

"foundation" of Christ's religion? Nay, "other foundation can no man lay than is laid." If the laying on of hands is a "principle," as Holy Writ declares, then it must of necessity be "from heaven" and not "of men." Is it not so?—*The Church.*

### THE LIFE OF LOVE A LIFE OF SEPARATION.

But there are other forms of this life of separation. God calls us by providential circumstances or by inward attraction. Some are separated by *home duties*. It is not an uncommon experience to find those who are so separated from interests and work outside the home by the multiplicity of its claims, fretting at this separation. They fail to recognize the great dignity of home as the sphere of a God-pleasing life, and the noble nature of ministry in it. Yet the home was the sphere of the Holy Mother's ministries, the one in which her beauty of character was developed and her high work was done. And the history of the Church teaches us to see that you can, if you imitate her examples, share in her reward. How many a saint has found her sanctification in home life! How often has the home been the school where Christian heroes have been educated for their noble lives! The home is a little world, and they who live in it will live "as separated unto God" will not fail of God's great reward.

Then there are those who are led into a life of separation by *sickness*. Such do indeed dwell apart: even in the home they abide in an inner chamber. Yet they may carry into it hearts filled with keenest interest in the events of their day. It may be that of all their conditions of suffering none gives them more pain than their enforced withdrawal from the battle-field of the world. How often does this isolation and inactivity of sickness make the sick-chamber to be a Gethsemane indeed! For such as these the one condition of rest lies in the recognition of the fact that God has led them into this condition of separation not to condemn them to inaction but to set them apart for the *ministry of intercession*. Like Zacharias, their lot is to stand at the golden altar to burn incense (S. Luke i. 9.) Whilst the great multitude of the people are without in the turmoil of active life these are called apart to plead for them with God. Nay, even more than this, they are called, in union with Jesus crucified, sharing His Cross to pray His prayer, "Father forgive them". Lying on their bed of sickness as on their cross, and giving themselves to endure patiently what God sends to them, Christ's suffering children in union with their suffering Lord are called to share with Him in the ministry of Intercession. Thus by their sickness they are separated to minister for God's glory and man's good. Let me repeat it, *sickness is often God's separation to the ministry of intercession.*

For the great majority of us, however, the sphere of our separation is not the retreat of the cloister or the home or the chamber of sickness. We are called to go in among the throng of men; to live there, as we have seen, not in the separation of isolation, but in the separation of *obedience* to the living God. The characteristic feature of the life of separation in this sphere is *obedience* to the leadings of the Holy Ghost. "We are not under the law, but under grace" (Rom. vi. 14.) Many, we know, desire to be under the guidance of definite laws regulating their conduct in this world. Puritanism has drawn up such a law, with more or less fixity in it. But such legalism is inconsistent with our calling in Christ. A living Lord leads His people one by one with a personal guidance. He leads them, it is true, first to obey the great moral laws which are forever abiding. But within their limits He leads each

according to His wisdom. He has not, for instance legislated for their amusements by laying down a hard-and-fast rule binding upon all and each. He guides each in dealing with these as He sees best for each. Hence, in living in the world each Christian man must cultivate his moral sense by prayer and meditation, and be loyal to its voice as influenced by the Holy Ghost. Live looking unto Jesus, listening for the voice of His Spirit as He guides you through reason or conscience. Do not judge others who are not led as you are, yet never do what your judgment tells you is inexpedient or your conscience condemns as wrong. Then will you walk in the liberty and peace which is the privileged experience of Christian men. Then will you know, too, by practical experience how of necessity a Christian life is a life of separation from the world.—(*From Canon Body's Lent Lectures, "The Life of Love."*)

### "STRICTLY UNDENOMINATIONAL."

Among the disadvantages of the penny post are the appeals to our cupidity in the shape of prospectuses, or to our philanthropy in the shape of begging circulars. The former we never read, though we occasionally take a cursory glance at the latter, and in doing so observe a constantly recurring feature. An institution is recommended to the charity of the public on the ground that it is "strictly undenominational." Now, this form of recommendation would scarcely be repeated if it were not found to pay, and no doubt many charitable persons send the stamps asked for, or perhaps something more, without reflecting what the words really mean, if indeed on analysis any residuum of meaning remains. There are but two ways of being strictly undenominational. One is to teach absolutely no religion at all. This is not, however, what is meant, and indeed we doubt if the feat can really be accomplished. Christianity has an awkward way of refusing to be ignored. It touches education at too many points. How can history, for instance, be taught intelligibly without reference to it? And, what is of more importance, where is morality to come from? It is true that there are those who hold that morality may be built upon something else than religion, though we are inclined to doubt the stability of the structure. But if the experiment be made, and Christianity boldly denied, we are landed at once in Atheism, which, being an "ism," must be denominational. On the other hand, if religion be taught, the existence of the Deity being the starting point, the nature of the Deity must be faced. The teaching—and not only the teaching, but the worship—must be Deistic or Christian, Trinitarian or Unitarian, and therefore denominational.

Again, waifs and strays are gathered from the gutter into an institution. Are they to be baptized or not? Decide which way you will, you cannot avoid being denominational. Suppose one of these children grows up precocious above his fellows, and asks the meaning of Altar, Priest, Sacrament, Church? Unless you tell him to wait till he grows older, or that you don't know, or that it doesn't matter, you are landed in the same difficulty. No, we had rather send our money to "General" Booth, and know the worst, than contribute a penny to such a limp, boneless affair as a "strictly undenominational" institution, if, indeed, such a thing really exists. And if it doesn't exist, then the appeals to which we have alluded are simply pious frauds. The other way of being "strictly undenominational" is to teach the Catholic Faith. For there is but one strictly undenominational society, and that is the Catholic Church.—*Exchange.*

### SIGNS OF THE TIMES.

Our Presbyterian friends are coming on. We extract from last week's *British Weekly* the following notice about the London Presbyterians: "It is proposed to hold a 'Ministers' Retreat' in the neighbourhood of London, for metropolitan (Presbyterian) pastors, about the middle of July. The 'Retreat' is to be on a small scale to begin with—a couple of days for quiet conference and prayer; and it is to be kept as private as possible. Arrangements for the Retreat are being made by the Rev. Donald Matheson, M.A., of Putney." Our readers will remember what excitement there was here in Ireland about the Blackrock "Retreat." We commend this new development to the Protestant Defence Association and to the editor of the *Witness*. But it is not in England alone that the Presbyterians are adopting Retreats. The same paper has another significant paragraph about the Scotch Presbyterians. We leave it to speak for itself:—"Church of Scotland—The annual meeting of the Scottish Church Society was held in Edinburgh. Professor Milligan presided, and in the course of his opening address referred to the *Spectator's* article on the decline of Nonconformity in England, and said that, in his opinion, the truth of the article was equally applicable to Scotland. Dr. James Cooper, Aberdeen, the secretary, gave in a brief report, which stated that there were fifty-two gentlemen and four lady associates in the Society, and that it was proposed to hold a 'Retreat' in the Trossachs in the last days of June. Sir James Fergusson, M.P., moved the adoption of the report; and speeches were made by Dr. John MacLeod, Govan, and others." A Retreat in the Trossachs will be a charming and novel idea. But the Free Church of Scotland is not to be left behind; and so here is another paragraph from the same paper, which we commend to the same parties: "The Rev. Professor Dods on Sunday, in Free St. George's, Edinburgh, preached the annual sermon of the Free Church Temperance Society. He dealt with the question of drunkenness and its remedy, and in the course of his remarks said that there was perhaps nothing that could more effectually compete with the public-house than a theatre, in which there should be found nothing either on the stage or in the attendant features that could excite without elevating the spirit."—*Irish Ecclesiastical Gazette.*

### UNDENOMINATIONALISM FROM AN EVANGELICAL STANDPOINT.

The Evangelical clergy of Liverpool Diocese are for the most part becoming alive to the dangers of "undenominationalism." At the Southport Evangelical Conference last week the Rev. A. J. Robinson read a paper on this subject, which gave rise to an animated discussion. In it he held that undenominationalism was doing harm, and ought to be guarded against. It gave people, he said, merely a partial idea of Christianity, leading many to suppose that Jesus created every-thing and loved man, while God hated man and had no loving attributes. The Church of England was the great bulwark against Rome on the one side, and chaos on the other. They rightly dreaded anything like Romanism, and, God helping them, they would not give their Church up to it; but against this other danger they were not prepared to struggle, because they were not conscious of it. He would like to speak of undenominationalism from three points of view—what it was, how it did harm, and what ought they to do as Evangelicals. Undenominationalism had no creed