

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."
BISHOP MACLAGAN.

THE BISHOP OF TORONTO'S PASTORAL.

THE Bishop of Toronto has invited his Diocese to set apart the first Sunday and week in Advent to furthering the cause of temperance. We trust the clergy and laity will throw themselves heartily into the work thus laid out so seasonably when we pray for power to cast away the works of darkness. The temperance problem or rather the intemperance difficulty, is a very complicated one. Our position is quite fixed—we can best set it forth by a personal anecdote. Many years ago we were frequently asked to preside at temperance meetings. Having repeatedly stated that although not a "total abstainer, we felt bound by the Apostolical injunction to give up any habit, if by so doing we could keep a fellow Christian from evil. One night after presiding at a large gathering, a number of workmen came to our residence bringing with them a poor fellow, one of our class in a night school, who offered to give up drinking, which was a great curse to him, on this condition, that his name and ours went down together on the same pledge. Without hesitation we signed alongside this weak brother. So much for personal influence and example. Much harm has been done and is continually being done to this cause by the wild intemperate language of its advocates. They forget that temperance in all things is the Christian's word of order, not abstinence only from one of which the abuse, and abuse only, is evil. As a matter of fact every Churchman is a member of a Temperance Society; he was initiated into it at baptism. As a matter also of fact the modern movement originated in the Church, and especially the Anti-Public drinking crusade, for the first temperance coffee room ever opened was parochial, was in a church building, and was named the St. John's Coffee House. We trust the pastoral of the Bishop of Toronto will lead to all the good he hopes it may accomplish; that in this at any rate we may all be of one mind and one heart, as we should be generally if temperance in speech were cultivated.

A BAPTIST ON THE REFORMERS.

THE law of reaction works as potently in the moral as in the physical world. After the tide has reached high water mark its ebb begins. If men would reflect, if they would watch with a seeing eye the constant phenomena of their own experience, they would learn to beware of extremes, for the pendulum of opinion swings back the more the higher it is forced from the centre of rest. For many years it has been one of the special functions of a certain class of religionists to laud and magnify LUTHER, WYCLIFFE, ZWINGLE and the Reformers generally as having been the greatest of heroes, the sublimest of Christians, the rivals of the inspired pen, men in authority as teachers. The language they delighted to revel in when on their favorite topic was manifestly of imagination so largely compacted, that we quiet Churchmen who are content to base our judgments on historic facts, have been assailed with the most insulting epithets because we did not fall down and worship

the images these zealots had set up. Now and again some of us have ventured to hint that the Reformers were not gods, but men, and in Synods and in newspapers what whippings we have endured for our temerity! We have, for many long years taken chance opportunities to express our inability to worship and to glorify LUTHER and other popular idols, but we may say that the Non-conformist world, and some Churchmen also, have treated our scepticism as though it had been blasphemy. We have no desire to belittle the Reformers as such, it is a poor service to humanity to make light of what few men have done and dared for their race, what men like LUTHER did. It is a healthier thing, a manlier thing, a more Christian thing, to throw a veil of brotherly human charity over their faults, and to see as much of God as possible in their aims and work. The law of Christ demands this as well as humanity; and he who most understands, most values what good the Reformers did, will most carefully abstain from wild eulogies which necessarily provoke the retort of the better instructed and more judicious.

A very remarkable illustration of the working of the law of reaction occurred recently in a lecture at MacMaster Hall, the following report of which we copy from the *Globe*:—

Professor Newman delivered a lecture, having for his subject The Reformation from a Baptist point of view. The lecturer gave a resume of the various causes operating at different periods of time which finally culminated in the the Reformation of the 16th century. During the early ages of the Christian Church the imperfect process of assimilation that took place between the Christian, Pagan, and Jewish elements resulted in various forms of error being developed, such as Arianism, agnosticism, and other departures from the Apostolic faith. When, however, these diverse elements did coalesce, the resultant faith was neither Christian, Jewish, nor Pagan, but a mixture of all three, forming the corrupt Christianity of the middle ages and of the period of the Reformation. Luther, Calvin, Wycliffe, Zwingle, another revered reformers were passed in review by the lecturer, and while admitting their partial claims to the gratitude of mankind for reforms introduced into the corrupt Church of the period, such admissions were very much qualified. Luther only succeeded in "establishing a self-indulgent Protestantism," and Calvin, instead of explaining Augustine by the Scriptures, explained the Scriptures by Augustine. Zwingle was intolerant, and Luther, when it served his purpose, rejected the Epistles of St. James and the Revelations as uncanonical, and attempted to throw doubt upon the authenticity of the Gospel by St. John. But the formidable indictment did not end here; he was doctrinally unsound on many points, and his teachings tended to perpetuate some of the glaring errors of the Church he attempted first to reform and then forsook. The only Reformation character who passed muster was Gluckmeyer, and the only reformers who remained untarnished were the so-called schismatics of Zurich, both they and Gluckmeyer of course objecting to infant Baptism, Luther, however, received the brunt of the attack.

The lecture betrays that the Professor has been reading history, a very "parlous" thing for one in his little sect, and he has had the courage to set at nought the traditions of the Baptist body by speaking of LUTHER and the reformers with some regard for the facts of history, but with little for the claims of charity. Prof. NEWMAN thinks "the only reformer who passed muster was GLUCKMEYER." We will not contradict him, for we have not yet come across any literature which justifies us forming an opinion. But as Prof. NEWMAN'S only ground for elevating GLUCKMEYER, the unknown, and his friends into the pedestal from which he has knocked off LUTHER, CALVIN, ZWINGLE

WYCLIFFE, and the other Reformers, is because this person was opposed to infant Baptism, we see that "The Reformation from a Baptist of view" is the view of the narrowest type of bigotry, inspired by the meanest canon of literary criticism we have had the misery to become acquainted with. We commend, however, this Baptist authority on the Reformers to those in the Church who are so fond of styling the Church of CHRIST, the Church of the Reformers. We particularly call their attention to his letting down of WYCLIFFE and CALVIN. But after all a Professor who judges an historic character and his work solely by the test of his very narrow sect, and who sneers at men of the Reformer type because they were not Baptists, is hardly worth any more attention than an amused smile. If Professor NEWMAN thinks the saints and martyrs who Christianized Europe were so contemptible and so ignorant because they believed in infant Baptism, what sort of opinion can he have of us insignificant Churchmen of to-day? The question is one suitable for debate at the next meeting of the Evangelical Alliance or Y. M. C. A.

A CHURCH ALLEGORY.

WE give elsewhere a singular illustration of the mental danger incurred by men who have been born and trained in a narrow ecclesiastical valley, without any view to expand the mind or feed the imagination, taking themselves up to the mountain heights. Their heads are made dizzy with the rarified air, they are staggered too at the discovery of a world so vast outside their tiny surroundings below. LIVINGSTONE tells us of an African savage chief who, when taken upon the deck of an ocean steamer for the first time, was so awe-struck with the scene that he jumped overboard. The sensation to him on the ocean and to the valley born rustic when he steps first upon the mountain top, is analagous to that felt by a strictly disciplined dissenter when he first realizes the magnificence of the Catholic Church, his eyes blink, they are pained at the fresh demand upon hitherto unused powers, the brain is disturbed, pride is cruelly wounded, the fountains of the great deep of his whole nature and experience are broken up. When the waves of emotion subside, when the rocking brain calms, when the eyes acquire their new telescopic faculty, then reflection begins its work, and as the spirit of the man so is his future course. If he is mean, infirm of purpose, ossified in brain, and a coward, he rushes into moral suicide, turns agnostic, and like a poor savage, as he is, drowns himself in the ocean of unfathomable speculation. But if he is petty, dull in imagination, conscious of being born to fill only such a narrow sphere as the small hamlet affords, he turns his back upon the grandeur before his vision and rushes back down hill to his little home where he loves to play the travelled wonder to the gaping rustics, and to pander to his own and their prejudices by pouring his ounce bottle vials of abuse upon the features and objects of the great world he has seen from the summit of the overshadowing hills. But if the climber be a noble, courageous, manly spirit, if his heart yearns for broader sympathies with his kind, if he feels within him a divine capacity for the work of the great world and a passion to share in its glorious largeness of life and liberty, he braces up the loins of his mind, severs his ties to the valley, and proudly goes forth to face and to enjoy the struggles and triumphs of the sphere which calls forth all the richest powers of will and brain and soul. Which things are an allegory, and this is the