

acts of mercy done to them are done to Christ Himself (St. Matt. xxv. 40); acts of persecution done to them are suffered by Himself (Acts ix. 4, 5); divisions made in the body are a dividing of Christ—"Is Christ divided?" (1 Cor. i. 13).

But, further, this Body is said to be the very "fulness of Him that dwelleth all in all" (Eph. i. 23). Would it be possible for words to set forth more forcibly the mystical identity of the Church as the "Body," with Christ as the "Head," and the plenitude of grace and power which the Church possesses by virtue of that union? "It pleased the Father that in Christ all fulness should dwell" (Col. i. 19), and "to sum up," *i. e.*, to bring together as in one Head, "all things for Himself in Christ" (Eph. i. 10) by His Incarnation, the union of Godhead and Manhood in One Person. And the fulness of the Head, of necessity, passes into and becomes the possession of the Body, and permeates all its living members. "As Christ, then, had received "the fulness of God," the aggregate of the Divine attributes, virtues, and energies from the Father, the Church receives all this from Him, and manifests it forth to the world of men and angels" (*Luce Mundi*, p. 374). She has no fulness in herself, but receives all fulness by reason of her mystical alliance with the "Head." And we, as members of that one Body, "have all received of His fulness, and grace for grace" (St. John i. 16).

Thus, when the Church is spoken of as the Body of Christ, it is evidently meant that there is a most real though mystical oneness, that "Christ lives on in His Church as the Grace Dispenser," that "the Church is the exterior manifestation of Christ in all ages and everywhere," that it is "that without which the Head would be incomplete, the necessary organ for completing Christ's work on earth, that which the Holy Spirit takes as its channel for manifesting to the world the very life of God." (*Origin and Development of Religious Belief*; S. Baring-Gould; and *Luce Mundi, The Church*).

From all this it follows, that

(1) The "marks" that have always been considered as distinguishing the true Church are no mere conventional tokens arbitrarily assigned by man, but are essential qualities of her being.

She must be One, for the One Head can have but One Body, and One Life animates her.

She must be Holy, for He is Holy whose Spirit pervades her with His presence, and fills her with His fulness.

She must be Catholic, *i. e.*, spreading over all the world, and teaching all Truth, for He Who is her Head embraces all in His wide-spreading love, and is Himself "The Truth."

She is, also, Apostolic, for hers is still that one and the same divine "Mission" to the world with which Christ her Head was "sent" of His Father—"As my Father hath sent Me, even so send I you."

"Unity, universality, and sanctity are only the characteristics of the Word manifested in the Church in which they are perpetuated. Christ also received a divine mission, and He is thus marked with the ministry of Apostleship, which, though transmitted from generation to generation from His hands, does not cease to be the sole priesthood of Christ continued through His Apostles. It is this prolongation of His sacerdotal office which constitutes the Apostolicity of the Church." (S. Baring-Gould, *ut supra*, p. 223.)

2. And further, the Church must possess and show forth the powers possessed by Christ while on earth.

Was Christ announced to be a Prophet—a

Teacher from God—the Revealer of the Truth? The Church is commissioned to go and teach all nations (St. Matt. xxviii. 19.) In order to be able to teach with authority, she must have the Truth, and therefore she is made the "pillar, and ground of the truth." (1 Tim. iii. 15).

Was Christ a Priest? His Body carries on His priestly powers. "As My Father hath sent Me, even so send I you. Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (St. John xx. 21, 23). "Do this in remembrance"—as a "memorial"—"of Me." "Sacerdotalism, priestliness, is the prime element of her being." (Prof. Milligan, a Presbyterian, in *Expositor*, March, 1889). "She is the source of blessing to mankind, she pleads and intercedes and gives herself for all mankind." Christians, as a body, are "a royal priesthood." In the Eucharist the Church shows forth the Lord's Death till He come. (1 Cor. xi. 25; 1 Peter ii. 5). (*Luce Mundi*, p. 391.)

Was Christ a King, claiming obedience? Of His Kingdom there shall be no end. Christians, by their incorporation into the "mystical body" of Christ, are made Kings as well as Priests (Rev. i. 6). "If any man hear not the Church let him be to thee as a heathen man and a publican." (St. Matt. xviii. 17).

3. And once more it follows that all the Church does in Christ's Name is done by Christ Himself. He it is who baptizes; He it is who gives Absolution to the truly penitent; He it is—"Priest and Victim in the Eucharistic Feast"—who in the Blessed Sacrament of the Holy Communion gives to souls His Body and His Blood, and pleads the Sacrifice of Himself before the Eternal Father. He is in very deed, in all things, "the Minister of the true tabernacle" (Heb. viii. 2), ministering perpetually to men through His Body.

"The Church has a mouth given it by our Lord like His own mouth, to preach, instruct, bless, and absolve, in His Name; hands for almsgiving and every merciful work, and for administering the Sacraments; feet also to advance on the path of victory, "as an army with banners," putting evil spirits to flight, seeking out the lost and compelling them to come in." And the mouth, the hands, the feet, are those of the Lord Jesus, for she is "His body, the fulness of Him that filleth all in all."

#### REVIEWS.

SERMONS ON OLD TESTAMENT SUBJECTS. By Rev. H. H. Liddon, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Price, 5s. Pp. 379. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

None can ever estimate the vast influence for good that Canon Liddon must have exerted in the pulpit of St. Paul's, and the Church will always welcome whatever has issued from his mind. These sermons differ from those that have preceded them in taking up a more historical aim. Doctrine, as such, is scarcely met with, although every sermon is felt to be saturated with its truth. Each sermon takes up some characteristic scene or person of the Old Testament, reviews it in the light of time, place and circumstances, weighs all the probable motives or conditions, and applies its permanent aspects to our present lives. In this way the Canon has discussed such topics as the Creation, the Egyptian Overthrow, the Attractions of Egypt, the Death of Aaron, the Blessing of Jael, David preparing for the Temple, the Fall of Solomon, Ahab at Naboth's vineyard, the virtue of Elisha's bones, etc.; the sermons number twenty-five in all. The character of the Psalmist is always an attractive study, and we see how Canon Liddon deals with his Preparing for the Temple. David therein shows at some length that the motive was to express thankfulness for

God's great mercy at the threshing-floor of Ornan or Araunah the Jebusite; that the feeling was for magnificence as due to God Himself, and as an object lesson to all surrounding nations, "who must not think meanly of what God's servants thought to be due to His service"; that his work of preparation was wholly unselfish, as he knew that another must reap the honour, and that he himself was kept back by his own unworthiness, and that the good we do does not die with us, and to the useful no life is a failure. But the whole volume is rich in mature thought, and no better present to a clergyman could be given at this season.

THE ENGLISH CANADIAN, Toronto (Vol. i., No. 2), makes a capital start, and should secure a wide patronage, as it appeals to the English sentiment and gives good value for five cents. It has a standing column of Prominent English Canadians, and in this weekly number there are a portrait and biographical notice of Supreme Grand President Richard Ivens, S.O.E.B.S.

RHYMES AFLOAT AND AFIELD. By William T. James. Toronto: W. T. James.

Despite some strong figures and archaic phrases, these rhymes are very pleasing and show no little power. They are mostly of a light and *variorum* character, and there they appear at their best. The sonnet presents conditions that are too confining, and is not so successful. We like the lines entitled "Cambria," "Lines to the Memory of Brave Men," and "Homeward Bound." The "Mariner's Prayer" is worth transcription as a fair example of the volume, and of the fine feeling of our author, whose portrait graces his poetry:—

Great King of the Universe, mighty to save,  
For succour we supplicate Thee;  
Protect Thou our ship from the wild winds that rave,  
And quell now the rage of the sea.

Thy chariot, the hurricane, who can withstand,  
When trample its coursers the main?  
The spray from the billows, like dust from the land,  
Denotes where its pathway has lain.

The daylight is waning, and fearful are we,  
For perils the darkness betide.  
O Pilot, the night is as day unto Thee;  
Stand Thou at the helm now and guide.

On anxious suspense, there are waiting at home  
To meet us, our children and wives;  
For them, in all weather, the ocean we roam  
And precious to them are our lives.

Then spare us from death 'midst the darkness and storm,  
In safety the harbour to reach;  
Stretch forth to our aid, O Almighty, Thine arm,  
And save us, we humbly beseech.

THE OUTWARD AND VISIBLE SIGN; a New and Attractive Method of Teaching Religious Truths, and especially applied to the teaching The Church Catechism. A Manual for the use of Sunday School Teachers, etc. By the Rev. D. J. Caswell, B.D., Ph.B. Brantford, Canada: The Caswell Publishing Co.

We have given particular care to the study of this Manual, which seems to follow the right method for interesting the young and deeply planting the germs of religious truth. It is acknowledged to be most difficult to make our Sunday schools to be of great value. The children come for a time, especially towards Christmas, and receive a hazy notion of Church teachings, and go out into the world to lose sight of it. By Mr. Caswell's plan the interest of the children is aroused and maintained, if the teacher is gifted with sympathy and a small share of teaching power, in which the imagination is a considerable factor in handling children. We, therefore, give the Manual our most entire commendation, and would advise our readers to attend a lecture of Mr. Caswell himself, when he is expounding his system. His notes on the symbolism in the architecture and services of the Church are excellent. But he appears to have omitted at least three, or even four, very important and didactic adjuncts in his plan of a complete church. Should not a church have as necessary furniture a font beside the door, a lectern near the reading desk, a Litany stool for "the priests, the ministers of the Lord, between