

your lives, your services, your prayers! Blessed are ye, the salt of the Church! the light of all our day, the comfort of our eyes through dark hours, and dusty ways, and weary years of distress! So good, so true, so enticing has their high example been, that I need not stay to express what they have so richly taught. But we have still to ask ourselves the further question, we have yet to remember the counter-side of the Christian paradox: Have we, as a Ministry—have we, as individual ministers—had enough of the spirit of St. MICHAEL in our moral life? in our moral ideal? I want you to ask yourselves this question, each in the way he knows best. Have we, as a priesthood, in the history behind us, shone in upon the dark and cruel habitations of this world with the sudden glory of deliverance? Have we flashed in, with the splendour of the warrior angel, to succour the oppressed? to bid the captive go free? We have spoken of peace—well enough; but have we sold our coat to buy a sword? Have we avenged the heathen, and rebuked the people? Have we bound their kings in chains, or their nobles with links of iron? The praises of God have been in our mouths; but has there been a two-edged sword of the SPIRIT in our hands? Where has been the helm of salvation? where the spear of St. MICHAEL? We have toiled for the relief of the poor and the unhappy; but have we toiled for their release, for their deliverance, for their enfranchisement? We have comforted; but have we set free? Have we broken bonds in sunder; Have we thrown open the cruel gates of brass? We have pleaded; but have we denounced? We have listened in the secret chambers; but have we proclaimed upon the housetops? We have moved with the still secrecy of the wind; but have we leaped with the power of the flame? We have refreshed with cool waters; but have we run and kindled, as a fire? And yet, if not, why not? Has there been no need? Is there no need now? Ah, my friends, we know too well to our bitter shame what it is in the midst of which we stand!—we who have seen and touched, however briefly, the wild life that rages up and down the crowded and reeking streets of our vast cities—the cruelties, the brutalities that rend and tear; the wicked selfishness, the heartless indifference, that deaden, and corrupt, and blind: the sensuality that devours; the gambling that maddens; the pride that tramples; the ambition that slaughters; the violence that tyrannizes; the covetousness that feeds on blood; the loathsome diseases of the soul, that sicken, and debase, and kill. We know it but too well. . . . No need for St. MICHAEL! Oh, when was the need more sore? when was the cry for help more loud and dreadful? The Church has her task clear and decisive before her—the task not only to work within the heart of all this trouble in the gracious activities of consolation; but more than this—in complete consistency with this inward work—to come down from above as a deliverer; to break in as the day-spring from on high. Men who lie, bound with chains, between soldiers, ought to feel her shine in their prison as an angel, as she smites them on the side, and raises them up, bidding them rise up quickly, so that the chains fall off from their hands. The Church has her high task of emancipation. But how has she fulfilled it? Do men, who lie in sore need, in oppression, in social degradation, look to the Church—look to us, her priests, to be to them as their St. MICHAEL—to save and deliver? Do men, in the pride of selfish power—in the lust of reckless success—fear the Church or fear her priests? Do they hear her loud judgments—her swift de-

nunciations? Do they feel her victorious spear as Satan feels the onset of St. MICHAEL? Does her sword smite? Are the vast sins of society seen, and detected, and condemned by the glory of her eyes? Are they devoured by the flame of her wrath?

My brethren, these are no idle questions. They search, they pierce; they may not be gainsaid. I know not whether, at this hour of England's life, there are to be found for us ministers of the Church questions more urgent or more imperative."

A GUIDING STAR.

THE movement of the British forces before Arabi's stronghold, which took place in the "darkest hour before the dawn," must have puzzled some as to the method of keeping together and in line so large and so extended a force. From a private letter by a distinguished officer in Egypt, which we have been privileged to hear read, it appears that each division was led by the officer whose place is at the head or front of his men. To each of these was pointed out by the General a star upon which they were to fix their gaze until they reached a position to be indicated. Thus led, the troops in silence moved their serried ranks, wondering what this night march might end in, and how amid the dense gloom the army could be kept together. When the position was reached, marvellous to relate, the extended line had been maintained within a few feet as when the soldiers started. The leaders had kept their eyes true to the star. There is a beautiful lesson in this. Are not the divisions, the broken line, the facing of Church battalions so as to fire on each other instead of the enemy, all owing to the eyes of the leaders being diverted from the Star of Bethlehem, and fixed, some on Luther, some on Calvin, some on Wesley, some on this man-made lantern, and others on this farthing rushlight of a sect founder?

TIMELY WORDS.

AN eloquent rebuke was administered by the preacher at the last Presbyterian Synod of Hamilton and London, to those who are so fond of using the word "Gospel" in a narrow sense. He said, "Christ and Him crucified," has become a cant phrase, many small men through their professed zeal for the Gospel, would squeeze everybody and everything into their own little mould. Did St. PAUL mean that he would utter the same truth day by day like a parrot cry? No; the Cross was to be the focus from which all lines of instruction were to proceed. In that very letter in which St. PAUL says, "We preach CHRIST," he discusses marriage, eating meat, going to law, contributions to the saints, divisions in the Church and public worship. St. PAUL, in a word, regarded nothing foreign to the pulpit affecting the life of a man here or hereafter. He gave detailed commands to all classes, even as to their dress. When ministers now a days do this, when they are thus specific on moral duties, a class of hearers of the weaker sort charge them with preaching Works instead of the Gospel. One ancient divine was wont to say that some would change our Lord's sermon on the Mount as lacking in evangelical truth if they heard it preached in ignorance of Whose it was. All this arises from a false view as to what preaching CHRIST means. Surely CHRIST requires us not only to believe, but also to be a truthful, honest, diligent, temperate, good husbands, wives, dutiful children, and worthy citizens. We have no more right to conceal the will of God concerning duty than the same will concerning doctrine. Because of false sentiments on this whole subject, there are many who would make poor pagans who pass for very good Christians. We preach CHRIST JESUS the LORD, whose rule covers all human interests,

whose authority touches all human duty." The words of St. PAUL, "CHRIST and Him crucified," have become not only "a cant phrase," as the brave, outspoken preacher declares in the Presbyterian body of which he is a minister, but the phrase has suffered a like degradation in the Church; and worse, it has come to be used as a party shibboleth and watchword for marking off brethren into party divisions. If nought else will teach Churchmen how mischievous a party is of itself, inherently and essentially, surely they might learn to see its unscriptural character by the fact that a party cannot be maintained without making the most solemn, most spiritual phrases of the Divine Word weapons wherewith to annoy and insult their brethren in CHRIST. Nor can a party express itself save by debasing the brightest word jewels of inspiration into "cant."

SELECTIONS FROM A SERMON,

PREACHED BY HIS LORDSHIP THE BISHOP OF TORONTO
IN ST. PAUL'S CHURCH, LONDON, 1ST OCT.

"It came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord: . . . that the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."—2 Chron. v. 11-14.

It might seem almost superfluous at this date to undertake any apology for a musical service. All denominations of Christians are now gladly turning to the aid of the organ and the choir to inspire life into their worship, and seeking by the improvement of their church music to promote the heartiness and spirituality of their prayers and praises. The Psalms of the Royal Musician are filled with incitations to the praise of God, whether in private or in the public worship of the great congregation, with the voice of song and the sound of trumpets and cymbals, stringed instruments and organs, psaltery and harp.

To come to the Christian dispensation; while the notices in the New Testament of the conduct of public worship in apostolic times are necessarily very scanty, we cannot reasonably doubt that the singing of sacred songs formed an integral part of it. We recall that scene of infinite interest and touching tenderness for us Christians, that passed in the upper chamber when the Lord Jesus took his last earthly meal with his chosen twelve, and therein instituted the heavenly feast which was to be to His future Church the perpetual memorial of His sacrifice and death. Every incident of that night of betrayal is full of pathos, the holy converse, the Master's lowly but symbolic act of washing the disciples' feet, the Sacramental love feast, the last tender words of comfort and promise. It seems to us an inexpressibly solemn religious service that closed the Saviour's earthly ministry, and inaugurated what was to be forever after the highest act of worship to His Church. And our human hearts are drawn into closer sympathy with the scene, we feel the tie that knits all true worshippers in communion of spirit, we come as it were nearer into the blessed and privileged circle of the disciples whom Jesus loved, when they are pictured to our eyes blending their voices in the sweet and holy evening song, in that simple statement, "and when they had sung an hymn they went out into the Mount of Olives."

An indication that psalmody formed part of the worship in the stated gatherings of the Apostolic Church is incidentally furnished in that rebuke which St. Paul administered to the Corinthians for the confusion which their strife and rivalry, in the display of spiritual gifts, introduced into their worship. "What is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." And twice in his Epistles to the Ephesians and the Colossians, he exhorts this as the true Christian incitement to fervor and exaltation of spirit. "Be not drunk with wine wherein is excess; but be filled with the spirit, speaking to yourselves (or one to another) in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God even the Father."

Accordingly, with this sanction from the two Testaments, we find that as the worship of the Church by degrees shaped itself into a more and more complete