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matter of surprise that Dr. Storrs should have been requested to print what he had spoken. His pages will be read with pleasure even by those who may incline to a less florid style.

A WISE DISCRIMINATION, THE CHURCH'S NEED: being the Bohlén Lectures for 1881. By the Right Rev. T. U. Dudley, D.D., Assistant Bishop of the Diocese of Kentucky. New York: Thomas Whittaker. 1881. 8vo, cloth, pp. 234. Price

The sharp, clear distinction between *dogma* and *dogmatism* is apparently not so well understood by some as we might suppose. The first has been described as "only another word for a positive truth, positively asserted in contrast to an opinion, a conjecture, or a speculation. It is a proposition regarded as so certainly true, as to be presented for acceptance but not for discussion." In Christian philosophy it expresses the theology based on the authority of Scripture and the judgment of the Fathers. Dogma expresses a settled and certain truth, an attained resting-place for belief, from which, as from the axioms of mathematical science, we may confidently argue; and "to reject dogma is to reject religion." By dogmatism on the other hand "we express the habit of mind which in an over-confidence on its own individual powers is disposed to depreciate the judgment of other men, and to assert personal opinions with confident arrogance as certainly and indisputably true."

Had this distinction been borne in mind we should scarcely perhaps have had from Bishop Dudley such a sweeping condemnation "upon that triumphant pean of orthodoxy which the mighty name of the Conqueror at Nicaea protected from the anathema of the Councils of Ephesus and Chalcedon;" "the thunder tones of its everlasting no;" its proclamation of despair, still reverberating with discordant roar through the "long-drawn aisles, where sounds the pealing anthem of hope." "Alas!" he adds, "that we should seek to bind the limbs with these cords of dogma; that we too shall pronounce anathema against misbelief, and give assurance of salvation to correctness of opinion."

To the question propounded by the Bishop, "Why do not *men* come forward to confess Christ?" and "How shall we reach the masses?" He replies, "that undue development of Christian dogma, unwise statement of Christian evidences, unwarranted demand of belief and practice, are perhaps largest factors in the solution of our problem."

Our own answer would be quite a different one, for we would assert, and that fearlessly, that it is by dogmatic teaching the masses are being reached, the vilest haunts of sin cleansed and changed; and that such a change cannot be wrought out without the acceptance of dogma, which embraces the conception and application of every doctrine essential to man's condition and spiritual wants.

The second Lecture upon Discrimination as to Evidences is far more satisfactory; and the same can confidently be said of LECTURE IV. ON DISCRIMINATION AS TO RECREATION AND AMUSEMENT. On DISCRIMINATION AS TO RITUAL the Bishop states his "belief that there is abundant room for the gratification of every taste, and the symbolizing of every phase of the accepted doctrine."

Bishop Dudley is evidently so far an eclectic as seeing, accepting, and judiciously using the good wherever found, and rejecting that which is evil, inasmuch as it lacks the element of prudence.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

STIFLING INTELLECT AND CONSCIENCE.

LIX. The Holy Scriptures dwell much on the duty of serving God not with the heart only, but with the mind and understanding: of giving Him a reasonable service: of following the guidance of an enlightened conscience. And in the New Testament this duty becomes more binding,

because of Christ being our example; and He is not merely the Man of Sorrows, but the Eternal Wisdom of God. Consequently, if we wilfully fail to use the intellectual talents with which God has entrusted us, we cannot be like Him. A few citations from the Old and New Testaments will be useful.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 3-5).

"The spirit of man is the candle of the Lord" (Prov. xx. 27).

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16).

"Be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17).

"Let the word of Christ dwell in you richly in all wisdom" (Coloss. iii. 16).

"Prove all things; hold fast that which is good" (1 Thess. v. 21).

Now, contrariwise, the current Roman teaching directs all lay folk to "sacrifice their intellect, and to subject it not to God, but to a man; not on the ground of that man's superior wisdom or holiness, but purely on that of his official position as an ecclesiastic; while the ecclesiastic in turn is to submit himself in the same spirit to his superior, with the Pope at the head of all. And, somewhat inconsistently, it is urged as the solemn duty of every man outside the Roman Church to use his reason and private judgment to study points *against* his own communion, and *in favour* of Rome, till this one-sided process has caused his conversion; but this same exercise of reason, once it has landed him in Rome, becomes a sin, and no further inquiry into or canvassing of religious topics is to be pursued.

Now there is one very simple answer to this teaching, which is, that in Roman theology, Sloth is one of the seven deadly sins; and as the mind is higher than the body, so mental sloth must be a worse sin than bodily Sloth. Yet so little is the Roman Church hostile to this sin, that wherever she has had monopoly, as in Italy and Spain, the lower classes have been left in a state of babyish ignorance, and the ordinary clergy discouraged from such studies as might give them too great an insight into facts, and foster a spirit of independence. Authority must come first, of course, in the human order, to teach the ignorant; but if authority do its duty, the ignorant will soon become learned enough to judge for themselves, as daily experience with children shows us. And so St. Augustine aptly says, "Authority is first in time, but Reason in fact. The learner must believe, but when taught, he ought to judge" ("De Ordine," ii. 9). That is, all teaching is meant to quicken the understanding; and if religious teaching, the conscience also, not to choke it. Not to be tedious on this point, it will suffice to quote Cardinal Bellarmine, as showing the real goal of Roman teaching:—"If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience." ("De Pontif." iv. 5.)—Contrast this with St. Paul, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1). "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8). For when authority, or any superior, bids us disobey God's law, the right to command is forfeited, so far as that injunction is concerned, and disobedience becomes a duty, in order to obey the higher law.

PRIVATE JUDGMENT.

LX. Then, as regards Private Judgment, against which Roman teachers are always declaiming, it is simply impossible to get rid of it, except through mental infirmity or bodily coercion. A baby, an idiot, or a convict in prison, cannot exercise private judgment, but a person of ordinary understanding and liberty of action can no more get rid of private judgment than he can jump off his own shadow. It is just as much an act of private judgment to

say, "I will believe implicitly everything my director tells me, and will check all doubts as sinful," as it is to say, "I will test, to the best of my power, every statement he makes, and will not accept what I cannot get proof for." Our own conscience *must* be the final court of appeal in the last resort for each of us. The only real question in the matter is, "What ought to influence and direct our private judgment?" And no more perfect refutation of the Roman system is needful than simply to point out that it says in fact: "God's Holy Word, and the teaching of his most illustrious servants, are to go for little or nothing in the inquiry."

Bellarmino, it is true, assumes the case he puts to be impossible, but so does St. Paul that which he puts while deciding quite otherwise. And St. Bernard says very well of the plea of blind obedience to superior orders: "If that be right, the Church has no business to read. Prove all things, hold fast that which is good." If that be right, we may as well at once blot out from the Book of the Gospels, "Be ye wise as serpents," since what follows is enough, "and harmless as doves." I am not saying that subjects are to sit in judgment on the commands of their superiors, where nothing is noticed as enjoined contrary to God's laws; but I do assert that both prudence is needful to mark if there be anything thus contrary, and freedom to set it boldly at naught in that case. For what a man commands, God forbids, and I shall listen to man, and be deaf to God? Not so the Apostles, for they cry out and say, "We ought to obey God rather than man."—S. Bern. Ep. vii. ad Adam. Mon.

TO CORRESPONDENTS.—We have to hold over a quantity of correspondence, and Diocesan Intelligence.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—The meeting of the Alumni Association of Bishop's College, was held in the College Hall on the 24th ult., at 9 a.m. There was a fair attendance, and the usual zeal and interest were manifested by all present.

After the usual formalities, the Rev. Professor Roe, D.D., by request, gave some account of the condition and prospects of the University. He first of all referred to the sickness which had visited the College and College School during the year just past, affecting the latter so seriously as to necessitate the removal of the boys to Magog for the greater part of the year. He thought it a matter of sincere thankfulness that the College itself had suffered very little indeed. Not only had the number of students kept up, but even increased. And there was no doubt that it could be said with truth, notwithstanding the misfortunes of the year, the College was steadily improving in character and stability. In this connection the Rev. Professor paid a high tribute to the administration of the Principal. He further stated that the only ways in which the College had felt the stress of the recent trouble were, firstly, in being compelled to abandon her beautiful building for the winter and to put up with such accommodation as could be procured in the village for the purpose of boarding and teaching; and secondly, in being forced to expend very considerable sums to effect such changes as were deemed necessary in the sanitary condition of the premises. The first of these bad results was unquestionably an inconvenience alike to teachers and students, but it was borne very cheerfully by both. The second was really not so serious a calamity as might be supposed. It has for some time been the wise economy of the authorities to lay by a sum annually for repairs. This sum, at the time the fever broke out, amounted to about \$2,000, and was nearly enough to complete the sanitary improvements demanded for the preservation of health. The amount paid for these improvements, in excess of the funds thus provided, is indeed so small that the usual economy will serve to pay it off by the end of the present year. In short, the Rev. Professor thought there was true ground for congratulating the Alumni in the fact that the serious misfortunes which had befallen the institution in the year just past had been tidied over without touching capital. The speaker then referred to the effort inaugurated at the last meeting for the endowment of the Divinity Professorship, announcing that he had been appointed by the last corporation meeting to collect money to complete the amount required. He informed