

practice. And what is more, we claim to be the Catholic Church of this Realm, and maintain that the Roman Church, in addition to its manifold heresies, is a schism and an intrusion in this land. But what, then, you say, is this Catholic Church of which you speak? I will do my best to explain, and I must ask you to be patient this evening. Many of you will no doubt be disappointed. We shall not reach much that is polemical. I shall have to occupy most of the time at my disposal with very elementary statements. There is no subject about which men's minds, at the present day, are in such utter confusion as about the meaning of the simple word "Church." There are a multitude of meanings attached to that word, and I charge the ultimate origin of this uncertainty and confusion upon Rome. It is due to her distortion of the Divine ideal, her invasions of the divinely-constituted authority and order of the Catholic Church of the first days, that men, in the frenzy of an outraged reason and conscience, have not known what to think or believe. I shall not, however, occupy your time with a detailed consideration of even a few of the most influential of the theories that are held at the present time about the Church. I ask you just to take your Bibles in your hand, and go with me in learning first from its pages, and then from the testimony of the immediately subsequent ages, what the Church of the New Testament—the true Church, the Catholic Church—really is. It is necessary that we should have this point clearly in our minds before we proceed to contrast it with the Roman Church. It is evident, then, even to a casual reader of the New Testament, that our Lord Jesus Christ became incarnate not only to make an atonement for sin—not only to teach men the truth concerning God and themselves—not merely to leave them an example as to how human life ought to be lived, but that in addition to this, He came to found a church or kingdom, to be the instrument of conveying to men the benefits of His incarnation and death, the witness and keeper of His Word, the ground and pillar of His truth. I say a church or kingdom—for there can be no question but that by the phrase kingdom of heaven, or kingdom of God, our Lord means His Church on earth. He Himself uses these terms as interchangeable or convertible terms in St. Matthew, xvi., 18-19. Under this title the Church had already been foretold in Daniel's great prophecy of the Kingdom of the God of Heaven, which shall never be destroyed. Both the Baptist and our Lord proclaim the setting up of this kingdom as the immediate result of His coming. Out of the 39 parables which He spoke, 19 are parables of the kingdom; and it is evident beyond dispute that by the kingdom of heaven in them He means the Church in its present imperfect and mixed condition. The propagation and reception of that kingdom is described in the parable of the sower; its condition, as having bad people in it as well as good, in that of the tares and wheat; its small beginning and rapid extension in that of the mustard seed; the hidden transforming working of the Spirit of God in it in that of the leaven. The net describes the intermingling of the good and bad in this kingdom of heaven even till the end. And, finally, that by this term He means the Church on earth is placed beyond discussion by the declaration that at the end of the world the angels shall gather out of His kingdom all things that offend and them that do iniquity. There are none that offend or do iniquity in the kingdom of glory; no tares or bad fish mingle with the good there. The description can only apply to the present probation state of that kingdom, in which good and evil are forever commingled and forever struggling for the mastery. But though the Lord usually speaks of the society which He was founding under the title of a kingdom, it is to Him that we owe the word by which at all times, from the Apostles downwards, it has been usually called. Upon this rock, that is, of Peter's confession of His deity, as most of the Fathers interpret it, "I will build my Church, and the gates of hell shall not prevail against it." Again, He directs that an offending brother who refuses to listen to private admonition is to be reported to the Church; but if he neglect to hear the Church he is to be treated as a heathen man and a publican. The word translated Church means a body called out of the general mass of the people. Just as Abraham and his seed were called out of the rest of mankind and formed into a separate Church, so individuals are called out of all nations and formed into a distinct Christian society. This society is not made up of a number of people living in the world merely holding Christian doctrine, and bound together in nothing but by a community of sentiment. They who belong to it are called out of the world, the kingdom of darkness, and translated into the kingdom of light (1 Col. i. 12). It is not an invisible, unorganized brotherhood made up of all good people. For it was organized into a kingdom by our Lord Himself, and He is its head and king. It has, moreover, its subordinate officers, its laws, its badges of authority, its oaths of allegiance, its mode of admission, its tests of loyalty, and it is invested with power to extend and perpetu-

ate itself. It is not an invisible company of true believers, for it is made up of good and bad members; some that do offend and do iniquity, who will not, and cannot be gathered out till the harvest, the end of the world, is come.

(To be Continued).

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BELLEVEILLE.—On Saturday the Lord Bishop of Ontario passed through this city on his way to Madoc, where he held a confirmation on Sunday morning, and in the afternoon he confirmed a large number in Queensboro. His Lordship was accompanied by the Rev. A. Geen, P. D., who preached in St. John's Church in the evening. On Monday morning the Bishop visited Tweed, and consecrated St. James' Church and cemetery. Here 33 persons were confirmed.

HUNTLEY.—*New Church.*—It is announced that the opening services and harvest home of St. John's Church, sixth line of Huntley, will be held on Wednesday, 28th instant. There will be morning and evening prayer, and also an organ recital and sacred concert in the evening. The day's offerings will be applied to the building. We trust the earnest labours of the incumbent, the Rev. C. Scudamore and his co-workers, will meet with the success they deserve, and which independently of any deserts ought to result from the prosecution of so noble a work.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of the diocese held the second confirmation in this parish during the year, on the 30th of September, when sixty-two candidates were presented by the Rev. Mr. Houston for the apostolic rite of laying on of hands. On the 15th of January last, thirty-two persons were confirmed, making in all ninety-four during the year. There are over 360 communicants in this parish. At the last celebration there were sixty communicants at Christ's Church, Burritt's Rapids, and sixty-eight at Trinity Church, Merrickville. Miss Amelia DePencier, for three years the very efficient organist of Christ Church, was presented on the day of her marriage with three elegant pieces of silver, viz: teapot, sugar bowl, and cream pitcher, as a token of the appreciation of her valuable services by the congregation.

TORONTO.

CARDIFF AND MONMOUTH.—The new church of St. Alban's, Cheddar, was opened on Wednesday last, by the Lord Bishop of the diocese, assisted by the Rural Dean and the missionary, the Rev. Mr. Harding, of Aspley, also being present. Evening prayer was said by the Rev. Mr. Smithett, the preface to the confirmation service was read by the Rev. Mr. Thompson, when six persons received the apostolic rite of the laying on of hands. There was a very large congregation gathered, and the collection was made for the mission fund of the diocese. The occasion was a most pleasing and gratifying one, and the opening of this first church in the mission was a most satisfactory end to the sixteen months of successful and devoted labors of Mr. Thompson. Missionary meetings were also held in Wilberforce, Monmouth, and Deer Lake, Cardiff, where the Bishop, Rural Dean, and missionary made suitable addresses. On the return of his lordship to Haliburton on Thursday afternoon, a missionary service was held in St. George's Church in the evening, when after prayers by the missionary, the Rev. Mr. Heaton, the Bishop preached an appropriate and effective sermon, and the usual collection made. On leaving Cheddar, Dr. Smithett proceeded south, and missionary meetings were held on Thursday afternoon and evening in Kel Lake station, and at St. Stephen's, Chandos, the missionary the Rev. Mr. Harding, taking part with the Rural Dean in the missionary's address. On Friday evening similar services were held in St. George's Church, Aspley, where a large congregation was assembled, and a deep interest manifested in the object presented, the extension of the gospel in the church, throughout our land, and thence to the ends of the earth.

St. Luke's Church.—The lectures being delivered by the Rev. John Langtry in reply to the Roman Catholic Archbishop, have been attended by crowded congregations. Several R. C. priests were present, they heard possibly for the first time some good sound Biblical teaching as to the Church Visible and Catholic non-Roman.

THE SCOTT ACT AND DISTILLERS.—If any one wishes to see the effect of passing the Scott Act in a number of counties, he would learn a grave lesson at the distilleries, which since the passing of the Act, have extended their premises very largely. One of the largest distillers in the world, in Canada, has now such a demand for whiskey, that its production is one-third more since the Scott Act was adopted and the sales increase by a bound, whenever another county adopts the Act. So largely has demand been increased by the Scott Act, that now whiskey is run off hot from the still for retail sale! This is not imagination like so much we hear, but is a fact which can be verified by any person with little trouble. The Scott Act simply checks the consumption of beer and increases proportionately the consumption of whiskey. We do not see any great moral victory in that!

MINISTERING CHILDREN'S LEAGUE.—An excellent organization with the above name has lately started in England. Its objects are the promotion of habits of kindness, unselfishness and usefulness among children towards each other, their parents and friends, and of active efforts on their part to aid the suffering and destitute. A cardinal rule being to let no day pass without some kind act. The membership consists of children, while their parents, or others entrusted with training, who may wish to avail themselves of this aid to the development and practice of the good qualities and actions on the part of their offspring or proteges, are designated associates. The Lady Brabazon, who is the foundress of this Institution, and is the central secretary, during her recent visit to Toronto held a large and interesting meeting of ladies, representatives of nearly all the city parishes, at Colome Lodge, the residence of Mr. S. G. Wood, at which her ladyship explained the advantages and mode of working the association. The Bishop of the diocese has expressed his warm approbation of the scheme in a letter to Lady Brabazon, which was read to the meeting. It was unanimously resolved to set on foot branches in the various city parishes, and it is hoped that before long branches will also be formed in other parts of the diocese. Besides those who were present on the occasion referred to many ladies who were unable to attend, have expressed their intention to join in the work. It is proposed to hold shortly a meeting in order to organize branches. Of this subsequent notice will be given, and a large attendance is expected.

NIAGARA.

OAKVILLE.—The Bishop paid a visit to this parish on Sunday the 4th October, to the great gratification of the rector and congregation of the exquisitely beautiful church of St. Jude. Matins was said at 9:30 instead of Sunday School, and the Bishop spoke a few loving words to the teachers and lambs of his flock. He reminded them that they were created in the image of God, who is love, in baptism they were made members of Christ, whose love to man brought him into this world, and they had received the holy spirit of love, and all their teaching and learning must tend to spread the love of God in their hearts, and reflect it in their lives. At 11 the litany was said and the eucharist administered, when the Bishop preached an admirable practical sermon from the words in the gospel of the day, "What think ye of Christ?" In the afternoon, accompanied by Canon Worrell and the churchwardens of St. Jude's, the Bishop drove to Palermo, a distance of nine miles. The Rev. John Fletcher has recently taken charge of this place and Omagh. The Bishop preached to a congregation that filled the church, and afterwards returned to Oakville. At 7, matins was said, and confirmation administered. The solemn manner in which the Bishop, as the chief shepherd of the diocese, administered this apostolic rite, and his tender addresses to the candidates, made a deep impression both on them, and the overflowing congregation. There had been not an unbecoming curiosity on the part of the church members to meet their Bishop, who was unknown to all, and having met him, there is but one voice, and that the Synod, under divine guidance, has wisely made choice of their chief pastor.

SMITHVILLE.—A substantial frame church, with sitting capacity for 150 persons, is being erected in this