

and therefore that it is not binding on him. Technically Mr. Tooth may possibly be right: morally, he seems undoubtedly in the wrong. He says the Church of England by the Synodical Acts of the Convocation in 1661 adopted a particular order of ritual which I, at my ordination, pledged myself to obey, and Your Grace does not show me, and I cannot discover, any Ordinance, Provincial or Synodical Act repealing that order of ritual or dispensing with my obedience to it." The question of course rises to every one's mind, "Is the ritual lately in use in St. James', Hatcham, the ordinary ritual of the Church of England since 1661, and has Mr. Tooth always adhered to the same ritual, without developments or changes, since his ordination? But it is not only against Mr. Tooth that questions may be put. How comes it to pass that, with the Resolution of Convocation at their backs, and with the rubric expressly declaring that to the Ordinary belongs the solution of questions of ritual, the Bishops should have allowed things to have got to such a pass that the Civil Courts have usurped their power, and that their authority over such matters has been, disloyally it may be, ignored by a vast number of the clergy? When His Grace of Canterbury gets an abused and rather weak Ritualist on the hip, he flings him without mercy. But is the Archbishop so utterly out of sympathy with his clergy, is it true that he has so entirely forfeited their confidence that, if he had years ago firmly but kindly reasoned with men so unreasonable even as Mr. Tooth we are to believe his appeal would have been unheeded? The Ritualists have much, very much, to answer for; but are the Bishops free from responsibility?

#### THE ELEVENTH SUNDAY AFTER TRINITY.

FREE grace bestowed upon the undeserving and the sinful is the main teaching of this Sunday. The whole subject is gathered up in the comprehensive prayer of the collect, which supplicates mercy and pity, and which ascribes the obedience of man as well as the promise and the heavenly treasure of which Christians hope to be partakers to the operation of the grace of God. The prayer is a short one, but it is one of the most comprehensive we possess in our Liturgical services. It contains five several subjects, each of which may be regarded as a condensed volume of devotion. Here we have, first, the Mercy of God; and it is remarkable how suggestive is the idea, that this mercy is the chief manifestation of Almighty Power; second, the Grace of God, as His gift which is bestowed according to the measure of our necessities; third, obedience as accomplished only by the power of Divine Grace; fourth, the fulfilment of the promises, which are all manifestations of the same principle; fifth, the great recompense of the reward, the heavenly treasures of which St. Paul wrote, that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." It has been

properly remarked that such fulness of meaning approaches very nearly that of Inspiration, and may well lead us to the belief that a special blessing from God rested upon the intellect and devotional instinct of the original writer of the collect, which is found in the Sacramentary of Gelasius in the fifth century.

The grand illustration of the grace of God which is now brought before us is its manifestation to St. Paul, who testified to the debt he owed, in the words: "By the grace of God I am what I am;" "yet not I, but the grace of God which was with me;" words the most expressive of his loving, tender humility, fearing to contemplate himself, except in his sins and infirmities, and losing all his former feelings of greatness and goodness in God; fearful lest he shall presume, and so lose by presumption all that crown of hope and joy, which by humility he had gained.

As another mode of inculcating the same principle, St. Luke gives us in the gospel, in the parable of the Pharisee and the Publican as one of his examples of illustrating the teaching of his master in the faith, St. Paul; and is one of the types of teaching the evangelist has preserved, in order to lead men from the Sermon on the Mount to the Epistle to the Romans. And there is no fragment of the Lord's recorded words which does this more powerfully than that preserved in this passage. The Pharisee was the typical religious man of his day. All that was best in the Jewish people of that age belonged to the sect of the Pharisees. They were the popular leaders, because, upon the whole, they deserved their popularity. Their great fault, that of keeping up appearances when there was nothing to correspond therewith in the soul, is more or less the fault of religious classes in all ages. Had the Pharisee lived in our day he would be among the defenders of religion—the promoters of works of charity and benevolence. He would have subscribed to religious societies and taken a prominent part in public meetings. His name would be mentioned with respect in the daily press. But the Publican was the typical irreligious man at that time in Palestine. His business was to collect taxes for the Romans, the oppressors of the Jews; and he made his living out of the difference between the taxes he collected and those he paid to his employers. The Publicans were Jews who cared more for base, earthly gain than for sharing the hard lot of the children of the promises. And it was to one of these the parable represents the grace of God to have been given. He felt his sins, which the Pharisee did not; and the parable is intended to teach that as long as men think little, and care to know little of their real sins, and think much of their presumed excellences, they are not likely to understand much of the cleansing power of the blood of Jesus; and as long as they imagine themselves able, by their natural strength, to reach that standard of virtue which the current opinion of the time approves, they are not likely to care for the graces of the Spirit of Jesus, or the power of His sacraments. The soul must learn to say with the Publican:—"I am, I have nothing. Be Thou in redemp-

tion and in grace, my all." And therefore it is that in prayer the first words must be a cry for mercy. For all alike need the same mercy, those who have many religious advantages as well as others; and in all the Church's services, in morning and evening prayer as well as in the administration of the sacraments, she does all that can be done to lead us to approach God in the spirit of the Publican, rather than in that of the Pharisee.

These two are eternal types of human character. They stand before God in the ranks of His Church from age to age. To the end of time the world's judgment between them is falsified, and "this man"—the publican—goes down to that last home which awaits us all, justified, rather than the other.

#### THE CLAIMS OF THE CHURCH.

SOME people would have us to believe that the Church and the Christian Religion were so different from each other and actually so much at variance, that the two could not be expected to exist together. According to this theory, the Institution and Ordinances of the Church and the Gospel of the Son of God must be viewed as being almost incompatible with each other. But this estimate of the case is one which has no foundation in the oracles of Truth. If we pay any regard to the announcements made by the Founder of Christianity as we have them recorded in the New Testament, we can only come to the conclusion that He never intended the one to exist without the other; and therefore in our efforts to spread His religion—His doctrines and His precepts—we have no right to look for the aid of His Holy Spirit, no right to expect His blessing, or to anticipate that our efforts will be crowned with success, if we attempt to separate what the Divine Head of the Church has so unmistakably joined together. We must remember that it was against His Church, and not merely against His teaching, that he declared the gates of Hell should not prevail. They have not yet prevailed, nor shall they ever. The Church of the living God shall not be overthrown either by her open enemies or by those who would undermine the authority and the institutions of worship and of healing Christ has given her; whether such men would deny their validity altogether, or would represent them as mere arrangements of expediency to be used or to be laid aside, as we may deem most convenient, or most in accordance with the freaks of our own fancy. The Church is a Divine institution, not a human one, and is the pillar and ground of the Truth—the great supporter of the Truth that makes us free, as well as the originator of it—established by Christ Himself, Who fills her with His presence, by His Spirit, and Who has made her the one ark of shelter for the sons of men, wherein and in the use of means provided there, salvation is to be found. Nor have we any reason to suppose that salvation is attainable if we voluntarily place ourselves beyond her pale, or what amounts to precisely the same thing, if we ignore the apostolic ministry she possesses or the means of salvation she fur-