

learn to distinguish between what is Science, and what is merely scientific speculation. We very cordially commend Dr. Temple's Lectures to the earnest study of the clergy, divinity students and all those of the laity who take an interest in the higher and deeper questions which are moving the intellectual life of this age. The debate between Religion and Science cannot be studied without some enrichment of the mental powers, it will soon create a distaste for the infinite pettinesses of such debasing party squabbles as now engage the attention of those who have not learned the glorious fascination of great themes, or realised the dignity of the higher intellectual life. It has been said, "an undevout astronomer is mad"—a frivolous one is impossible.

GERM THOUGHTS FOR LENT.

THE one great object of the Church is to make the Person and Life of Jesus Christ better known and better loved in a forgetful world. This is a duty which ought to be always prominent before the eyes of every devout Christian. Lent is a season afforded us for the more special consideration of this object. How far are we, each individual separately, working at and for it, in ourselves and others? How much do we consider what He has done for us all through our past lives? We grow weary of sin as we get older, or as its novelty ceases, but He never grows weary of receiving us as penitents and forgiving us. Come, then, and give Him a Palm Sunday entry into your hearts,—and while the thrones of the ancient earth are tottering, enthrone Him more firmly, more honourably, aye, and above all, more lovingly than ever, as King over you, over all you are and all you have, and all you can suffer for His sake. Oh, what a day will Easter Day be if thereon you solemnise the permanent enthroning of Jesus in your hearts!

WITHOUT JESUS IN THE WORLD.

I. What should we do without Him? We have to live, we have to die, we have to be saved.

1. In sorrow what should we do without Jesus?
2. In illness and pain?
3. In poverty and hardships?
4. In the loss of those we love?
5. In the hour of death?

II. He is called Jesus, because He shall save His people from their sins.

1. Look at the heathen, what if we were like them?
2. Look at grievous sinners, what if we were like them?
3. Look at those who know not Christ's Church, if we, too, were without it?
4. Look at our own selves in past years, if we were still like them?
5. Without Jesus, where should we be now? And can we ever spare Him,—now? or in death? in judgment, afterwards? Never.

III. And in the Blessed Sacrament we find our very Jesus.

1. The Jesus Who loved the poor.
2. The Jesus Who wept over His dead friend.
3. The Jesus Who consoled with sinners.
4. The Jesus Who comforted the sorrowful.
5. The Jesus Who cares more to save us than, alas! we too often care for our own salvation.

IV. So the Blessed Sacrament is the sign to us of His unspeakable fidelity. He yearns over us while we stay away. He pleads with us while we too ungraciously refuse His love; He holds to us even in our sins; He longs to clasp us to His breast

and carry us by force into heaven, to be his own for ever—our Saviour, our brother-friend. Can we refuse to follow Him? Rather let us lay our hearts down low before Him, and tell Him how deeply, if ignorantly and unworthily, we love Him; let us ask Him to draw us on, even by the Cross, in spite of our own selves, and to teach us to love Him ever more and more; to bear with our weakness a little longer, till we are led by His Cross, and Passion, by His yearning, unfailing Love, to know and serve Him better—and then let us lie down at His feet, and pass through the gates of the grave which He has hallowed, and resting with Him for ever, look on to the morning of the Resurrection in calm hope and Trust.—FABER.

HONORING THE HOUSE OF GOD.

BY PROF. AUSTIN PHELPS, D.D.

THE following is the concluding section of the article on the above subject, part of which appeared last week. Dr. Phelps is a Congregationalist. "One of the most difficult of the Christian virtues to instil into youthful character is that of reverence. The place where God dwells is its natural auxiliary.

The value of the House of the Lord for this purpose must increase as our country grows old, and its temples of worship become venerable with hundreds of years. They should be built, if possible, with stone, that they may defy the ravages of fire and of time. The recollections of the experiences of childhood in the House of God may then be among the most precious treasures of Christian culture. They may come back in after years, "trailing clouds of glory." They make the very walls eloquent above all human speech. The stone cries out of the wall, and the beam out of the timber answers it. That instinct of our nature which reveres the place where God's honor dwells is no fiction. God has not wrought a falsehood or a frivolity into the very make of the human mind in creating it. The intuitions of the race have expressed it through all history.

This reverence for the place where the distance seems to be lessened between man and God is surely scriptural. Remember Jacob's dream of converse with angels: "How dreadful is this place! The Lord is here, and I knew it not!" Recall the night he spent under the open sky, when in his troubled sleep he seemed to wrestle with a mysterious stranger, and calls the spot Peniel. For he says: "I have seen God face to face!" The biblical narrative of the building of the Temple represents it as a place of singular and awful sanctity. "I have hallowed this place, to put my name there." The House of God must be made "exceeding magnificent, of fame and glory throughout all countries." The wisest of monarchs summoned to its erection the most accomplished architects of the age. So sacred was it that it must be built without noise. No hammer nor axe nor "any tool of iron" must resound in it. It must grow in silence as the forests grow.

Such is the scriptural idea of the holiness of the House of the Lord. "The holy place; the place where my honor dwelleth; the gate of Heaven." So the Bible portrays in brief its unutterable sanctity. Picture a church fair in the Temple of Jerusalem! Conceive of a raffle for a gold-headed cane, or a Chickering piano in the "holy of holies"! Imagine the humdrum of an auction sale of the rag ends of the fair from the altar of sacrifice! Do not such things remind us of One who on a

memorable occasion found a use for "a whip of small cords?"

We have something yet to learn of the rudiments of biblical worship. Our Episcopal brethren are further advanced than we in this line of Christian culture. That is a becoming, because a natural and sensible act of reverence, in which they begin and end the services of public worship by kneeling or bowing the head in silent prayer. That was a refined Christian instinct, whatever may be said of it by sanitary science, which led our fathers to bury their dead, and erect tombs for themselves underneath the temples in which they and their godly ancestry had worshiped, or, better still, in the cheerful "God's acre" around them. They would be at hand when the morning dawned. Reason about the theology of it as we may, who can help sympathizing with the sentiment? The man who can stand in the Campo Santo at Pisa only to jeer at the faith which has transported thither earth from the Holy Land to create a resting place for the dead, is none the better for it. Many things which we would not do now we may well respect in the usage of a former age. They may be things which, in other forms, ought to perpetuate their spiritual meaning in this brazen age of ours.

THE NEED OF A WIDER USE OF THE DIACONATE AND OF LAY HELP IN THE CHURCH.

BY THE REV. J. PEARSON, TORONTO.

In taking up the very important question involved in a wider extension of the Diaconate, I am obliged at the outset to confess that I do so with the greatest diffidence, when I remember that, although a very important canon was passed by the Provincial Synod four years ago, giving the Bishops authority indefinitely to extend the Diaconate, that canon has been generally to remain inoperative. I have no doubt there are good and sufficient reasons for this; and therefore I fear lest, in my ignorance of these reasons, I may say what had better be left unsaid.

There can be little doubt, judging from the Ordinal, that it is the intention of the Church of England that a deacon is to "assist" the priest in divine service, and especially when the Holy Communion is ministered; to read the lessons and the epistles and gospels; in the absence of the priest to baptize; to instruct the young; to preach, but only if specially licensed thereto by the Bishop; and to act generally under the direction of the priest. And second, it is also evident from the rubric at end of the office for ordering deacons, that at the expiration of a year, when found faithful and diligent in the things appertaining to the ecclesiastical administration, the deacons will be advanced to the priesthood.

On the other hand, it is plain from the account which Bingham gives us, (book ii., chap. 20), that in the primitive church a great many men were admitted to the Diaconate with the intention of remaining, and that they did remain in that order through the whole of their life. This existence of the Diaconate as a distinct order has been, and is to this day, the usage of the Greek Church, and of those bodies which in the east have been separated from the Church for the last fourteen hundred years. It is true that the Western Church, for a thousand years or more, has not made use of the Diaconate as a distinct order, but only as preparation for the priesthood: it is equally true that the catacombs of Rome contain as many resting places marked "diaconus" as by "priester."

If we turn to Acts vi., it is clear that the original object of the institution of the Diaconate was to provide for the proper and convenient distribution of the alms of the church; but if it is a fact that the Philip mentioned in Acts viii. was one of the seven, then it is also plain that he, a deacon, went to Samaria and preached Christ there, and baptized; and also instructed and baptized the chamberlain of the Ethiopian Queen.

The conclusion which I would draw from all these facts is, that what deacons did then, and what they were then, they may do, and may be now. And I would apply this very extensively to this widely extended country, acting upon the principle adopted by the apostles in their adaptation of the presbyterate to the requirements of the country, when they "ordained them elders in every city."

I. There can be little doubt that in these North American Provinces the Church of England has not