

health to the sick, pardon to the guilty. And he is still continually opening the fountain of blessedness which springs up in his soul, and which has ever been blessing mankind. The more nearly we resemble Him, the more we adorn the doctrine of our Saviour. The world never knew anything of benevolence till Jesus Christ came on earth. Ambition and envy, malice and deceit, wrong and injury were well known; but true charity was not known till Christ came "to seek and to save that which was lost." And surely we never so closely imitate Christ as when we are doing what we can to send out, and spread abroad, and expand the great gift which He has ever been giving to man. "When He ascended up on high, He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And when time shall be no longer, this charity shall be the one Christian grace which shall flourish in undecaying excellence, for ever.

"Faith, hope, and love, here weave one chain.  
But love alone shall then remain.  
When this short day is gone."

#### ASH WEDNESDAY.

THE eradication of evil is to be regarded as the subject the Church brings before us during the season of Lent, which culminates in that great event which lies at the basis of all our efforts to secure this object; namely, the death of the incarnate Son of God, who gave His Life for the express purpose of bruising unto death the head of the author of evil, and securing for the sons of men freedom from its influence. "The whole creation groaneth and travaileth in pain together until now." But is pain necessarily an evil? It is rather the fruit and result of evil; while it is sometimes made to be productive of good in a very high degree. The root of all evil however lies in the moral nature of intelligent beings; and it may be described as, in its nature, simply unregulated desire, which the due observance of the Season of Lent is so well calculated to repress. Sin is the concentration of desire upon some other centre than God, that is, upon some created object. It is a disorder in the governing desires of the soul, followed by a corresponding disorder in its outward action; and in this disordered desire there lies a contradiction to the attributes of the one necessary Being—God. God being the source and centre of all besides Himself, all the forms of created life must centre in Himself; and sin, which is a rejection of this principle, is a rejection not of any arbitrary enactment but of the principles of eternal truth and rectitude. So that sin is that accursed root of all evil which the death of Christ and the discipline of the Church are intended to eradicate. And therefore the Communion Service, provided for the first day of Lent, is especially directed against the sins of the heart and life.

AN ACUTE REMARK.—The body's weakness often proves the soul's strength, and men are better Christians in sickness than in health, like the soldier in Antigonus' army, who being naturally weak and sickly, was a very hero, till, out of regard for him, the King put him under the care of his physician, who made a cure for him; after which he never appeared so fond of danger, or daring in battle, being delivered from that misery which made life a burden.—*Bishop Horne.*

#### CHURCH THOUGHTS BY A LAYMAN.

No. 80.

##### REFORMATION IN CHANCERY.

IN a speech on the 10th instant, Vice-Chancellor Blake stated with characteristic fidelity to Church principles, that "the only true Apostolic Succession was the Apostolic spirit." Anyone therefore who can get a few others as loose as himself to credit him with "the Apostolic spirit" is as lawfully entitled to minister the Word and Sacraments as those called in due order by the Church. This theory though fusty is not ancient, it was the voice of the sects sounding on a Church platform. We read a vulgar book thirty-five years ago penned by a Mr. Birstall, Methodist minister, in which it was argued that as he and others of his sect were doing Apostolic work, therefore they were successors of the Apostles. The idea is one of a class which fascinates the illiterate. Smatterers in theology and paddlers in the shallows of history, such as we have had proof enough that the latest advocate of this delusion is, delight in such sophistical jingling of catch-penny phrases. Their illogical minds fail to see that if irregular and unlawful agencies are made regular and lawful by being productive of good results, then we must wait to see results of actions before we can judge them to be right or wrong. Indeed this is merely a phase of the belief that we may do evil if the result is, or is likely to be, good. That doctrine as it bears upon the Ministry we will treat of at a more convenient season, to-day we address ourselves to the task of seeing how the principle of Vice-Chancellor Blake would work in his own sphere, the Court of Chancery.

We should like to place him on the stand and ask: "Do you sit in this Court as Judge by right of legal succession or by virtue of your 'legal spirit'?" And, if he replied, as of course a consistent man must reply, "I sit by virtue of the legal spirit," we should ask, "Why do others, members of the Bar, not sit on the Bench, men plainly enough as gifted with the 'legal spirit' as richly as yourself?" And the cross-examination would be edifying. The principle of Mr. Blake, is that a Judge should not be placed in the legal succession by outside authority, but that if he shows as a Judge the "legal spirit" he is in the true succession; and if he fails to show this he is no Judge at all; nay, that any man who has "the legal spirit" is as lawful a Judge as they who are on the Bench. So that whenever the Supreme Court overrides one of this Vice-Chancellor's judgments they thereby prove him to be wanting in the "legal spirit," and, according to his own ruling, he is therefore not in the true line of legal succession and no longer a lawful Judge!

Pray who is to be the judge as to whether a man has "the apostolic spirit" or not? We know some whom the V. C. credits with this gift by his preferring their ministrations, doctrines, ritual and ways to those of the ministers of his own Church; but if the Apostolic spirit means a Christian spirit we see no reason to allow the claim. Who is to be the judge as to whether a Vice-Chancellor has "the legal spirit" or not? While the Court is sitting no week passes without suitors leaving its precincts convinced of the injustice of the decisions of the Bench. Suppose a number of these dissatisfied litigants were to organize a Reformed Court of Chancery, were to select some man endowed with what to their minds appears as the true "legal spirit," were to open this Court, seat their nominee on the Bench, bring their cases before

him, and in all matters, save a few ceremonials and the utter repudiation of historic precedents, were to carry on this Reformed Court. Suppose some litigant were to lose his suit in this mock Chancery, and thereupon he were to refuse submission to its decree, and were to organize a third Court and change the ceremonial and order, as was done in Reform Court No. 2; then again this third Court were to give dissatisfaction to certain busybodies, who proceeded to set afloat a fourth Chancery Reform Court, pray what would be Mr. Blake's position with regard to these courts? Would he fraternise with the Vice-Chancellors appointed by these legal sects? Would he slander his own Court by depreciating its judgments and treating its ceremonials with contempt? Would he organize these new Judges and officers into, and preside over a Young Men's Legal Association based on the assumption that these judges and officers were in all points co-equal with the judges and officers of his own order as a Dominion Vice-Chancellor?

If a suit were entered in his own Court, and the defendant were to protest against the proceedings because it had been already decided in Reformed Court No. 2, or No. 3, or No. 4, would Mr. Blake accept the protest and refuse to hear such a case? And if he did not fraternise with these official puppets of the new legal sects, would it be because they lacked "the legal spirit," or because they were not in the due order of legal succession? And if he did treat the history of his own Court as only worthy of a sneer, and its judgments and its ceremonial only fit objects for his contempt, what would be thought of his personal honour and official dignity, would he not be himself soon an object of righteous public scorn? And if he organized these sham Judges and their followers into a Y. M. L. A., and gushed over them with emotional trash as "brethren," would he be long out of the lunatic asylum? And if he honoured these new Courts by recognizing their decisions as precedents and the puppet Judges' judgments as binding, would he long retain his office, would he not be dismissed as a dishonest fool? Yet pray why should not Mr. Blake do these things, for in doing them he would be acting out his own principles, applying his own theory of the Church to the Law Courts? He is a Judge, as we have said, by due order of legal succession, and by no other title sits he in the seat of judgment; ill then it becomes him to sneer at the officers of the Church, because they too sit by virtue of the very same kind of title—he by the order of legal, they by the order of ecclesiastical, succession.

As in the Judiciary so in the Priesthood, "no man taketh this honour unto himself, but such as are called of God." The Judge is called by God's secular ministers, the Government of the country; the Priest is called by God's spiritual representative, the Government of His Church. Mr. V. C. Blake, to be consistent, should step down from the Judicial bench, because he is there the public symbol, representative, and effective force of a principle which he treats with a contemptuous disdain; the principle of orderly succession to official rank giving, alone authority for the exercise of official functions. To base his claim to official rank as a Judge on the fantastic theory on which he bases the claim of every pulpit drummer in whose sensational babble he delights, would overwhelm himself and his Court with the ridicule of the Bar and the contumely of the people.

This sneer at the order of the Church was uttered in the presence of the Bishop, Dean, and other Clergy. Do they owe their ministerial rank to a conferred authority or to their having "the Apos-

tolie S  
by vi  
matic  
they h  
guilty  
no bet  
fuller  
with  
contel  
the B.  
ing in  
with  
Churc  
cerem  
are th  
at Sa  
Churc  
and  
hones  
Spirit  
wanti  
wanti  
in th  
eyes  
glam  
on th  
is the  
and  
that  
left E  
chan  
of th  
the c  
spirit  
schen  
ished  
Bu  
men  
more  
com  
of tl  
shel  
that  
of s  
ness  
him  
God  
The  
divi  
secr  
offic  
are  
  
PL  
Wh  
N  
ing  
Scr  
wh  
dire  
in t  
  
1  
Chr  
2  
pur  
3  
ado  
4  
Chi  
5  
-i  
6  
and  
tha  
bre