

do away with all the circumstances of State, gowns and the like, by which they are still distinguished. Shall we gain anything by such changes? Will the Law be administered more effectually by a judge attired in a shooting-jacket, swinging in a rocking chair, and perhaps with his heels on the table, before him than it is under our present methods. We exclude some of the ordinary concomitants, as these may suffice.

Nor is it in the department of Law alone that the abandonment of stately ceremonial may have a tendency to degrade and vulgarize. We do not think that the "simpler" style of opening our local parliament is at all a matter to be commended. We do not believe, indeed, that the Ontario Government either could not or would not afford the powder necessary for the firing of the cannon; but whatever the reasons for the changes may have been, we hold that they were shortsighted.

A learned Professor from England came over to the States on a lecturing tour. Resolved to show that he had no old-world prejudices, but could accommodate himself to the "Spartan simplicity" of a republic, he appeared at his lectures and at dinner parties attired in a serge shooting jacket and a flannel shirt. Actually the Americans did not like it. They wanted a man who came to instruct them to show them a little more respect—also to show a little more self-respect. We think the Americans were right.

TORONTO CHURCHES—THEIR HISTORY, PROGRESS, ENDOWMENTS, AND WORK.

6—ST. JOHN'S.

Between the foundation of St. George's and Holy Trinity, 1845-7, and the next foundation, a long gap of about 10 years occurs. It must not be supposed, however, that nothing was done. Two such churches erected in the centre and west of the city were a generous supply for the wants of the people in that district. St. George's being furthest west—the direction of growth and progress—had the duty of looking after the western outskirts, and well was this duty done by Dr. Lett, the Rector. Often on Sunday afternoons he might be found preaching (with a barrel for a pulpit) in the open fields or vacant lots near Tecumseth, Givens, and Queen Sts. This agitation of the fringe of population had its good effect; gradually there grew up a demand for a church. The result was a regular service in St. Andrew's Market Hall—commonly called "Kennedy's Church" from the Rev. T. S. Kennedy, Secretary of the Church Society at that time, and first pastor of this nucleus of St. John's parish. With him was associated for a time the present Rector of St. Stephen's, Rev. A. J. Broughall—at that time tutor in Trinity College. This church soon became identified with the military of the neighboring garrisons. Presently a Mr. Plowman was appointed Incumbent. Free seats gave way to pew rents for prudential reasons. The parish being comparatively poor, has only a middling provision—its church, parsonage, and school-house being lath and plaster. Under the present Rector, Rev. A. Williams, the congregation has grown; there is a large Sunday-school, and the subject of a new and substantial church is on the tapis. The income and expenditure amount to \$8,000 or \$4,000 per annum. There is a small endowment of a few hundred dollars per annum derived from adjoining property. This church—unlike the other five already noticed—is not wealthy, and has only turned the corner, so to speak, as a self-supporting church. For many years the present Rector had to teach school for an income and draw from the Commutation Fund for help. The progress has been slow but sure, and we may hope to see a grand new church on this venerable and important site ere long. It stands on the borders of a very poor district of the city. Indeed, there are many poor within the bounds of this parish. There can be no reasonable doubt that our churches are excessively undermanned as to clergy. The Bishop of Lincoln (Dr. King) has been making heroic efforts to increase the number

of clergy in the field of his Diocese. In a recent Pastoral Letter (see Church Times 10th Jan.) he mourns over the fact that he has still 37 parishes with a population of over 1,000 and no assistant curate. His standard appears to be one curate for every 500 souls or 100 families. This is, indeed, as near the ideal as possible. To look after the spiritual needs—to say nothing of the temporal needs—of the poor, visiting every fortnight in routine, besides sick visits or other spiritual cases every day, this would certainly tax the energies and power of any strong man who wished to do his duty thoroughly, to look after every stray sheep. Yet there are clergymen, even in Toronto, with four or five times that number of Church people alone, to say nothing of three or four times as many others, straying from the fold, via dissenting chapels, or going nowhere, and no assistant curate! When the residents are well off this is bad enough, but where masses of poverty congregate, the labour and responsibility are fearful, the strain on mind and body are sure to break down the most robust and energetic. The laity of the Church—the richer ones, for the poor, as a rule, do all they can—have a very serious load of guilt to carry, if they fall short of their divinely-ordered share in supporting clergy for such work—work too plainly left undone, because the laity in general refuse to give the necessary funds to God for this duty. Toronto Diocese would have had much greater cause for a "Jubilee" if the masses of poor people had not been left so much to their own resources, or to the chance sacrifice of some clergyman with private means—thus sparing the pockets of the rich laymen—or willing to teach school for the support of his family while ministering to the poor. Such is the "how not to do it" system, by which the Church loses multitudes of her adherents to those dissenting bodies who manage better.

THE CHRISTIAN MINISTRY.

CHAP. II.

THE DIVINE MINISTRY BEFORE CHRIST.

PIESTCRAFT AND KINGCRAFT.

A writer of our own time, in a work published almost 40 years ago,* speaks of Priestcraft and Kingcraft as having existed through all the ages of human history, and he speaks of both as having apparently a common origin, and as being characterized by common principles "in every known part of the globe." He also remarks "that no order of men has ever clung to the service of its caste, or has fulfilled its purposes, however desperate or infamously cruel they might be, with the same fiery and unflinching zeal as priests."

These statements may, on the whole, be accepted as true; and few will deny that they convey truths which are most important and significant. Many of the inferences which are drawn by the writer referred to, may be acknowledged to be just. It may reasonably be doubted, however, whether he has thoroughly understood the philosophy and the practical import of the facts which he has carefully and conscientiously collected.

HEATHENISM AND JUDAISM.

In applying the religious system of the Gentiles who lay outside the Covenant people, and of the Hebrews who had all their laws and ordinances appointed for them by Almighty God, to the subject of the Christian Ministry, we desire to make precisely the same kind of use of these facts which has commonly been made of such facts by Christian teachers in the illustration of Christian doctrine in general. The facts of man's religious life, whether they are found within the boundaries of the Covenant people or beyond them, must be acknowledged as illustrating, if not revealing or demonstrating man's ineradicable religious instincts and needs, as showing, sometimes in an imperfect way, sometimes in a corrupt and distorted way, but always with more or less of truth, the reality of man's belief in God and sense of dependence on Him, as shadowing forth the way in which he must be brought near to God.

DIFFERENT METHODS OF STUDY.

We are not forgetting that there are other ways

*Howitt: Popular History of Priestcraft.

of considering the religious history of mankind. To some minds this history can be thought of only as indicating the total corruption of man's nature, and his hopeless departure from the right way of seeking and worshipping the Most High. To such persons the all but universal offering of costly sacrifices to God, the all but universal blood-shedding in order to propitiation and reconciliation, is a proof that men had forgotten the benevolence of the Creator, and thought of Him only as an angry and sanguinary tyrant who needed to be induced by costly offerings to be favourable towards His creatures. The belief in the Gods as coming to dwell with men in their own likeness was to be regarded as an evidence of the thorough unspirituality of the human race, and as a mere illusion which was generated by their carnal mindedness.

A BETTER WAY.

We believe that there is a deeper, a more philosophical, and a truer way of regarding these facts. It is not, of course, possible to deny that Jews and Gentiles had often and widely forgotten the spirituality of God, and the holy benevolence of His character. It is not to be overlooked that they had very false notions of the significance of the sacrifices which they offered, and which they were required to offer. But we believe that, underneath these sometimes distorted forms and expressions of the religious convictions and emotions of mankind, there lay evidences of the nature of man's real needs, and of the way in which Almighty God had ordained to meet and satisfy them.

EXAMPLES.

For instance, the cry of the men of Lystra, "The Gods are come down to us in the likeness of men," (Acts xiv. 11), was, as has been ably pointed out by Bishop Trench in his Hulsean lectures, an evidence of man's longing for the Incarnation of the Most High; a longing which it pleased God to gratify by the manifestation of the God-man Jesus Christ. So the universal, or all but universal shedding of blood in sacrifice, was an evidence of man's deep conviction that "without shedding of blood there is no remission," and a means of preparing for the belief in the perfect sacrifice of our Lord.

APPLICATION TO THE MINISTRY.

This use of the facts of man's religious history, which has been sanctioned by all the deeper thinkers who have investigated its relation to the Gospel, we venture to apply to the ministry. We do not say that any practice or belief which prevailed in the heathen world, or even in the Hebrew commonwealth, can be adduced as proving any doctrine of the Christian Ministry; but we hold that we are fully justified in studying their belief and practices as revealing to us their conscious needs, and as illustrating the principles of their religious life. If, for example, we find that the principle of mediation is everywhere acknowledged and acted upon, we are justified in asserting that this principle is congenial to man's nature and his religious life. It does not prove that that principle is involved in the Christian Ministry. That must be demonstrated, if it be capable of demonstration, from the Scriptures of the New Testament. But, altho' no collection of facts from the history of the religions before Christ can be regarded as positive proof of Christian doctrine, they may be used as rebutting an objection drawn not from Scripture, but from reason. A belief which has been universal cannot properly be characterised as unreasonable. That which nearly all men have believed can, only by a monstrous abuse of language, be called incredible. If we can show that in all ages the principle of mediation has been the very life of the ministry, we are justified in asserting that whether this be the central idea of the Christian Ministry or not, at least it is an idea which has worked itself into the consciousness, the life, and the actions of mankind.

(To be Continued).

—Reason is the eye and faith the ear of the soul. The eye sees and knows, and the ear hears and believes; and the ear hears what the eye cannot see. The eye sees the flute, but only the ear hears the music.