

men contributed voluntarily during that year nearly £590,000 towards the support of their schools. Since the National Society was founded Churchmen have contributed more than thirty-five millions of money for educational purposes. How much more is expended by Churchmen than others in the cause of the education of the poor may be gathered from the fact that, since the Education Act was passed in 1870, to 1891, the amount contributed by Churchmen for voluntary schools was £13,263,871, against £3,378,722 contributed for British, Wesleyan and Roman Catholic schools.

We are tempted to go on, but there are limits to the patience of the reader, who would perhaps tire of hearing of the great work the Church has done, especially in our own time, in various places, and in divers ways, for the good of the people, far and beyond that chronicled in these pages.

But enough has been said to show what has been the share of the Church in the past in making England what it is, and how closely identified it is with all that ministers to the welfare of the people of to-day. Think for a moment what would become of the history of this country if the Church had played no part in it. "Take," said one of England's greatest living orators, "the Church of England out of the history of England, and the history of England becomes a chaos, without order, without life, without meaning." And he added that the Church "has not only been a part of the history of this country; but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing but a bleeding and lacerated mass."\*

The munificence of its adherents has covered the land with thousands of temples dedicated to the service of God, not one of which has cost the ratepayer a penny. The Church alone provides a place of worship in every parish, where rich and poor alike may meet to honour and praise God. It provides also a resident clergyman in each parish, available at all times to marry, baptize, and bury, and to visit the sick and needy, whilst its enormous influence affords the best police protection in the world. Those of us who dwell in large towns seldom realize the fact that in many country parishes, but for the Church of England, there would be no provision whatever for proper religious observances. Though every village has its church, it has not always its chapel. As an instance, we may record the fact that an inquiry was lately made in the county of Somerset into the accommodation for public worship, when it was found that out of 520 parishes 195 had no place of worship whatever, except that provided by the Church of England; and that in 400 of such parishes no resident minister of any sort existed save the parish priest.

The late learned Dr. Dollinger, well acquainted with the religious condition of this country, wrote these words: "It may still be said with truth that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character as the Church of England. . . . What has been accomplished during the last thirty years by the energy and generosity of religious Englishmen, set in motion and guided by the Church, in the way of popular education and church building, far exceeds what has been done in any other country."†

With its roots deep down in the history of the past, its branches intertwining with every part and fibre of the higher national life, the Church of England has grown—not by sudden leaps and bounds, but surely and steadily—with the nation's growth, it has "broadened slowly down from precedent to precedent." It is a glorious heritage of which we may be justly proud, an institution which has enshrined itself in inimitable buildings, has expressed itself in the noblest literature, and is hallowed by the many saintly lives who adorn its pages of history. "Never," said Archbishop Magee, "was there a time when the Church displayed more vigour, more zeal, more spiritual life and activity than at present." Foremost in every good work, it has, in the words of one of England's

most brilliant writers\* (a Liberal in politics), ever been "the Church of the poor. It opens its door and its ministrations to all who care to avail themselves of them. During the last fifty years it has covered the land with hundreds of new churches, and has rebuilt or enlarged many hundreds more, and all from the voluntary contributions of its devoted members. . . . It took up the cause of popular education, and it supplied the vast majority of country parishes with excellent schools, which it supported for years and is supporting still. It is the most liberal, and tolerant, and national of all existing national churches. Its cathedrals are the delight and despair of churches that are less ancient and less historical. Its chief dignitaries have been, many of them, among the men of whom England is most proud, and who have made England what it is. It has been the nursing mother and the mainstay of hundreds of charitable organizations and institutions. . . . The parson has been the friend, the helper, and adviser, in things temporal as well as things spiritual, of every inhabitant of his parish, most of all of the poor, the widow, the orphan, the infirm, and the afflicted. Never, in a word, in the whole course of history, has the Church of England shown more exuberant evidence of energy and vitality than it is doing at this day."

THE END.

#### THOUGHTS FOR STUDENTS AND YOUNG MINISTERS.

By REV. SAMUEL MASSEY, MONTREAL.

(Continued.)

Adaptation is a word which all clergymen, especially young clergymen, should study, and well apply to themselves and their work. For the want of adapting himself to circumstances and to the people of his charge, many a man, of both learning and ability, has failed in the work of the ministry.

Let us now see how far St. Paul went in this matter of adaptation! In his first epistle to the Corinthians, he says, "Unto the Jews I became as a Jew, that I might gain the Jews, to them that are under the law as under the law. To them that are without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake." Here then is the motive and the reason why he adapted himself to men of all classes. It was that he might save some for the gospel's sake and that means for Christ's sake. He wisely adapted himself to the conditions and circumstances of the people among whom he laboured.

A minister's success depends very much upon a careful imitation of the Apostle in this as in other matters relating to the ministry of the Word. This adaptation will apply to doctrinal truth, as well as to minor matters, concerning social etiquette and things that are not essential to salvation. Some he fed with strong meat, and others with the milk of the Word. To the Corinthians he says, "I could not speak unto you as unto spiritual but unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are carnal." Then afterwards he asks them whether he should come to them with a rod, or in "the spirit of meekness." He only spoke "wisdom to them that were perfect," to them who were advanced in spiritual things, relating to both doctrine and practice. He preached and wrote to the Galatians, Ephesians, Thessalonians and other churches in a very different style, because they were more spiritual and better informed. Sometimes he used "sharpness" and "the rod," never preaching to please men, as is too often the case, we fear, in these degenerate days. For, says he, in writing to the Galatians, "Nor do I seek to please men, for if I yet pleased men I should not be the servant of Christ." He doubtless felt that he must keep a good conscience and please Christ, even if by so doing he offended all men. It was his highest ambition to magnify Christ. He had in his congregation Scribes and Pharisees, Sadducees and "disputers." He had proud men, vain men, covetous men, worldly-minded men, and unbelievers to deal with, and these various classes are not all dead yet, they have their representatives amongst us to-day. We have agnostics, materialists and sceptics of almost every form and grade; therefore, like St. Paul, we should prudently adapt the truth we preach to their varied needs, but above and beyond all, preach Christ to them as the only Saviour

of men. A wise minister will take the measure of the moral and intellectual status of his congregation, and adapt his ministrations to their wants, never forgetting the young and the poor, for these "we have always with us."

The next thought suggested is that of Humility and Tears.

Naturally Paul was not a very humble man. He was of high birth and blood; a man of great learning and of great intellect, born to be a leader of men. He was naturally proud and ambitious, a master in logic, and more than a match for all comers, on all points of controversy, relating to Christ, and the Christian religion, so that it was not a very easy thing for him to be humble. It has been said that an ounce of grace will shine more in some Christians than a ton in others! So it would take much of grace, constantly applied to the heart of Paul, to keep him humble. Notwithstanding his greatness, notwithstanding that he was the great apostle of the Gentiles, he was a very humble Christian, so that he "served the Lord with all humility of mind and with many tears." St. Paul was the weeping apostle. "Tears," I fear, are not often seen in the pulpit nowadays, but they are always a good apostolic sign.

Jesus was moved to tears when he saw the wicked obstinacy of the citizens of Jerusalem and also when Lazarus died. These tears were the result of a deep and genuine feeling of sympathy and sorrow for others. He was not ashamed to be seen weeping, and why should we be? Jeremiah has been called the "weeping prophet." St. Paul "ceased not to warn the people for three years, night and day, with tears." Like "the Master," he often shed tears. The late Rev. James Sherman, successor to the famous Rowland Hill of Surrey Chapel, London, a very successful preacher, rarely preached without weeping, and causing his hearers to weep also. I have seen the tears chasing each other down his cheeks while his voice trembled with emotion. The effect was often wonderful on his hearers. If we wish others to feel and weep we must feel and weep ourselves. The almost entire absence of the emotional element in our preaching in these days, may be one reason why our preaching is not more effectual. Whitfield, when preaching to thousands in the open air, was often bathed in tears. While we do not want less of the intellectual in our sermons and preaching, we greatly need more pathos, more feeling, more of the sympathetic and more of the heart. "He that goeth forth weeping, bearing precious seed, shall doubtless return rejoicing, bringing his sheaves with him."

The next suggestive term is that of temptation. "Serving the Lord, with many tears and temptations." Luther has said that it takes three things to make a good minister of Jesus Christ—Prayer, persecution, and temptation. Of the first of these the more the better. We cannot pray too much or too often. We should "pray without ceasing." All our thinking, and studies, and preaching, and sermons should be steeped in prayer.

Of the second, that is persecution, we know little or nothing by experience and suffering. Perhaps no two men suffered more by persecution than Paul and Luther, and both seemed to regard it as necessary to their growth in grace and success in the ministry. They rejoiced to be counted worthy to suffer for Christ's sake. A little persecution would perhaps do us much good. It might tend to unite the scattered fragments of Protestant Christians, and sharpen them up, and make them more mindful and more thankful for their great privileges; privileges which were dearly purchased for us by the blood and sufferings of our forefathers, and which we are in duty bound to guard, and to leave intact for those who may come after us. We may, however, have persecution in other forms, quite as trying and more injurious to our spiritual life and usefulness. Let us then not be surprised if "fiery trials" come sometimes from quarters least expected, and much harder to bear than those which come from without. These "fiery trials" are often sent for good, and are needful, by way of discipline, for when His servants get proud, God often, in mercy, sends them trials, or what is worse, leaves them to walk in their own ways, for He never works with those who are proud in spirit. It is as true to-day as ever it was, that "Pride goeth before destruction, and a haughty spirit before a fall," therefore we should strive not only to serve the Lord, but to serve Him "with all humility of mind." However great a man's learning and ability, he has nothing but what he has received, and why, therefore, should we be proud or vain! Humility is absolutely essential to success in the work of the ministry. St. Paul served the Lord with humility, tears, and temptations. I think tears are not so often seen or shed in the pulpit now as when I was young, or as in the days of Jesus and Paul. People would be surprised now to see a preacher shedding tears in the pulpit; some of his hearers would be likely to say that he was not a strong-minded man, for only women weep. "Tears" would be taken as a sign of intellectual weakness when they were simply the

\* Mr. Gladstone. Speech in the House of Commons, May 16th, 1873.

† Quoted by Mr. Gladstone in the House of Commons, May 16th, 1873.

\* Mr. R. Bosworth Smith, Letter to *The Times*, October 13th, 1885.