

we kneel before him, that we kiss his feet, and that we give proofs of a veneration which would be exaggerated if it were not addressed to Jesus Christ, united invisibly and instinctively to the very person of the Pope."

"At Rome on St. Peter's day" (when the Pope is borne in procession,) "then it is not Jesus Christ veiled in the Holy Eucharist that one carries in triumph, it is Jesus Christ veiled in the Pope."

Can any fail to notice the difference here between Romanism and Anglicanism, between Papacy and Episcopacy? What the Roman and Protestant alike want is Episcopacy, to free the Roman Bishops from tyranny, to give to the Protestant, the blessing of the complete gospel ministry in its worship.—*Diocese Fond du Lac.*

ENQUIRY COLUMN.

(From the Parish Record, Boston.)

Question 8.—Our Blessed Lord says (St. Matt. xxiii. 9), 'Call no man your father upon earth: for One is your Father, which is in heaven.' Why, then, are clergymen of this Church sometimes addressed as 'Father?' I have heard this spoken of as 'Romish.' Is this so?

Answer.—The passage which you quote has a meaning, but you ought to see, from other Scripture passages, that it cannot be interpreted literally. For example, we read in the Fifth Commandment, 'Honor thy father and thy mother.' Our Lord Himself shows, in His Sermon on the Mount, that that Moral Law has not been abrogated, but is still in force; and He represents the prodigal as saying, 'I will arise and go to my father.' And St. Paul says, 'Children obey your parents. Honor thy father and thy mother,' etc.

St. Paul and St. John, who must have known the mind of Christ, were fond of dwelling on that spiritual relationship which existed between themselves and those whom they had begotten in the Lord. And by calling the latter 'children,' 'little children,' etc., they clearly imply that they themselves are their (spiritual) fathers. Vide 1 Cor. iv. 15; Gal. iv. 19; 1 Tim. i. 2; 2 Tim. i. 2; Titus, L. 4; Philemon, 10; St. John's Epistles, and many other passages. These Scriptures show that that affectionate address originated in Apostolical times, and with Apostolic and inspired men. It cannot, therefore, be 'Romish,' as some people thoughtlessly suppose. There are to-day millions of Christians, who are not in any way Romanists, and never were, inhabiting Russia and the East, whose parish priests are universally addressed 'Papa' ('Pope' or 'Father') by their people.

But we have said the passage has a meaning. Our Lord here uses the word 'Father' in the sense of Master or Leader. He puts the seal of His condemnation on a party spirit, which soon manifested itself in the early Church, viz., that of persons calling themselves after human leaders. St. Paul, too, was quick to notice and to condemn the error of saying, 'I am of Paul, and I of Apollos, and I of Cephas;' when all should say, 'I am of Christ—a Christian. In direct violation of our Lord's sacred precept, 'Call no man Father' (Masters or Leaders), the sects comprising Protestantism have sprung up, and have exalted certain men as their Masters or Leaders. Again we hear the cry of party spirit, 'I am of Wesley,' and 'I of Calvin,' and 'I of Luther,' and so of all the rest. We may well ask, in sorrow, 'Was Wesley or Calvin or Luther crucified for you, or were ye baptized in the name of Wesley, or of any man?' May God hasten the time when this party spirit, which dishonors Christ by giving at least part of His glory to another, and that other a man, shall cease; and all shall call themselves Christians, Churchmen, Catholics, as in the

best and purest ages of the Church, and there shall be one fold and one Shepherd.

Question 9.—Does it really make any difference what a person believes, provided only that he tries to live a good, moral life?

Answer.—That is the popular cry of sectarianism to-day. Let us answer it in the language of one of our Bishops: 'It would be easy to gather recruits without requiring aught at their hands; to virtually tell them it matters nothing what you believe so long as you come and swell our ranks and enlarge our camp, and increase our revenues. What would be thought of a school of mathematics which sought to make itself popular by holding out, as an inducement to gain pupils, the liberal offer that every one in its halls might add and subtract and multiply and divide as he chose; that it was a matter of indifference whether he said two and two make four, or three, or five; or of a school of exact science which, at the outset, discounted its own axioms, and taught that they were of no consequence; or of a State which welcomed to all the rights and privileges of its own sons, strangers who remained the citizens of rival, and perhaps hostile, governments? What, then, would be thought of her whom Scripture calls the pillar and ground of the truth, if she begins her work among men by proclaiming, 'I have no truth in my custody for which it is worth while to make a stand. I should prefer that you should accept my teaching, and hold it; but if it does not please you to do so, why, then, let it drop; come to us on our terms if you will, but if not, come to us on any terms?' This would be building on the sand, indeed, and when the storm arose the rotten material would crumble under its very first blast.'

Let us make our meaning clear by an illustration. There is a sheet of water covered over by a thin ice. Now that ice will bear just so much avoirdupois. A man comes along who desires to cross the pond. He says, 'I firmly believe that that ice is strong enough to bear me up, and that I can safely cross.' Either it is, or it is not; and if it is not, his believing that it is will not in the slightest degree increase the bearing quality of the ice. He ventures upon it, and has proceeded but a short distance from the shore when he learns, to his sorrow, that belief concerning a fact in no way affects the fact, but it may seriously affect ourselves in our relation to that fact. It will be seen, then, that we are safe only when what we believe is fact. The Creed of Christendom is made up only of facts, and is, therefore, safe; the theories and views and opinions of men are almost sure to be wrong; therefore guard against them.

THE BROTHERHOOD OF ST. ANDREW.

Seven new Chapters were added in the U. S. in July, making the total number 1st August, (according to the *St. Andrew's Cross*), 1,187. The number in Canada is not stated, but the work is gaining there steadily.

Two members of the Chapter of the Church of the Redeemer, CALGARY, have gone out as missionaries during the past year, and two more are now studying in Winnipeg for Holy Orders. The anticipations of some of the Bishops that the Brotherhood would form a feeder for the ministry seem to be in process of fulfilment.

St. Mark's Chapter, ST. JOHN, N.B., does its work in the hotels on Saturday evenings, and finds that its invitations distributed there are more effective in bringing strangers to Church on Sunday, many owning that otherwise they would have spent the day around the hotel.

St. John's Chapter, NORWAY, Ont., has been looking after the wheelmen, taking care of their bicycles whilst in church and securing a regular and increasing attendance of wheelmen.

There are now twenty-three Chapters in AUSTRALIA. Weekly open air meetings form an

important part of the work of some of the Australian Chapters.

What English Bishops say:

I should say that the Brotherhood of St. Andrew is an excellent institution, and is worthy to be introduced into this country.—*The Bishop of Bangor.*

I very much like the idea of the Brotherhood of St. Andrew, and I think it may be a very valuable addition to our Ecclesiastical organizations.—*The Bishop of Wakefield.*

I have hardly been able to grasp the method and working of the Brotherhood of St. Andrew sufficiently, to say more than that the scheme appears to me to be well deserving of consideration, and that it may prove to be an organization for which the Mother Church of England will some day gratefully thank her daughter across the ocean.—*The Bishop of Lichfield.*

I have followed with interest the growth of the Brotherhood of St. Andrew in the United States, and I read with satisfaction the account of its conference at Boston. I think that its simplicity and its practical aim are admirable, and it seems to me to provide a means by which all classes of young men can be provided with some work to do for Christ, which can be done among the ordinary surroundings of their daily life. I should be glad to know that it was introduced into the English Church, and I wish your effort for that purpose hearty success.—*The Bishop of Peterborough.*

SCIENCE AND CHRISTIANITY.

In the *Homiletic Review* for July there is a most powerful article on "The Testimony of Science to the Truths of Christianity," by Mrs. Aubrey Richardson. Every one should read this article; it is clear, strong, and unflinching. Mrs. Richardson says:—

"Though still incomplete, the history of the processes of creation, for which we are indebted to the men of science of all ages, is nowhere at variance with the grand old Bible teachings that God made the world, was incarnate to regenerate the world, and has established a spiritual kingdom in the world. It matters not whether individual scientific discoverers believe the theories, the discoveries themselves are strong enough testimony to the eternal reality of the "things unseen," which are the objects of the Christian's belief. Man's opinion cannot stultify God's Truth. Out of the mass of controversy, false deductions, loud negations, and wild imaginations of half diseased brains, God's Truth emerges purely. At times man's vain imaginings may veil the faces of the eternal Verities, but they cannot smirch their beauty nor destroy their power. Truth is a spiritual element which, like an atom of oxygen, undergoes no change."

Again:—"The Christ did not speak vainly when He said: 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth.' The Spirit of Truth is surely guiding the human race, step by step, and one step at a time, along the path that leads into 'all the truth.' We have not reached that region yet. Science makes no claim to have discovered it. She puts forward no theories of creation and indulges in no speculative dreams. Only she declares to us that which she has heard, has seen with her eyes, and her hands have handled of the word of Life."

One more: "Churchmen and Nonconformists, looking at the disproportion in the number of the male sex as compared to the female in our congregations, shake their heads and say, 'It is the spread of scientific thought among our younger men that keeps them from the churches.' They lament the spiritual pride of