

the various problems considered under the light of the present day. The metaphysical aspect of ethics is perhaps less prominent than has lately been the case, although the author considers the relation of metaphysics to ethics. Again, whilst conceding a relative independence to ethics as a science, he yet maintains the importance of its connection with religion, Christianity and theology. With him, of course, the Ideal is Christ, and the historic Christ, mediated through the Scriptures and the Christian consciousness; but he brings out, in a very interesting and suggestive manner, the process by which the usual education of mankind has been conducted in the pre-historic stage, in the legal epoch, and in the Christian era. In the second part he discusses the various aspects of Christian duties, starting from the conscience and proceeding to the consideration of duties to self, to others, and to God. A student must have an uncommonly well furnished library to whom this volume will not prove a valuable addition.

THE CRUSADE OF MCCCLXXXIII.; known as that of the Bishop of Norwich. By George M. Wrong, B.A. London: James Parker & Co. Toronto: The Williamson Book Co., Ltd.

The great merit of a work of this kind is its patient working up a picture from disjointed scraps of information, and following up a slender line of truth, or at least probability, through a mass of very doubtful traditions. Mr. Wrong has wonderfully caught the spirit of the 14th century, and shows no little power in marshalling his facts and surmises, so as to present them in a complete form. It is hard to say whether the Bishop had mistaken his vocation most as an ecclesiastic or as a soldier, but his crusade came to disaster, and his diocese could have had no spiritual prosperity. We obtain a curious view of the condition of the period, and the writer has done excellent work in developing his theme. The authorities he uses are most important for his purpose, and it is only by comparing and weighing them, as he does, that the value of these old records is realized. The typography and binding are excellent and the whole book most satisfactory.

THE CHRISTIAN YEAR KALENDAR FOR THE PEOPLE, from Advent, 1892, to Advent, 1893. Price 75 cents. New York: The Church Kalendar Company. Toronto: Rowsell & Hutchison.

This Kalendar is a *multum in parvo* with information that is likely to be of interest and use to a Churchman. It is arranged for being hung upon a peg, and every alternate page contains a week of services, besides other scraps. The other alternating page has usually more extended articles, beginning with "Inspection of a Church Name"; others are such as ecclesiastical information alphabetically arranged, The First Prayer Book of Edward VI., 1549, A.D.; Prayer Book of Queen Elizabeth, A.D. 1559-1603; the Ornaments, Rubric, and kindred topics in the Church's System, Reverent Care of Holy Things; England and Rome—a summary of the question between the churches by J. E. Field, M.A.; Anglican Orders and Jurisdiction, Sarum Missal, &c. It is prepared upon the American Prayer Book, but it is valuable for every Churchman, and should be on every parson's table. Its only defect is the want of paging and of a convenient index to the mass of matter.

SERMON.

PREACHED BY THE VENERABLE ARCHDEACON ROE
AT THE CONSECRATION OF ST. MATTHEW'S
CHURCH, QUEBEC.

Phil. i. 3, 5, 6, R. V.—"I thank my God upon all my remembrance of you, for your fellowship in furtherance of the Gospel from the first day until now; being confident of this very thing that He which began a good work in you will perfect it until the day of Jesus Christ."

I need not say, my brethren, how happy I am to be able to share with you in this day's festival. It is a marked day and to be remembered forever in the life of this congregation; a day when a great achievement has been completed, when, after long years of patient effort, of large-hearted generosity on the part of some, and of steady self-denying gifts on the part of others, you are at length able to offer this noble and beautiful building to the Most High

God, the Holy Blessed and Glorious Trinity, for His worship and service forever.

In the ages to come, when we who are here, shall have long since passed away, this church will remain a monument to the everlasting honour of those brave and faithful souls who planned and carried out an undertaking of such magnitude.

How happily too the day for the dedication has been chosen! All Saints,—a festival peculiarly valued by the founder of this congregation, and peculiarly bound up with its present life, will henceforth be sacred in this parish to a twofold commemoration,—first of the vast army of the blessed dead at rest in the Paradise of God—among whom are many who owe their souls to the religious training imparted on this spot, and most specially of those devoted men who gave their thoughts and their time and their money to the building of this holy house. And as in that distant future All Saints Day returns in its yearly round, your children's children will look back—just as we now look back over the ages to the builders of those splendid temples which are the glory of our fatherland—will look back to this day with grateful love, will look round these walls and up to this roof, and through these windows, and onward to this altar,—and will thank God for the good deed you have done, and which remains to the Church a possession forever.

But there is something else besides joy and congratulation on such a day as this; there is the graver side, there is responsibility also, there is the great future of work and progress. And I would invite you, brethren, to spend a few minutes with me now, before the festival comes to a close, in considering the responsibility upon its present congregation which the possession of so noble a church, with all its inspiring traditions and the ordering of its services and the organization of its parish work, must involve.

1. And first let me lay down one great principle on which we may safely build.

There are two dangers assailing the life of every Christian congregation, both carefully to be avoided—the danger of a *selfish congregationalism*, and the danger of sinking and forgetting, in case of one's own soul, the all important relation which each one of us bears to the *congregational life*.

2. For there is such a thing as the congregational life. Every Christian congregation is a *corporation*, not a mere chance gathering together of so many individuals—a corporation, with a corporate life and character which it transmits from generation to generation.

Just as in the natural order, not the State alone is a corporation with a corporate life and responsibility, but also within that State—under and in subordination to that great supreme corporation—every province, every city, every village has its own corporate life—as our Lord recognizes and enforces when He says: "O Jerusalem, Jerusalem, thy home is left unto thee desolate." "Woe unto thee, Chorazin; woe unto thee Bethsaida;" and "thou Capernaum which art exalted unto heaven shalt be thrust down to hell." Yes, and every family, too—and perhaps this is the closest and best analogy for the Church. Every church, St. Paul expressly tells us, is the family of God. Every family has a family life and character, in a true sense, apart from the life and character of the individuals who make it up—a life and character which it hands over and for which it is judged and rewarded or punished—advance in honour and power, or destroyed, as we see going on before our eyes every day. And just so it is with the Christian congregation.

A Christian congregation is a Christian Church with all the duties and responsibilities of a Christian Church; and everything that is said about the Church in the Bible, the promises and the coverings, all belong to it.

Just as it is a sound Church principle that every *Diocese* is an independent Church,—a miniature but a true *Kingdom of God*,—and that every Bishop is an independent Prince, as the Psalmist foretold, "Instead of thy fathers thou shalt have children whom thou mayest make *Princes* in all lands,"—an independent Prince ruling over his own principality,—"Ye shall sit upon twelve thrones judging the twelve tribes of Israel,"—notwithstanding that "the Holy Church throughout all the world" is one undivided body,—so is a Christian congregation, presided over by one pastor, a true Christian Church,—with a certain independence and formality,—with a true Church life, for the care of which it is responsible, and which it hands down in succession from generation to generation.

3. And to change that corporate character and life, once fully formed, is very difficult,—to change it for the better, if once it be allowed to degenerate, is all but impossible.

Is it not so, brethren? Look around you and consider. The congregation is a large family,—look at the families you have known, and see how the family characteristics, the family type and moral character, are handed on from generation to generation unchanged. Apart from and in addition to the character and life of the individual members, there is the

family personality, a certain stamp, a certain distinguishing colour, or odour,—or speck of "the odour of sanctity,"—which attaches itself to the man or woman as part of the family, and which they insensibly hand on.

The mean and unworthy qualities which mark some families,—hardness, selfishness,—or again, indolence, luxury, self-indulgence,—want of natural affection, dishonour to parents,—untrustworthiness,—how sadly and surely are these transmitted! And the noble and generous qualities,—thank God! none the less surely,—honour, truth, modesty, generosity,—is it not true, matters of universal experience, that you can trace these two types of character in families from generation to generation? The proverbs of all nations bear witness to it. What a sad tale does our own homely proverb, "what is bred in the bone," tell, and *oblige noblesse*, what an incentive,—what a world of encouragement does it not include? And just as families degenerate, so may and so do churches.

What a mournful picture is presented by the *decay of families*—families once in high positions of wealth, responsibility and honour, of which they proved themselves unworthy and from which they fell! And what a noble and inspiring thing to see in other families the assured principles of permanence—truth and honour, mutual affection, public spirit, a sense of responsibility. You can in your own personal knowledge, it may be, trace out family life backwards and forwards for two or three, or four generations—you see it with all those principles of permanence ruling throughout its family life; and you feel a joyous confidence that it will be lasting.

And this—this general law, which rules everywhere in God's Providential Government over the affairs of men—finds its fulfilment also in the Church of Christ. Even your thoughts upon the congregation you have known, and pass them in review before your mind one by one, and must you not recognize this as true? Must you not recognize that there are these great racial differences—these healthful developments and progress of religious life, and these heart-breaking hopeless decays in Christian congregations. Some congregations—the very thought of them is *restful*—always to be relied upon, always to be found on the right side—full of helpfulness and kindly sympathy for any good works both within and outside their own borders, and with a warm intelligent interest in the Church's welfare in distant lands. Others—selfishly absorbed in providing for their own congregational needs and comforts—perhaps *luxuries*, and looking coldly and grudgingly on claims from abroad for "fellowship in furtherance of the Gospel of Christ"; to say nothing of congregations censorious, disloyal, suspicious—congregations divided and rent asunder by faction—congregations whose life-blood is poisoned by social jealousies—none of which we may hope are to be found within reasonable distance of this loyal and united diocese.

4. And when we bring this view of congregational life and responsibility to the text of the word of God, will not the least examination show that it is entirely borne out and confessed? One fact is enough—the first that all St. Paul's letters with one exception are addressed to churches, not to individuals—and that in those letters, the faults he reproves, he charges not upon the individuals but upon the Church; the congregation it is that he holds responsible. The good words which he commends, the healthful progress in love and faith which he praises—he credits to the Church; the congregation are praised for it all—not the individuals.

But all this comes out with overwhelming vividness and force in quite a different place of Holy Scriptures,—in the seven Churches, in the opening of the Book of Revelation. There you hear the neighboring Churches,—congregations,—each with its own distinctive character,—each praised, or blamed, as a Church;—the commendation of the most valued character,—given to the Church, to the society, to the congregation in its corporate capacity;—the censure again widely varied, from blame comparatively mild—mingled with praise—to unmixed censure of the extremest severity,—but all addressed to the Church, to the congregation, which is held responsible for the special condition of the whole.

Glance at the characterization of each:—The first, "Thou hast left thy first love; remember from whence thou art fallen and repent, or I will come to thee and remove thy candlestick out of its place."—The 2nd,—"I know thy poverty, but thou art rich; fear not; be thou faithful unto death and I will give thee a crown of life."—The 3rd,—"Thou holdest My Name; but I have a few things against thee; repent or else I will come unto thee quickly."—The 4th,—"Pure praise—"I know thy works; and thy love, and faith and service and patience; and that thy last words are more than the first."—The 5th,—"Unmixed censure—"Thou hast a name that thou wist, and thou art dead; I have found no works of thine perfect before my God."—The 6th,—"The highest commendation—"I know thy words that thou didst keep My word, and didst not deny My name. Because thou didst keep My word I wish to keep thee from the hour of trial."—The 7th,—"Absolute con-