copyright.*—It has sometimes been suggested, and the suggestion is endorsed by Mr. Besant, that it would be better that all writers for the Society should be paid by royalty, but it is not difficult to show that the indiscriminate giving of royalties by the Society would be inequitable and even impracticable. With respect to the stories and the small works of fiction published with the advantage of the Society's *imprimatur*, it has to be remembered—whether the fact be satisfactory or not—that in most cases the circulation of such books depends at least as much upon the manner in which they are printed, bound, and illustrated—arrangements with which the writer has little or nothing to do—as upon the merit of the writer himself. Vast quantities of such books are annually given away by the Society, or sold at a reduced rate, thus swelling the apparent sales far beyond the real purchases by the public. In fact, if royalties were given on the small works of fiction, which, by means of its peculiar organization and connections, the Society is enabled to circulate by thousands, not only would the price of books be materially raised, and the sales proportionately diminished, but the anomaly would arise that a writer of little training and capability would, from a book costing a few days' labour, receive a far larger sum than could be obtained either by royalties or otherwise by the most distinguished writers on the Society's list.

IV. *Mr. Besant's Specific Charges.*—These are disposed of under three heads, and the document concludes by saying: Such are the grounds on which

the author of the pamphlet bases his somewhat sensational indictment, and they appear signally insufficient. So far as can be ascertained, the Society holds a prominent position among publishers for its fair dealing with authors, and enjoys their esteem and even gratitude. That works of all kinds are pressed on its acceptance by thousands of writers, and that out of the many hundreds of whose services use has been made, only three seem to have responded to the invitation to state a grievance, are facts which afford strong evidence of the injustice of Mr. Besant's accusations.

The signatures appended are those of the three Treasurers of the Society, together with those of the Dean of Windsor, the Archdeacon of London, the Rev. Brownlow Maitland, Mr. W. H. Clay, and Mr. C. J. Bunyon.

The International Old Catholic Church Congress will be held on September 12th, 13th and 14th, at Koln. The German, Swiss, and Austrian Old Catholics number together at least 120,000, while the Dutch number 7,000. The congress will be an experiment in more ways than one, the results of which it would be difficult to forecast; but that they will be of much importance there can be no doubt. Much interest will, of course, be felt as to the views that will be taken of the very singular position of the Old Catholics in Bavaria. On this point the following remarkable declaration is found in the official report of the German Old Catholic Church just issued at Bonn (June 30th):

"Much as the synodal committee regret the position into which the Bavarian Old Catholics have been forced, they cannot see in the turn which things have taken, any blow that need discourage any one who is concerned for his religion. When a Bavarian minister declares that the Old Catholics are no longer Catholics, that is valid within the sphere of Bavarian State politics; the question whether the Old Catholics or the Papists are the true members of the Catholic Church is not to be decided by any Bavarian minister. * * * Herr von Lutz and his representative in the Chamber declared openly that until the 15th of March, 1890, the Government had done nothing to favour or support the Old Catholics; the Government has, in fact, remained passive, but has allowed the dogma of Papal infallibility, in spite of its not having received the *placet*, to be introduced into the teaching of the public schools, without let or hindrance, as ministers themselves admit. The Bavarian Old Catholics, therefore, are now, as before, thrown upon themselves, upon their conscience. If they follow that without hesitation, the future will be theirs, for the help will not be wanting to them of Him Who will give the victory to truth; they will have the help of God."

That the Bavarian Old Catholics will remain loyal to Bishop Reinkens there can be no doubt; but so far as their relation to the State is concerned, some complicated questions must arise.

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.

An Interesting Various Reading.

Matt. xix. 16, 17, R. V.; Mark x. 17, 18, and Luke xviii. 18, 19, A. V.

SIR,—In all these three passages the rich ruler, according to the T. R., addresses our Lord *Didascalus Agathe*: and on the third of them Lightfoot, in his *Horæ Hebraicæ*, observes: "Inusitatum erat, Magistros gentis tali titulo salutare. Quamvis enim splendidis epithetis eos ornarent, et quidem onerarent, vel defunctos vel absentes, presentes tamen alloquentes, non nisi *Rabbi*, aut *Mar*, aut *Mari* imperarent. Evoluto utroque Talmude, fallor, si comperis titulum *Rabbi bone*, aut *Mar bone*." I have nothing but second-hand knowledge on this subject, but I suppose Lightfoot's statements may be depended on. In addition to this, Wuensche adds that *Good* in the Talmud is reserved for God. This fact I have lately seen urged as a strong confirmation of the various reading which omits from the text *Agathe*. I confess that at first it seemed such to me, but further consideration led me to think that it sustains the common text.

1. Were the readings of the two other Gospels unknown or dubious, the omission of *Agathe* here would be rendered plausible by the unusualness and the apparent impiety of attributing to a man what was reserved as the prerogative of God, and, in addition, by the great unlikelihood of such a departure from Jewish use. Our Lord's reply, too, in the common text, might seem dangerous to Scribes unwisely anxious about orthodoxy, as denying that He Him-

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self was "good," and as though He were conscious of moral imperfection. At any rate, Agathe being omitted, on whatever ground, it becomes necessary to alter the common text of the reply.

2. But of what use or value are such considerations in view of the fact that the whole difficulty stands unrelieved in the two other gospels, where there is not the shadow of a various reading. The considerations dwelt on lose all their force when confronted with S. Mark and S. Luke, and we are forced into a quite opposite line of thought.

3. And that is, that the common text in S. Matt. is the true original, and that it was deliberately altered into the Alexandrine form. (1) A word as to the authority of the T. R. It is recognized in the second century by Justin, Irenæus, and the Clementine Homilies, as Davidson, Tischendorf, and Tregelles testify; though W. H. affirms that the modifications of the passage are made "without reference to any particular Gospel." But, Tischendorf, after quoting the references in full, says, "Hæc omnino Mattheum indicant," and I do not see how any one can here doubt his correctness. Certainly, so far as antiquity is concerned, our MSS. are of clearly secondary authority here, and the most ancient express tradition is undeniably on the side of the received text. (2) The Alexandrian reading is doubtless very ancient, having attestation older than our existing MSS., as may be seen from Origen's words quoted in full by Tischendorf and Tregelles. (3) The question then comes to be answered, What could be the reason of the change in S. Matt., if the common text were the original? Here it is that Lightfoot's observation on the use of Good does plainly help us. In addressing our Lord as "Good Rabbi," the speaker departed from the religious use of his nation, and without any justification, from his own point of view, as his conduct clearly showed he did not recognize the divine nature or divine authority of our Lord. Hence the Lord justly meets him with a tone of rebuke as well as with instructive suggestion in His own responsive query, "Why callest thou Me good?" &c. Christ notes the departure from the religious phrase of the nation, and censures it; suggesting to the inquirer a higher view of His claims, or at least more sincerity and self-knowledge on the part of the questioner. One thing is clear; we see exactly the rationale of the brief dialogue as reported in SS. Mark and Luke; and there remains nothing to be asked but some reasonable account of the motive for change in S. Matt. Now this Gospel is unanimously allowed to have been written for the use of the Hebrew Christians. What is there then in their case that might suggest the change adopted by the critical editors? It is not far to seek. A critical scribe feeling keenly the incongruity of the use of Good above set forth, dropped the Agathe, and this necessitated the modification of our Lord's answer. This can be no more than a conjecture, but it seems easier than to believe that so striking a variant as Ti me erotas peri tou agathou? should be confirmed at so early a date to the reading of the other Gospels, Ti me legeis agathou?

4. It is impossible that such a discrepancy in the narrative of the three evangelists should not give occasion to a number of questions—and, foremost, Which of them is right, if we allow this variety of reading; for, as reporters, clearly one side must be wrong. S. Augustine indeed adopts both, led by his Latin Bible: but while there is no moral contradiction, and the two narrations lead to one end, it seems utterly impossible that both question and answer should have been spoken in this double form, as the lines of difference are deeply graven in the thought. Say what W. H. will, backed as they are by the revisers, men will hardly be brought to trust Aleph B.L. against all other authorities and considerations combined.

If I have mistaken the conditions of the question, on any considerable point, I should be thankful to have it pointed out.

J. CARRY.

An Appeal.

SIR,—Will you kindly insert in your valuable paper an appeal for help in building a mission church for the Mistassinnie Indians on the Montagnais Reserve at Lake St. John in the diocese of Quebec?

The history of these people for a whole generation has been a very sad one, and humiliating to us all. For they have firmly resisted all attempts at proselytizing and remained steadfast to the Church of their forefathers, almost to a man, although the majority of them, until recently, had not seen the face of a priest of their own Church since they left the diocese of Moosonee, considerably more than thirty years ago!

For nearly two years these Indians have been under my charge. During that period I have preached two missions among them, prepared a class of seventeen for confirmation, and celebrated the Holy Eucharist eighteen times. During the summer months there are thirty-five regular communicants.

The Sunday services are conducted by J. A. Wilson, Esq., agent of the Hudson Bay Company.

We are terribly hampered for want of a church. There is no available room large enough to hold us all, and in wet weather out-door services are very disagreeable. During the past six months I have been soliciting subscriptions, and have been promised about \$800 towards the proposed church, which will cost \$1,200, exclusive of organ and church fittings.

Are there not among those who read this appeal any who will assist me to make up the required amount? The Bishop of the diocese strongly approves of my appeal. Contributions may be sent to my address, and will be gratefully acknowledged.

H. C. STUART.

The Rectory, Three Rivers, August 20th, 1890.

The Missionary's Acknowledgments.

SIR,—Please allow me space to acknowledge the various amounts received from the different congregations in and near Toronto to aid me in paying for steam launch, organ, etc. A clear statement of the expenditure will be sent you from the Saskatchewan after my arrival.

Table with 2 columns: Congregation and Amount. Includes entries for S. Thomas', Hamilton; All Saints', Hamilton; Holy Trinity, Toronto; S. John's, York Mills; Christ church, Deer Park; Church of the Ascension; S. Luke's; Church of the Redeemer; S. Stephen's; S. Philip's and sums sent through Dr. Sweney; S. George's; By a friend in Pembroke street; By a friend in Georgetown; By a friend on the Island; Woodstock W.A.; Lloydtown W.A.; Guelph W.A.; S. Mark's, Parkdale, W.A.; Woodbridge W.A.; Rama, a friend; 88 Wellesley street; Collected by Mr. H. Skynner.

I shall be glad if any other paper will kindly copy this acknowledgment from the CANADIAN CHURCHMAN. With gratitude, I remain yours sincerely, J. HINES.

The amounts collected by Mr. Skynner since last acknowledgment, which make up the above total, are as follows: Sir Adam Wilson, \$5; W. R. Brock, \$5; the city engineer, \$5; Maclean Howard, \$3; a friend, 50c.; do., \$1; do., 25c.; the governor of the jail, \$5; H. P. Dwight, \$5.

Rev. Mr. Hines leaves on Saturday for the Northwest, and the boat will go along with him. It is a staunch little craft, and will be of the greatest assistance to the missionary in his work.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 31—JUDGING AND BEING JUDGED.

S. Matt. vii. 1-5: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

If faith in God is the very root of the Christian life, one of its highest exercises is found in charity towards man. The love of God is the result of the knowledge of God. We cannot really know Him without loving Him. But our love of God involves our participation in His character of universal love. We must love "all things both great and small," and especially our fellow-men and our brethren in Christ.

Man's imperfection is chiefly the imperfection of his love. In so far as we are unloving, selfish, in so far as we are unlike God. And in no way is our lack of love more painfully displayed than in our harsh judgments of our fellow-men. Against such judgments our Lord gives a serious warning in the passage before us. It is always needed by us;

and perhaps not least by those who never open their lips to speak of the excellencies or the faults of others.

"Judge not." Does our Lord mean that we are never to form an opinion of the character of our neighbours? Such an understanding of His words is impossible. If it is often our duty to abstain from forming an opinion, it is sometimes our bounden duty to do so. Stretched to its fullest extent, this precept, thus understood, would forbid the finding of a verdict in a court of justice. But there are other occasions on which it is not our duty to form an opinion respecting our neighbours and those with whom we come into contact. We have to decide what degree of intimacy we shall seek or allow in our intercourse with them, and our judgment on such points will be determined by various considerations affecting ourselves and others.

What, then, are to be our principles of judgment? Our Lord answers this question quite distinctly when He says, "With what judgment ye judge, ye shall be judged." There are certain principles of righteous judgment which are recognized by all men of clear conscience. There are certain duties clearly binding upon men, the neglect of which involves fault and guilt; and the greater or less culpability of conduct will be determined by considerations generally recognized.

For example, to start with, our mutual duties are determined by our mutual relations. The nearness of those relations determines the stringency of the duty. We have duties to humanity, to our country, to the society in which we move, to the family of which we are members. No person endowed with moral sense will think of calling these principles in question. Then, again, the strength of our responsibility will further be determined by our abilities, our opportunities, and the like. To whom much is given of him will much be required. Of a man who is naturally of great ability, and who has had every advantage of education, influence, circumstances, we expect more than of one whose natural abilities are slender, whose education has been defective, and whose circumstances are unfavourable.

These are principles of righteous judgment. Yet an eagerness to apply even these principles, without any principle requiring us, must be regarded as a sign that there is something not quite right with us. And therefore our Lord may have couched His admonition in this form. Be not hasty to judge. Do this only as a duty. But at any rate remember that your principles of judgment will be applied to yourselves. Surely you cannot complain of this. Your standard which you apply to your brother must surely be the standard of your own life, and you cannot complain if you are measured by this standard.

There may be another hint here. Your harsh and hasty judgments are signs of something wrong—of the working of a subtle leaven of malice, and you are thus, by judging, revealing the evil that is in you, and so leading to your own condemnation. We cannot doubt that this was meant: and this is true. The charity which hopeth all things and believeth all things will make the best of men. Where that is absent, we shall be tempted to make the worst; and out of the abundance of the heart the mouth speaketh. It is not so much that God adopts your standard, although you would have no right to find fault with this. It is that meddlesomeness and censoriousness reveal a state of mind which God will judge and condemn.

And then He passes on to note a very shocking illustration of harsh judgment, the condemning of the lesser fault by one who is guilty of the greater, the beholding of the mote when the beam is in the eye of the beholder. This seems at first very strange to us, yet is, after all, most natural. The worst men desire that others should be dragged down to their level. It is the good man who is unwilling to see evil in others. And here, again, we may well take warning. When we are eager to condemn our brother, we may imagine that it is the outcome of righteous indignation. Alas! it is too often the desire to make ourselves seem better by making out that others are worse.

And another lesson is closely connected with this; namely, the inability of bad men to judge

others. It is a curious delusion which leads men to imagine that, because they have been immersed in moral evil themselves, they are therefore the better qualified to discern it in others. This may sometimes be the effect of such evil experience; but more frequently they are, by such means, disqualified for judging. They are incapable of understanding higher principles and motives. Even the true nature of the faults of others they are unable to discern. It is only when they have ceased to do evil and learnt to do well that they can judge righteous judgment. Only in His light can we see light or distinguish darkness. It is the most important lesson of all. Most people are willing to take in hand the reformation of their neighbours. They will fit themselves for this work in the best and only satisfactory manner by first reforming themselves.

Carmen Sylva—A Royal Biography.*

Among the lighter biographies which have been given to the world there is hardly a more charming one than that of Carmen Sylva, the Queen of Roumania, and it possesses an additional attraction because she is still living to shed joy, solace and blessing on those around her. Thus in taking it up we feel none of the sadness which generally throws its shadow over the story of the good or the gifted, from our knowing at the outset that we are but to read of "the vanished hand and the sound of a voice that is still."

Carmen Sylva is descended from a long line of noble and honourable ancestors. Her father, Prince Hermann, of Wied, born in 1814, was one of the most distinguished men of his time, a man of learning, culture, and great intellectual powers. After finishing his studies in Göttingen, he travelled for a time in France and Germany, served for a while in a regiment of Guards at Berlin, and then retired to his estates, where he devoted the greater part of his time to the study of philosophy, and wrote several philosophical books. In 1842 he married a charming young Princess, Marie of Nassau, and on the 9th December, 1843, their first child was welcomed into life by the noon-day chimes from the churches of Neuwied and the neighbouring villages. The little girl was named Elizabeth, after her two godmothers, Queen Elizabeth of Prussia, and the Grand Duchess Elizabeth, wife of the Duke of Nassau. In the next year, her brother Prince William was born, and in 1850 Prince Otto, whose few years of life were marked by constant ill health and suffering. He had many fine traits of character, and was devotedly loved by Princess Elizabeth—an impulsive, spirited child, whose chief characteristics were sympathy, truthfulness and independence.

The winter months were spent by the Prince of Wied and his family at Neuwied, the summer months at Monrepos, the beautiful country house built by Prince Frederick Alexander of Weid at the latter part of the last century, on one of the heights of the Westerwald mountains. Here, the great ambition of our young Princess was to go to school with the village children. She darted off one day after the children of the bailiff, and, to the astonishment of the schoolmaster, took her place on the bench and joined in the singing. But a hue and cry was soon raised at the castle, search was made, and the truant was brought home, and shut up in her room for the rest of the day. She was a clever child and learned languages easily. Her tutor, Herr Sauerwein, had lived for some time in England, and gave all his lessons to her in English. The apt little pupil learned to translate Latin and Italian into English, and thoroughly enjoyed reading English history. But her greatest delight was in fairy tales. The list of books which she read and in which she was instructed is very interesting, and shows how thorough her education was. She was not allowed to read a novel till she was nineteen. Trained in an atmosphere of duty, of work, of love and of piety, she was fitted for any future career that Providence might point out for her.

Prince William had been sent to Basle to study at the college there, and in January, 1860, his

*The Life of Carmen Sylva (Queen of Roumania). Translated from the German by Baroness Deichmann. London: Keyan Paul Trench, Scribner & Co.

sister writes to him: "My studies are now making great progress, and I have as many tasks as I can get through. Forty pages of Schlosser in a week, forty of Macaulay, twice arithmetic and twice geometry. More history and literature instead of Latin and Italian, natural philosophy and Church history; and last, not least, religion with Maria. . . . Maria has made a catechism of her own for me. . . . She has a notebook in her hand with more than a hundred questions in it. . . . She writes one of the questions into my book and I write an answer, which takes up four to six pages, before the next lesson."

In 1860, after her confirmation, she paid a visit to the Queen of Prussia at Berlin. Here she met Prince Charles of Hohenzollern, since King of Roumania, for the first time. The meeting does not seem to have been very dignified. "They say that as she was, according to her habit, rapidly jumping downstairs, she slipped on the last step, and that Prince Charles was able to prevent her falling by catching her in his arms." We can picture the smiling confusion of the merry, bashful girl.

She dearly loved home, and not even the gaiety of Berlin, or the kindness she received, could prevent her longings to be at home with her invalid father and her suffering little brother. She writes thus to her brother Prince William about her Berlin visit: "We shall meet again this year. . . . The same and yet much altered. . . . We have both become more serious—not sad, that is quite another thing—and both had various experiences this winter." She then speaks of the home-sickness she felt at Berlin, and adds, "Still it was very good for me. I have now realized what duties I have to perform and have returned with the resolve to accomplish them unflinchingly."

Bravely and cheerfully she did fulfil them; nursed her father, ministered lovingly to her invalid brother and cheered her mother; till at the end of 1861, the suffering life of little Prince Otto was ended, and he was laid to rest beneath the shade of the lime trees not far from Monrepos. The active mind of the young Princess made her now seek some one else to comfort and help; and she undertook to teach a little lame boy, and did it so well that he took a good place in the college at Basle. She writes amusingly about it: "O! condition of a governess. You never found such a representative before. Respect comes of itself, learning goes like bread and butter, and the whole world is a bagpipe. Who can plague themselves for ever? It is good to be merry sometimes."

She delighted in music; but besides this and other studies she was engaged during all this time in writing essays and poems, and thoroughly appreciated everything beautiful and artistic. Few, probably, have enjoyed more the actual exercise of their powers. "The feeling of having work to do is so pleasant to me," she writes to her brother; "I do not think I could be happy without it."

In 1863 the Grand Duchess Helene of Russia came to pay a visit at Monrepos, was delighted with Princess Elizabeth, and asked to take her with her on her travels. The Prince and Princess of Wied consented. In the autumn the Grand Duchess took her to the Lake of Geneva, where they met a number of interesting people. The magnificence of the scenery, the delightful excursions on the lake and in the valleys, the intellectual society, all enchanted her. She writes gaily to her brother: "I wish I could return with my pockets full of sunshine and warm you up. . . . Do you know, I like to be grateful; it is such a warm feeling."

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(To be Continued.)

Christian's Revenge.

In the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner. He treated him with the greatest barbarity. The slave—for such this cruel master made him—was yoked with an ox, and obliged to drag the plough.

But the tide of war took another turn, and the Turk was captured by some Hungarians, who

freed their fellow countryman, and said to him, "Now take your revenge upon your enemy."

The Turkish prisoner, thinking he could not expect anything less horrible than to be tormented to death by one whose life he had made one long agony, swallowed hastily some poison that he had about him, hoping thus to die an easier death.

But the Christian "had not so learned Christ." He sent a messenger to his former master, bidding him go in peace, for he had nothing to fear. The unhappy Mohammedan was so amazed at this heavenly kindness, that he cried with his dying breath, "I will not die a Moslem, but a Christian; for there is no religion but that of Christ, which teaches the forgiveness of injuries."

Be Patient and be Pure.

What matter if the clouds are dark
That gather o'er thy head,
If hunger stare thee in the face,
Thy friends and fortune fled?
Have faith and pray unto thy God
To aid thee to endure,
And through the darkest hours of life
Be patient and be pure.

Temptation passes by the strong
And seeks the weak and frail,
And seems to know the day and hour
When we are prone to fail.
But spurn the tempter and his wiles;
To those who can endure
God's strength will come, then heed these words—
Be patient and be pure.

Spurn the smooth lip and lying tongue
That tells the "Fill thy purse;
Heed not the means, but fill it well,
No matter who may curse."
And stand erect, in manhood's might
The struggle to endure,
With this thy motto, all through life,
Be patient and be pure.

How She Cured Frowning.

A great many earnest thinkers of a nervous temperament fall into the habit of scowling when they read, write or talk seriously. This causes two little perpendicular lines to plough in between the eyes, and ages the face ten years.

It is a habit almost impossible to correct, once formed, as it is done unconsciously by many young people. Even in sleep their brows will be drawn together in this malicious little frown, that is the aider and abettor of age.

A bright, studious young woman, still in her early twenties, found herself the victim of this scowl, which had already made two fine hair lines in her white brow. She set herself to work to cure the habit by setting her mirror before her face when she read, wrote or studied; but as this distracted her attention from her work, she finally placed a ribbon band tightly across her brow, tying it in a knot at the back of her head, and at night she slept in the band.

After several months the little hair lines disappeared from her pretty forehead, and she is quite cured of the disfiguring habit.—*New York Journal.*

A Commonplace Life.

"A commonplace life," we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world, and sad our lot,
If the flowers failed, and the sun shone not;
And God, who studied each separate soul,
Out of commonplace lives made His beautiful whole.
—*The Bombay Guardian.*

Dont Be too Tender.

Don't be too swift to take offence. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the

fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the Gospel, yet they rejoiced that they were counted worthy to suffer for His name sake. Stephen's feelings were hurt when he was stoned, yet he prayed; "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and crucifixion between two thieves, and yet He prayed: "Father, forgive them, for they know not what they do." Be Christ-like, and pray that the offences against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstance allow your injured feelings to provoke you into saying hard things or bearing resentful feelings, or in neglecting a known duty to preacher, Church or Sunday-school.

Crossing the Bar.

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that, the dark.
And may there be no sadness of farewell
When I embark.

For tho' from out our bourn of Time and Space
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Tennyson.

Home Love.

Home love is the best love. The love that you are born to is the sweetest you will have on earth. You, who are so anxious to escape from the home nest, pause a moment and remember this is so. It is right that the hour should come when you in your turn should become a wife and mother and give the best love to others; but that will be just it. Nobody—not a lover—not a husband—will ever be so true as your mother or your father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children, where you are cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, will, after the love days are over and the honeymoon has waned, give you only what you deserve of love or sympathy, and usually much less, never more. You must watch and be wary lest you lose that love that came in through the eye, because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object—a baby—and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

The People's Gospel.

Every little while we hear it said, what an interesting time this is to live in, with its eager activities and rapid gains, its marvellous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth and sea and air and stars! But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain-side and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and expositions of mortal energy and skill, there is building silently another Commonwealth, a house of almighty justice and love for the brotherhood of man, a city of God out of heaven, not reared by the builders of roads, or factories, or ships, or empires, or universities. Ministers of the Gospel proclaim it; statesmen may help bring it on; scholars may serve it;

but so can every one of us, like the common men who before they were Apostles handed the bread to the multitude—our young men and boys, like the lad with the loaves. Out of the class-rooms of colleges, out of libraries, lecture halls, workshops and the fields ought to come workmen in that work, and master-workmen. Out of the homes of a believing and thankful people and the arms of gracious mothers should come labourers just as needful and just as true as those of Galilee, who find it honour enough and mastery enough to follow the steps and share the homely lot of Him Who is the Master of us all. And all this will be the people's Gospel.—Bishop Huntington.

Evening and Morning.

A little child knelt down to pray,
And, listening, I heard her say:
"My heavenly Father, please to keep
Me very safely while I sleep.
Forgive the faults Thou'st seen to-day;
And when I wake again, O may
I thank Thee from my heart, and try
To please Thee always till I die,
For Jesus' sake. Amen."

Then on her pillow soon she laid
Her bright-haired, weary little head;
And when the rosy morning broke,
That happy little heart awoke:
"I thank Thee, Father, for Thy care,
I know Thou'st heard my evening prayer;
Still keep me safe through all this day,
And may I never from Thee stray.
For Jesus' sake. Amen."

Lack of Conscience.

The following closes an editorial in the July Century:—"The fact is that there is altogether too much reverence for rascals, and for rascally methods, on the part of tolerably decent people. Rascality is picturesque, doubtless, and in fiction it has even its moral uses; but in real life it should have no toleration; and it is, as a matter of fact, seldom accompanied by the ability that it brags. One proof that the smart rogue is not so smart as he thinks, and others think, is that he so often comes to grief. He arrives at his success through his knowledge of the evil in men; he comes to grief through his ignorance of the good in men. He thinks he knows 'human nature,' but he only half knows it. Therefore he is constantly in danger of making a fatal mistake. For instance, his excuse to himself for lying and trickery is that lying and trickery are indulged in by others—even by some men who make a boast of virtue before the world. A little more or less of lying and trickery seems to make no difference, he assumes—especially so long as there is no public display of lies and tricks—for he understands that there must always be a certain outward propriety in order to insure even the inferior kind of success he is aiming at. But having no usable conscience to guide him, he underrates the sensitiveness of other consciences—and especially the sensitiveness of that vague sentiment called 'public opinion'—and he makes a miscalculation, which, if it does not land him in the penitentiary, at least makes him of no use to his respectable allies; therefore of no use to his semi-criminal associates; therefore, a surprised, miserable and vindictive failure."

The Ladies' Home Journal.

To be helpful to women seems to be the chief aim of the managers of *The Ladies' Home Journal*. Every article has a true practical ring in it. What could be more helpful, at this season, for example, than a most sensible article on "How to Close a Country Home for Winter," by Florence Howe Hall, or a budget of advance "Hints for Making Christmas Presents," or what will be the most practical styles for woman's garments during the fall, which Mrs. Mallon describes with a skilful pen. Mrs. Lyman Abbott begins her work in this number, as one of the *Journal* editors, in a most promising manner. Maud Howe and Harriet Prescott Spofford supply each parts of a novel; Shirley Dare has a well-written article on the wisdom of granting favors; Dr. Talmage chats delightfully with women; Foster Coates, one of New York's best-known editors, tells what are

"Women's Chances as Journalists." Eben E. Rexford gives hints for fall flower potting; Ruth Ashmore treats a page full of questions of manners and dress for girls; Edward W. Bok points out the possibilities of literary success; Ella Wheeler Wilcox has a good poem. Dr. Louis Starr gives practical hints to mothers about the care of children. Altogether we can heartily recommend the *Journal* as the best literary visitor to a home. Published, at \$1.00 per year, at 433 435 Arch street, Philadelphia, Pa.

Do Not Be a Slave.

Why will you keep caring for what the world says? Try, oh try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I, a lump of clay; Thou art the potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. O the comfort that comes from this!—Gen. Gordon.

We Shall Know.

When the silvery mist has veiled us
From the faces of our own,
Oft we deem their love has failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Never love or blame unduly
If the mists were cleared away.
We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning,
When the mists are cleared away.

When the mists have risen above us,
As our Father knows His own,
Face to face with those that love us,
We shall know as we are known;
Love, beyond the orient meadows,
Floats the golded fringe of day;
Heart to heart we hide the shadows,
Till the mists have cleared away.
We shall know as we are known,
Nevermore to walk alone,
When the Day of Life is dawning,
And the mists have cleared away.

—Annie Herbert.

Livingstone as a Teacher.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:—"I have been in Africa seventeen years, and I have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavouring to ask for the poor Africans ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there.

"I'm Hurried, Child."

"O mother, look! I've found a butterfly
Hanging upon a leaf. Do tell me why
There was no butter! Oh, do see its wings!
I never, never saw such pretty things—
All streaked and striped with blue and brown and
gold—
Where is its house when all the days are cold?"
"Yes, yes," she said, in accents mild,
"I'm hurried, child."

"Last night my dolly quite forgot her prayers;
And when she thought you'd gone down stairs
Then dolly was afraid, and so I said:
'Just never mind, but say 'em in the bed,
Because I think that God is just as near.'
When dolls are 'fraid, do you s'pose He can hear?"
The mother spoke from out the ruffles piled:
"I'm hurried, child."

"Oh, come and see the flowers in the sky—
The sun has left, and won't you by-and-by,
Dear mother, take me in your arms, and tell
Me all about the pussy in the well?
And then, perhaps, about 'Red-Riding-Hood?'"
"Too much to do! Hush, hush! you drive me
wild;
I'm hurried, child."

The little one grew very quiet now,
And grieved and puzzled was the childish brow;
And then it queried: "Mother, do you know
The reason 'cause you must be hurried so?
I guess the hours are littler than I,
So I will take my pennies and will buy
A big clock! oh, as big as it can be!
For you and me."

The mother now has leisure infinite;
She sits with folded hands, and face as white
As winter. In her heart is winter's chill,
She sits at leisure, questioning God's will.
"My child has ceased to breathe, and all is night!
Is Heaven so dark that Thou dost grudge me light?
The time drags by."

O, mother sweet, if cares must ever fall,
Pray, do not make them stones to build a wall
Between thee and thy own; and miss the right
To blessedness, so swift to take its flight!
While answering baby questions you are
But entertaining angels unaware;
The richest gifts are gathered by the way,
For darkest day.

Pity Your Children.

Here are a few simple statements of fact which we implore parents by the love they have for their darling children to consider and weigh carefully:

I. "By Nature" we are "the children of wrath," Eph. ii. 3. Alienated from God through sin. That is, when we are born, we have a sinful nature derived from our parents, which keeps us apart from God; although as infants no actual sin may be committed.

II. In baptism God adopts the child into His own Family—His holy Church, and this stain of a sinful nature is put away.

III. The Church of God is the Family of God; all who are made members of that Family are brought into relationship of God; they are His children, brethren in one family, Christ is their elder brother. We cannot understand why, or how this should be, but there must be some good in being adopted by God as His child. The Jewish children had this privilege when they were eight days old. Are Christian children to be worse off than they?

IV. Baptism is the only mode of initiation into the Family of God. No one is a member of that Family (a Christian) until he is baptized; as soon as he is baptized he is a member (a Christian); whether he be a faithful or unfaithful one is another thing. An infant unbaptized is no more a Christian than a Jew. This is not a matter of opinion but a simple fact. No one has a Christian name until he is baptized.

[For example:—A man is not a member of the Free Masons until he is initiated. His father may have been a Mason; he himself may believe in Masonry, carry out its principles in his life, and even earnestly advocate it, yet he is no Mason until he is initiated.]

Ought we not to hasten to put our children into the arms of God at Holy Baptism? Is it not unfair to the darling children—is it not cruel to them to neglect their baptism, when to say the

very least it cannot possibly do them any harm. And if the Church is right there is a marvellously great blessing in Holy Baptism, and loss in its neglect. The Saviour pleads for the children with outstretched arms. He says: "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

Fathers! Mothers! can you deny Him? It is cruel to withhold your darlings: cruel to the babes—cruel to the Saviour.

Why Not an Infidel.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the Gospel."

To Make a Happy Home.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things when-ever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkiness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers, and tale-bearers.
15. Never charge a bad motive if a good one is conceivable.
16. Be gentle, but firm, with children.
17. Do not allow your children to go away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.

"I am so Discouraged."

"I am so discouraged," So spoke a lady the other day to her rector. And she added: "I cannot see what attracts you to this parish."

'Tis true, there were many discouragements—there always are; but they seemed in this instance to rise mountains high. The rector fell to meditating, and he expressed the thought a few days later, couched in these words:—

"There is one word I have made it the study of my life to understand. It is a little word; but it is a grand word. It thrills men. It gives them strength. It steadies their purpose. It has an attractive power. It keeps me where I am. That word is 'duty.'"

And it is a wonderful word. And the more one thinks upon its power, the more one understands

of its ability to bring success out of seeming failure—to bring courage out of what would otherwise dishearten—to keep the soul near to its God. Could Christian people generally realize the meaning of this little four-lettered word, the hindrances to the Christian life and to Christian work would fast disappear. And to-day those men and women, who are carrying on their shoulders the great work of the Church and refuse to falter or hesitate, are those who at every turn are actuated by the thought: "It is my duty."

Grasp then, Christian reader, the idea this word conveys, and become faithful to every trust, steady in your Christian purpose, courageous in your efforts to build up the Kingdom of your Lord.—*Christ Church Messenger.*

Hints to Housekeepers.

Do not use iron kettles or stewpans. Do not set cooking utensils in, but on, the range; their contents will cook more evenly; and to be obliged to handle articles, the bottoms of which are in a chronically soiled state, is anything but agreeable. The bottoms of tea-kettles, frying-pans, etc., should be kept scrupulously clean. The habit contracted by some persons of simply washing the inside of fry and stewpans, and leaving the outside smeared with soot and oil, is barbarous indeed. Purchase the lightest and best cooking utensils, and keep them as clean as you do glass and silver.

NEVER cook fruit in tin ware.

LAY all vegetables, when practicable, in cold, salted water for half an hour previous to cooking them.

IN boiling fresh fish, mackerel, cod, or trout, put a small onion in the water. The fish will not taste of the onion, but will have a much finer flavour than it would were the onion omitted.

Do not cook pies, having a bottom crust, upon earthen plates. The heat causes the pores of the ware to open, and the pastry emits a hot oil that quickly enters them. As the plate cools, those pores close and shut in a certain amount of grease. Any earthen dish used in this way very soon acquires a distinctly rancid odor, and it is very strange that many persons using them do not appear to notice the fact. Tin pie-plates are always preferable, especially those with perforated bottoms, which insure the bottom crust being properly baked. On the other hand, earthen-ware exclusively should be used for all pies where the bottom crust is omitted and the fruit comes in contact with the dish (and really the most delicious and healthful of apple pies are those baked with a very light upper and no under crust).

RINSE all dishes in warm water before placing them in the pan to be washed. Have the water too hot to bear the hands in, and use a dish-mop. The little patented, nickel-plated affairs, with teeth that clinch tightly upon the cloth and hold it firmly, are rather the best. Wipe each article rapidly and thoroughly the instant it is drawn from the pan.

REMOVE stains from your lamp-chimneys with salt.

USE no rugs about the cook stove or range which may not be as readily washed as a length of Turkish towelling.

WHITE dresses to be worn during the hours spent in one's kitchen, are more satisfactory than any others. They are cool and agreeable to the wearer, and if made plainly, are easily washed and laundered. The only complaint is that "they show the dirt." That, however, is only an additional item in their favour, since, if dirt is there, one should wish to see it.

As in days of old a pillar of cloud led God's chosen people, so full oft 'tis a cloud that leads us now; but thank God it still leads to the Promised Land of Rest and Peace.

Children's Department.

A Smart Dog.

One afternoon a group of little children were playing on a pier which ran far into the water of a deep lake.

While engaged in a game of romps one of the boys stepped back and fell into the water. His little friends cried loudly for assistance, but no one came.

As he was sinking for the third time, however, a noble Newfoundland dog rushed down to the pier, jumped into the water and pulled the little boy out.

The children now divided into two bands. One was to take the rescued child to his mother and father; the other was to lead the dog to a baker's shop, where he was fed on cakes until he could eat no more.

The next afternoon the same group of children were playing on the pier. The brave dog came down to them with many friendly wags and nods.

The children stroked and petted him, but offered no refreshments. "Why do they give me nothing to eat?" the dog asked himself. "Ah, I see! it is because I have pulled no little child out of the water to-day."

Upon this he went up to a little girl who stood near the edge of the pier, and gave her a gentle push into the water. Then he sprang in after her and gravely brought her to the shore. Of course he was treated to cakes again.

But on the next day the children were forbidden to play on the pier, so he had no further chance to earn his supper by rescuing a child from the water. Was he not a smart dog?—
Our Little Ones.

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Births, Deaths, & Marriages

DEATH.

WADSWORTH.—August 28th, 1890, at Weston, Ontario, Canada, William Rein Wadsworth, formerly of Essex, England.

MISS HELEN R. SINCLAIR, of Ninette, Man., writes that she has used Burdock Blood Bitters for loss of appetite and headache with the greatest benefit and heartily recommends it. Her experience is shared by thousands. B.B.B. is a specific for headache.

A DAUGHTER'S INFLUENCE.—I had a very severe attack of bloody diarrhoea and was persuaded by my daughter to try Dr. Fowler's Extract of Wild Strawberry, which I did with great success, as less than two bottles cured me. It is worth its weight in gold. MRS. MARGARET WUJN, Pembroke, Ont.

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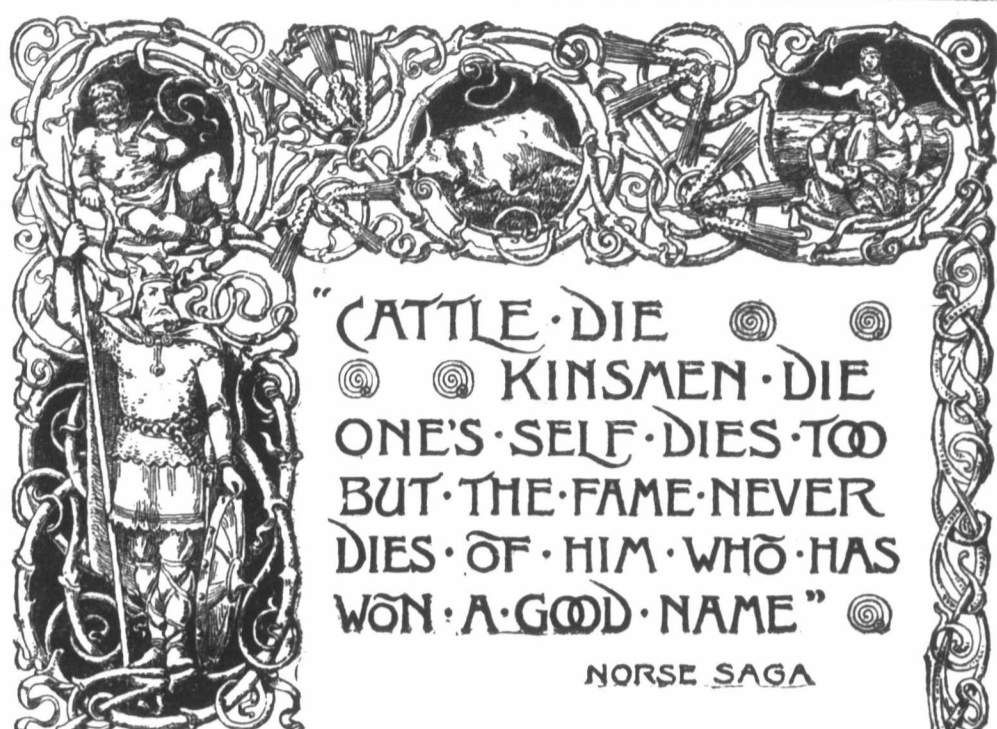
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The Time to be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie: "Then is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing a fretful, teething baby.

"Couldn't I take him out to ride in his carriage, mother? It is such a sunny morning," she asked.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I am gone. You are looking dreadful tired."

The kind words, and the kiss that accompanied them, were almost too much for the mother, and her voice trembled as she answered, "Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words. "The very time to be helpful and pleasant is when everybody is tired and cross."—*Young Reaper*.

What a Little Girl Did.

A good many years ago a little girl of twelve years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell-window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised; and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number whom she has helped, six hundred are leading honest lives. Prisoners from all parts of the country know and love her name; and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—*The Home*.

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