

this hymn has brought comfort. It has again and again been rendered into German, and is a favorite with the Lutherans. It is my hope in a complete work soon to be published to give this and many other Latin hymns entire. Even here, at the risk of usurping the space kindly allowed for these articles by our Dominion Church paper, I cannot resist quoting a few verses:

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ
Dulce refrigerium

In labore requies,
In cœstu temperies,
In fletu solatium.

an accurate rendering by Edward Caswall forms hymn 128, A and M.

The life of Peter Damiani (or "Peter called after St. Damian") fills an important part of the ecclesiastical history of the eleventh century (for which see Milman, *Lat. Christ.*, Vol. IV., p. 245 and 318). His seems to have been a sincerely religious mind, "profoundly impressed," as Archbishop Trench says, "with the horrible corruption of his age, and sincerely desirous of carrying out himself, as well as of forcing upon others, his own stern ideal of monastic asceticism. Although forced by his intimate friend Hildebrand to assume the rank of Bishop, and afterwards Cardinal, he lived with the utmost austerity, and, as soon as permitted, laid aside his prelatical rank and withdrew to the convent. He aided Hildebrand (Pope Gregory VII.) with all his force of character to suppress the simony and voluptuousness of the age, and, not with less fervor, Hildebrand's other great object—the enforced celibacy of the clergy. It is strange to contrast the coarse violence of this typical monk against the wives of the clergy with the gentleness and Christian spirit of his two best hymns. One of these of which Neale's rendering in the same metre is given in the People's Hymnal is among the few praised by Milman. Yet even here the spirit of the monk is seen, intent rather on his own individual salvation, and longing for its Buddhist-like ideal of perpetual peace and contemplation. The verses are beautiful, and as Dr. Neale (*Sequentiæ Latinæ*) has observed, the poet has evidently kept in view the old classical models.

Ad perennis vitæ fontem mens sitirit arida
Claustra carnis præsto frangi clausa quarit anima
Gliscit, ambit, elucatur exul frui patria.

Dum pressuris et ærumnis se gemit obnoxiam
Quam amisit dum deliquet, contemplator gloriam
Præsens malum anget boni perditæ memoriam.

Compare with the last very striking line Tennyson in Locksley Hall:

"This is truth the poet sings
That a sorrow's crown of sorrows is remembering happier things.

Tennyson's "poet" was Dante, but how likely that Dante, with his vast theological erudition, was familiar with the passage in Damiani?

(To be continued.)

THE PARISH CHURCH.

BY A LAYMAN.

"SIT thou here." * * * "Stand thou there." For the systematic propagation and ministrations of the Chris-

tian religion recourse has been had to many different methods. Of these methods, two are so prevalent as to cast all others into the shade. They may be named, briefly, the parish system, and the eclectic, or club system. The latter, though not without some footing in the Church, flourishes, and is most pronounced among the sects; an illustration of it, such as the following, is not hard to find in almost any large town in North America. A band of individuals professing some oblique phase of Christianity in common, whose pet tenet fails to receive sufficient prominence, shunt off from a larger section, and set up for themselves. Henceforth their *raison d'être* is to exemplify and propagate that tenet. They build a "church." Their architecture is generally characteristic of their dogma, distorted and narrow. The erection is almost invariably in two stories. Nothing else will pay. Its ground-floor is so contrived as to combine with a Sunday school room, a lecture-room and music hall, in which everything short of a dance or a play may take place. Ante-rooms, with cooking-stove and all the necessary appointments of a restaurant, are not infrequent; and the gospel-feast is at once diversified and promoted by festivities of quite a carnal nature. Upstairs is the "auditorium," in which all the sumptuously upholstered pews are sold or let by auction, highest bid taking first choice. An indispensable requisite is a preacher, who can make this adventure of faith pay. To secure such a one the "pulpit" is kept open for a longer or shorter period, while a stream of orators passes over it week by week, until the all-important selection is made. The successful candidate is then hired. The truth, as it is in that congregation, is guaranteed. The club ecclesiastical is in working order. This system is not without its advantages. It is not, however, the purpose of this article to criticise it; nor is it necessary to enlarge upon its advantages, which are manifest.

Readers of the DOMINION CHURCHMAN will turn with a sense of relief and refreshment to the other system mentioned at the outset; the system of the Church, the system clearly marked out in the Church's commission—"to preach the Gospel to every creature." To this end the Church sets off her parish; plants there her parish priests; erects, not a club-house, but a temple to the honor and glory of God, for the common use of "the people," symbolic in all its parts of common prayer, and of the common message to be delivered there to one and all alike. And as she sends forth her pastor into the cure allotted to him, she says: "To this house bring your flock, here fold your sheep, here early lead your lambs, hither invite all to come, 'high and low, rich and poor, one with another;' nay, 'go out into the highways and hedges, and compel them to come in that my house may be full.'"

How beautiful, says one, this faithful carrying-out by the Church of her trust! How true to her Lord's command! What a delightful contrast this to the system of eclecticism, with its mixture of worldliness and expediency!

But—"what meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" What mean the changers of money in these courts, these that sell and buy in, yea of, this house. What mean these numbered, costly pews? these suits for "rents," before the unjust, these confiscations for arrears? Why this polite "usher" to say to me, with my ring of gold and goodly apparel, "Sit thou here," while I observe that my poor neighbor, of vile raiment, if he can even gain admission, is accosted thus, "Stand thou there?" Has it not come to this after all: "My house shall be called of all nations the house of prayer, but ye have made it a den," a club, of Pewholders?

SUCCESSORS OF THE APOSTLES VERSUS "THE GAINSAING OF CORE."

Whenever a kingdom or system of life is founded the person who founds it takes care that the authority which he exercises should be transmitted in a formal manner to others who are to act for him. During life this is easy of accomplishment, as the royal authority in every State is exercised far and wide by duly commissioned officers who officiate in the absence of the Sovereign. After the death of the founder of a dynasty the same thing is carried on with more or less success. It is evident that the way to ensure disorder and destruction would be to neglect this policy of systematic transmission of authority.

Now, nothing is more clear from the Scriptures than that our Lord from time to time gave commission (as to the twelve apostles and seventy disciples) to go forth and act for Him—whatever others might do this was their business, and for this they alone could allege authority and act with authority.

It is a most important question, "Where is this transmitted authority to be found at the present day? to whom has it descended?" A certain obligation rests upon every possessor of the truth to impart it to all around; but who are they among the crowd of believers, of every shade of opinion, who possess *Christ's authority* to speak, and to whom we are bound to listen, though we may disregard others? The Roman Catholic considers his priest as holding this commission; and though you may convince him (as many are convinced) of the numerous corruptions in the Church of Rome, yet he does not see the sacred commission elsewhere—he only sees a promiscuous crowd of declaimers and inventors of sects contending with one another in error and corruption. If you can prove to him that the authority to teach exists in the Church of England without corruptions, and that in the British Dominions the Church clergy are the authorized teachers, you show him whither he may flee from the corruptions of Rome without rushing into the arms of unbounded error. It is sometimes objected to the doctrine of "Apostolic Succession" of authority in the sacred Christian ministry that the Order of "Apostles" ceased with the death of the Twelve. This notion can only exist in ignorance of the Scriptures. After the vacant place of Judas was filled by St. Matthias we read of the "Apostles" Paul, Barnabas, Andronicus, Junias, Timothy, Silas, Luke, Titus, Epaphroditus; besides others, who, though not called "Apostles" like these, are spoken of as being their *compeers*, "companions," "fellow-laborers," such as Philemon, Marcus, Aristarchus, Demas, Lucas, Clement, Archippus. Besides these two classes of Apostles outside of the original Twelve there are others mentioned in Holy Scripture who are spoken of as "Apostles" and "successors of Apostles" by early Christian writers: such as Dionysius at Athens, Gaius at Thessalonica, Antipas at Pergamos, Crescens in Galatia, Euodius at Antioch, Linus at Rome, &c. In the fourth place there are the "angels" of the seven churches of Asia, the word "angel" being a synonym of "apostle," both signifying messenger, in Saxon "bydell" or "bedell," the ancient English name for "bishops," which latter is only a