

looked upon India suicide reprehensible Greece and as defended it marshalled in nts which can e no God, no fe might well If death ends he earlier the rine of Easter e of life. The e great here- portance than yet the pre- or bad, must The prevailing ect of suicide ous; and irre- of ignorance. tural truth, if ralism of the on the young, Epicureanism k, for to-mor- apprehension hrinking from a want of faith rms of error ide, one of the ions of atheism urchman.

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gave an inter- ngland from a ark's Church, nesday, 14th marking that s not the rock as alleged by a, "Thou art e, which was ngland was a Christ. Some e Church of 0 years. This existed before e accretions of enturies were ? It is a Di- uman society glory of God f man. This eculiar to the nition given e claims of e In the first ne origin. It ic faith. (2) she must be of the truth. f error. But Protestant in is used in the e sense of the h, the Unita- es there were hristian, and ects. In this ot Protestant, umber of its of opinion, di- y themselves. to the truth ant. (3) She s are scriptur- of the Lord's f David once Old and New he collects and ir expressions. preaching the e doctrine of e Blessed Sacra- pper. At the proper place Her services beautiful and

complete. Some people object to liturgical services, but an extempore service had never yet been heard; it was an impossibility. Eminent men of different churches had paid hearty tributes of praise to the beauty and appropriateness of the liturgy of the Church of England. He doubted if any other Church gave the laity such a large share of the service in the worship of God. (6) Then there was the care which she showed her members. They were received as infants by Holy Baptism. Then following in due time Confirmation, a rite often misunderstood, the Holy Sacrament of the Lord's Supper, the sacred marriage rite to be observed in God's house, not in a private house. (7) The Church of England was the friend of constitutional liberty, civil and religious. In past times it was true she had forgot this spirit, but that was unfortunately common to all creeds. For a long period she had been the bulwark of freedom. Many historical circumstances could be adduced in support of this fact. (8) The Church of England was the true friend of Christian union, but it should be understood that never for union will she sacrifice her principles. In practical work in behalf of union the Church in Canada had gone farther than it had elsewhere, for a few years since a conference of committees of the Church and of other bodies had been held in Toronto. The learned judge closed his address by reminding the members of the Church of the great responsibilities resting upon them. Rev. H. B. Patton, B.A., on behalf of the audience, thanked Judge McDonald for his able and interesting address.

## REVIEWS.

THE SIX ECUMENICAL COUNCILS OF THE UNDIVIDED CATHOLIC CHURCH. Lectures delivered in 1893 under the auspices of the Church Club of New York. 8 vo., pp. 316, 50c. New York: E. & J. B. Young & Co. Toronto: Rowsell & Hutchison.

This is fifth in the series of lectures, and the Church Club could do nothing better for the Church of Christ. The lecturers are all well known men and there is a sound ring in their work. Of these six lectures the last requires to be read with most care, because the circumstances connected with the fifth and sixth General Councils are least familiarly known, but we have a vivid picture given here of the time, reasons and general results. Of the other four councils the one most generally useful as a study to-day for meeting the current lines of thought, is the Council of Ephesus, A.D. 431. Dr. Morgan Dix dwells upon the value of this council in establishing the truth with respect to the Incarnation, and thereby giving the corrective to much that is loosely spoken regarding the Fatherhood of God and the Brotherhood of man: these two are most important facts, but they only attain their true meaning in the Sonship of the Incarnate Word, and to establish this was the great work done at Ephesus. The general tone of the series is decidedly anti-Roman, but there is no raving, and only the facts adduced from the early history. We heartily recommend the whole set to all the clergy and laity, and the price is exceedingly moderate for the matter.

## PASTORAL VISITATION.

BY REV. J. C. GARRETT, NIAGARA.

The following paper was read at the last regular meeting of the rural-decanal chapter of the deanery of Lincoln and Welland, in St. Thomas Rectory, St. Catharines, Oct. 13, 1893.

"A house-going parson makes a church-going people" only in some instances. What has passed muster for a truism may be only relatively such. It follows not of necessity that people attend church because regularly visited by their clergyman, nor necessarily that they remain away therefrom who are not so visited. That the clergyman should, however, both regularly and systematically visit each family under his care is neither disputed nor denied. Indeed this is not an open question. On the contrary, it is clear that he is bound by his ordination vows so to do. He is to use "private monitions and exhortations" as well as "public, to the sick and whole," which he cannot do unless he visit them. On this, it is, beyond doubt, we are all agreed; while as to the nature of the "monitions and exhortations" equally beyond doubt we may largely differ. For most part, in these days, we

have fallen into the notion that to bring men to church is the chief end of pastoral visits with their "monitions and exhortations," in the case, at least, of the "whole." Nor is this to be wondered at, for, after all, it is one of the most desirable, as it is one of the most essential of things. It should, without question, be one of the aims and ends of visiting, possibly the chief but not the one sole aim and object. If a clergyman visit his flock at all for this, it should still be for something more than this. He ought to have more to do, and should be able to find better employment—a more satisfactory use for his time, than the mere beating up of recruits for Sunday services. To go into a house with a blithe "good morning," and, after a few commonplace observations on things in general and nothing in particular, take leave, with a mere expression of "didn't see you in church last Sunday," cannot be the end of the visit of any "minister of the sanctuary" on members of his flock or on those he would make such with the blessing of God. Believing, as we do, in the Church of God, her methods of instruction and her means of grace, it is important that we note any irregularity of attendance at church on the part of our people and that we delay not to give proof of the fact; but that is not, as it should not be, the one great end of pastoral visitation. Having thus indicated what should not be the one sole aim, let me try to indicate in as simple manner as possible, and as brief, what should be, as they appear to me, the aims and ends of pastoral work in the parish. Our ordination vows throw considerable light on the matter. These indicate, 1st—To whom they should be—"the sick and the whole within our cures," i.e., everybody in the parish to whom we have access. 2nd—How often they should be—"as occasion shall be given," i.e., at every suitable opportunity. 3rd—And to what end they should be—"as need shall require," i.e., the supply of a need recognized at least by ourselves.

1. Now as the sick are first mentioned, it is clear that our first duty is to such. Need certainly requires our presence among them, with exhortation and teaching, instruction and warning, blessing and comfort. It is ours to convey to them the means of grace and consolation from which their infirmity or sickness debars them. We cannot urge them to attend church. It would be out of the question. What then? Why, there is nothing left us but to bring the Church with its privileges and blessings to them. This we must do. How then may it be done without difficulty to ourselves or discomfort to them? In three ways, viz:

1. By preaching to them the Word. I think I can presently show that this need not be attended either with difficulty or discomfort.

2. By praying with and for them, to which end the Church has provided ample means. The prayers she has sanctioned and appointed, wherever possible, should certainly be used.

3. By the administration of "the most comfortable sacrament of the Body and Blood of Christ."

1. Then to bring the Church to the sick, we are to preach to them in some way "the Word." "Monition and exhortation" imply this. The written sermon has over others a certain advantage here, in the fact of our being able, in a sense, to preach it over and over again, yet not in the pulpit, but in the abodes of such and to those who are unable to attend church. The venerable clergyman by whom I was presented for Holy Orders, who, however, having finished his course, is now at rest in the Paradise of God, made it a point to take his manuscript sermon of the previous day, each Monday, to some one or more of his aged or afflicted parishioners, in order to read the message he had received from God to them, as he had already been privileged to do in the great congregation, to the assembled church. In this way he not only proved his own sincerity and earnestness, but brought about many a blessed opportunity for earnest, heart-to-heart religious conversation, the fruit of which doubtless shall be found in the age Eonian. Thus providing the subject and following it on, who can predict or estimate the amount of good that, in this way, by our means, may be accomplished?

2. Here, however, was the mere opening of the way to another exercise—the second we have indicated, viz., fervent prayer to God. And, at such times, the heart prepared and the mind drawn out by instruction and sympathy, how much the prayers of the Church in the mouth of God's ministers must appear "as rivers of water in a dry place," whose flow is appreciated, because the benefit is at once both precious and real. "Pray for one another" saith St. James, for "the effectual fervent prayer of a righteous man availeth much."

3. But this leads upward, on the heavenly ascent, as to some mount of vision, to the third and greatest of our means of grace and blessing—the celebration and reception of "the holy mysteries—the spiritual food of the Body and Blood of Christ." Then is it that we come to the sick and sorrowful, with hand and heart full of the sympathy of Heaven and the comforts of Redemption. If it be important for the well,

or "whole," to use prayer-book language, to receive our ministrations, which they can do publicly in God's House, how much more important is it that the sick and the aged, as also the otherwise infirm, who cannot meet in the great congregation, be met with the Church's ministry of grace and blessing, in their severe trials and deeper needs, at their own dwellings! To the clergyman interested in the state of all the members of his flock, their troubles and their joys, the dawn of trial to any among them will be, to him, the day-spring of sympathy, heart-felt and real. In such an hour he will hasten to go to them, that he may prove, by his presence and manner, that there is among them, at least, one heart loyal to their best interests as it is tender and true. And here, let me say, he will gain more of power and influence by such a relation and exercise at such a time, than is possible to him in any other condition or relation and under any other circumstance. It is well to "rejoice with them that do rejoice;" but better far "to weep with them that weep." But the duty of parochial visitation is not alone to be confined to the sick, else how could we "rejoice with them that do rejoice?" The whole demand has certainly our interest and our care. That we should visit "the whole, within our cures," is as clearly defined to be our duty, and is as loudly demanded by the ordinal, as is the visitation of the sick. We have already seen to what end and with what intent the latter should be visited; but what reason can there be for the visitation of the whole? Is it real, solid, substantial and religious? And should we visit the people generally, and our congregations universally? That assuredly seems to be the Church's view—a view she would not, in all likelihood, hold without perfect and satisfactory as well as religious reason. But nowhere does she indicate that it is merely to bring people to church. Thither, as pastors, we should bring them, by all means, and for all means of grace. But there are other reasons:

1. That we may prove to all the interest of the Church's ministry in them. This duty is, no doubt, among the most important. There is nothing about which the people are more sensitive than the seeming absence of clerical regard for them personally. Nothing cuts deeper in such a case than the supposed or real indifference of the parish minister. "I don't mind it at all; I am not one of the complaining sort; in fact, it doesn't, it never has, and, I assure you, it won't make any difference to us, even if you don't call. We know you are very busy; you have so much to do and so many to see, that really we don't mind, and others are so inconsiderate. Still, when you come our way, and are calling on Mr. or Mrs. —, we would only be too glad to have you drop in for a minute or two, you know." Very nicely said. No doubt every clergyman has heard this or something very akin to it. But we all, let it be hoped, know what it means. It is not a note of perfect satisfaction, though very sweetly played; it is not a wholly pleasant tune; the harmony, as musicians say, is not perfect. There is something wanted, asked and indicated alike in the language and manner. But what can it be but notice, interest, attention, regard? It is a declaration, somewhat covert, yet very overt, of the fact that, to us, there are sheep and there are sheep, in our esteem, in the flock, and that we have forgotten that the fold and its shepherd are as much for one as for another. But we are human. Built pretty much on the general plan of humanity, we have great big preferences, and some small, always, of course, very small prejudices. The former are soon seen, and the latter remain not long hidden, do what we may, and try how we will. Naturally we are kind to those who are kind to us, and visit those who pay us equal honour. In this we are in full accord with social custom. Society has its code and its claims. As gentlemen, we are urged to social conformity. But yet we are looked upon as different from other men, and so, it is to be hoped, in the best conceivable sense, we are. We are expected to be different from others, and a little, yes, a good deal better, in this regard, than ordinary average men. Social requirements may be imperative; but clerical duty is paramount. We are far more than a mere social appendage. Mere society rules, therefore, cannot, and should not be, the clerical standard. In community, before all else, we are our blessed Master's representatives, and, therefore, religious teachers and exemplars bound to display, in the concrete, what we proclaim in the abstract. We are called, not alone to teach men in the sacred retreat of the sanctuary, but to follow His holy footsteps who taught in the temple, preached in the synagogue, and went about doing good. The greater and also better part of religious help and instruction must be had and given through individual intercourse. In the pulpit we address ourselves to the body of the faithful; in parochial visitation our duty and aim is to reach, and influence for good, the individual. To this end, few rules, if any, can possibly be made universally to apply. We are so very variously constituted ourselves as to make plain to us equal variety in the constitution of those to whom we minister, and with