

At the Glasgow Clerical Society, the Rev. H. Erskine Hill, of the (Presbyterian) Established Church of Scotland, recently read a paper upon "The Catholic Movement" in that church, which contains some notable utterances from the standpoint of Presbyterianism. He is reported as saying:

"Yet we have seen that the leaders in the Establishment have no objection to Episcopacy as such. They recognize frankly its many advantages—the weakness which attaches to their own system from the disuse of it. They acknowledge that it dates its origin as far back as the life-time of an apostle of Christ; and they know well that the adoption of it is the price of Catholic recognition. They have again and again asserted that they lay no great stress on the maintenance of the Establishment in its existing form. They realize that the Established Church of Scotland *plus* Episcopacy would occupy a far stronger and less ambiguous position than it can do without it. They also regard themselves as bound in every way they can to enrich their national Church, which one of their leading theologians has described as "spiritually the poorest in Christendom." The Church of England, which possesses Episcopacy, they regard as, in that particular, a richer Church. To put the whole matter bluntly, they would be quite willing to accept Episcopacy if they could do so on terms involving no loss of self-respect." This seems to indicate a strong desire on the part of some in the Presbyterian fold for a valid ordination.

CHURCH people, and especially those who think that the Church is something more than a mere human organization are sometimes faulted because of their insistence upon the Church's claims in this respect, and are often accused of 'exclusiveness' and of 'un-churching' other bodies. They have the satisfaction at all events of knowing that they are not alone in this unhappy predicament, if such it be. We find in a late number of an exchange the following from Baptist sources, showing that that body has no hesitation in asserting its own peculiar views, and that, perhaps, much more positively than many Church people. The *Gospel Advocate*, of the Campbellite branch of this denomination, remarks:

"We are baptized into Christ. Nothing but immersion is baptism; therefore all unimmersed persons are out of Christ."

The Baptists say:

"We maintain that the Baptist Church is the Church of Christ, and the *only* Church of Christ on earth."—*Dr. Smith*.

"Ours are the only churches; there is no second. The gulf between the churches of God and any human organization of unbaptized persons is broad and deep."—*Western Recorder*.

THE ST. ANDREW'S CROSS, the organ of the Brotherhood of St. Andrew, for March is chiefly occupied with an account of the fourth annual Convention of the Canadian Branch of the Brotherhood held in Ottawa in January last. In this connection, it fittingly contains an excellent cut of the Lord Bishop of Quebec in his Episcopal robes, and holding his very beautiful Staff in his hand. The editor has nothing but praise for the Canadian Convention, which he speaks of as having "little save the accidents of size and place to distinguish it from the American Convention at Detroit. There were the same humble dependence upon God, the same quiet enthusiasm, and the same vigorous man-

liness in thought and speech. It is a pleasure to be able to tell the members of the Brotherhood in the United States that the members in Canada are pushing their work on sound lines. Bishops, priests and laymen alike bear witness to the fact that the influence of the Brotherhood in Canada is making for good. Keeping faithfully to its own field, it has won the confidence and cheered the hearts of many faithful leaders in the King's army."

THE CROSS contains also the Charge of the Lord Bishop of Quebec in full, and it is excellent reading for the young men of Canada. We could wish that this number of the Cross might be circulated throughout Canada in every Association of young men connected with the Church, and for that matter outside of it as well.

We learn that the Boys' department of the Brotherhood of St. Andrew has already entered upon a vigorous life and bids fair to develop heartily. From the results following upon the formation of the thirty odd Chapters already created it appears that the boys are "capable of sustained effort on Brotherhood lines, that they do not always demand amusement and are quite as ready to give as to get. From many quarters comes the word that those in charge of the Boys' Chapters have been surprised and gratified by their good work."

THERE would seem to be an opening for Brotherhood work in connection with our colleges, if we may assume that the same state of things exist in the colleges generally of Canada, as in the great Lower Canadian one of McGill, Montreal. We have lately received the report of the Y.M.C.A. Association of McGill University for the past year, and we find it gives as the first reason for its existence the following: "Because *fifty per cent.* of college men are not professing Christians." If this statement be correct it discloses a state of affairs in regard to educational matters of the most serious importance, and to which the attention of the Church should be earnestly directed. We fear that the statement is only too true. We have felt for many years that the system of secular education prevailing throughout the country, if not rightly characterized as "Godless" certainly tends in that direction; and that every other man in such a collegiate centre as McGill, drawing its students from all parts of the Dominion, is not at least a *professing* Christian, is pretty conclusive proof.

#### THE LENTEN SEASON.

The Episcopal Church has long had the inestimable advantage of continually emphasizing the great facts in the life of Christ and in the spiritual history of man, instead of the human interpretations or philosophy regarding those facts. Every year the Prayer Book takes those who use it through the entire cycle of the revelation of God to man, culminating in the life and death of Christ; and of late the other Christian Churches have tended more and more strongly away from philosophical interpretations to a fresh and vital grasp of the great realities of historic Christianity. These are the finalities of the Christian system; the interpretations and philosophies change from age to age. There may be many philosophies of the divine nature, but the divine Saviour does not change; there may be many theories of the introduction of sin, but the fact of sin remains; and theory after theory is advanced to explain the Resurrection, but the risen Christ is the same from

age to age. Almost every religious body observes in some form the Lenten season which begins on Wednesday of this week, and which brings anew to society and to individuals the consciousness of human frailty and the need of the divine forgiveness. The real problem of society is always the personal problem. There are many changes to be made in social and political organization which will more equably adjust the burdens of life and more evenly distribute its rewards, but the great problem of society will never be solved by organization in any form or by constitutional changes. The great problem is the righteousness of the individual man or woman. The final question is not the political or the social question; it is the moral question. The worst possible political system existing among men and women whose characteristics were integrity, purity and love would produce infinitely better results than the best possible system operating upon impure and selfish men and women. The righteous man is the foundation of society and the hope of the world, and nothing will ever permanently regenerate society except the moral regeneration of the men and women who compose it. And the higher men advance in moral achievement, the more sensitive do they become to their own imperfections. Men do not feel their sins most deeply when they are committing them, but when they have cast them out. It is the righteous man who appreciates the vast distance in moral perfection between himself and the God whose nature he is trying to reproduce. To have a keen conscience and a constant sense of divine need is not only to atone for the sins of the past, but to avoid the possible sins of the future. If the Lenten season brings to men a new sense of their dependence upon God, and a new consciousness of the sorrows of the Son of God on account of the sins of the world, its observance will not have been in vain.—*The Outlook*, Feb. 10, 1894.

#### A CONGREGATIONAL RETREAT.

The Congregational ministers of northern New Jersey have just spent two days in a "retreat" for prayer and meditation on spiritual themes, as preparatory to the work which is before them during the Lenten season. Nominally Congregationalists do not observe Lent, but actually they are coming to regard it as their spiritual harvest-time. This "retreat" was held in the beautiful suburban town of Westfield, where is located a church under the strong leadership of the Rev. C. H. Patton. The following subjects occupied the attention of those present: "The Realization of God," "The Central Teaching of Christ," "The Way of the Cross," "Helps to the Devout Life," "Our Special Work." Perhaps most interest was manifested in the first subject, which brought home to all with vivid distinctness the question, "Do you know God?" The question was carefully distinguished from knowing about God. One meeting—the one whose theme was "The Way of the Cross"—was open to the public. The greatest value of the meeting was in the spiritual uplift which was given to those who attended. Ministers are often so busy thinking of the spiritual life of other people that they have little time to cultivate their own. Such meetings as these are of the greatest value. And, if they are of benefit to ministers, why should they not be to others? Would it not be well for the officers of our churches, if they cannot have all-day retreats, at least to have spiritual meetings at which prayer for their own illumination and inspiration as Christian leaders should be the principal object?—*The Outlook*, Feb. 10, 1894.

There are people who will not trust the Lord until they lose everything else.