

er activity and of more self-denying service for God and His Church? We think there are. Men of all opinions, in all conditions of life, are working together with a unanimity hitherto unknown. Practical questions engage the attention and secure the co-operation of all, far beyond what might have been hoped for a few years ago. The teachings of the Church are getting stronger hold on men's intellects and consciences. There is a larger charity, which is the outgrowth of an increasing consciousness that Christian truth, the revelation of God to men, is not to be measured by the untrained and undisciplined mind of any man, and that it is but common sense to say that if men feel called upon to express their opinions, they have a right to acquire the necessary knowledge to enable them safely to do so. There is an earnest longing for union and united action in the government of the Church, and the accomplishment of her purposes. High achievements are only to be attained by the strength of union begotten of that love which binds us all to God and to each other. The recent formation of a General Synod and the federation of dioceses for the general good of Church people in every diocese—the securing a similar discipline throughout the land and united effort in directions which require it—is an evidence of what we say. We look for great advance in the future. One thing, though, has not received as yet the attention which in our opinion it deserves. We refer to the educational interests of the Church. We have a very clear mind that we must look after the education of the Church's children in a very different way in the future from what we have in the past, if we are to gain a hold on the people we are bound in duty to strive for. The common school system does not reach our ideal at all of what a child, to whom this life is only a training school for a higher life, should be taught. But we desire to refer especially to the schools of learning we possess in different dioceses, some of them established simply for the training of divinity students and some for university education. We can conceive that difficulties may stand in the way of anything like amalgamation, but we think great good would come by some sort of union and mutual understanding in carrying on the important work in which they are engaged. If nothing more was gained than a sentiment, much would be gained. We can imagine a great access to strength and hopefulness if by some means the professors and students in these various institutions could be made strongly to feel that they are as one body bound together by the bonds of love and loyalty to the one Church, that they are investigating and acquiring the same truth, subject to the same discipline, and working for the same end. There are now certain examinations for degrees which are common to all, and held under the authority of the Provincial Synod somewhat on the same line. We cannot see why some basis of union should not be reached by which it should be brought about that the same papers for examination should be given to all theological students. Men would gain better knowledge of each other, a healthy rivalry would be produced and a greater similarity of training would make it more easy as time goes on to obtain, when needed, concerted action. What we want is as far as possible to produce a common feeling, a common interest, and to remove every barrier that separates men and dioceses in those things which hinder the Church's work. We hear flattering accounts of the Rev. Principal Millar of Huron College, who is spoken of as a man "of ripe scholarship and an able administrator." Let Huron and Trinity move in this direction, and the

advantages, we believe, would be on both sides. Trinity with its resources, its present able staff, and its Royal Charter for the granting of degrees, and Huron with the confessedly good work that is being done there, might do wonders in enlarging Church sympathies, in drawing closer the heads of Churchmen, and in making strong for good the influence of the two great dioceses in Western Ontario.

REVIEWS.

CIVIC CHRISTIANITY. By the Rev. W. Prall, S.T.D., Ph.D., Detroit, Mich. 8 vo.; pp. 209; \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Prall has the advantage of having been trained for the law, and thus of being able to view the social problems on a wider basis than the mere cleric can. His standpoint is American, and his aim the working out of sound Christian ethics on the life principles of Christ. The sermon on "The Alienation of the Masses" is a fair sample of the twelve in the volume. As to the absence of the poor from the churches, he discusses the two main questions—how we account for it, and how we are to remedy it. He thinks the evil begins outside and is a branch of the quarrel between capital and labour. He doubts the fact of any genuine alienation from the churches, but suggests, in effect, that if there were a nearer approach outside, the poor and the rich would mingle more readily inside the churches. On the most prominent social questions there is much vigorous and suggestive thought, and he calls a spade a spade when he denounces an evil, and wants you to see that he means it.

THE BREATH OF GOD. A sketch historical, critical and logical of the Doctrine of Inspiration. By Rev. Frank Hallam. 8 vo.; pp. 108; 75c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

There is a solid grit in this short work and a vivid style that makes it very attractive reading; yet there is a loss of power in the omission of primary authorities, as a point may rest on a misunderstanding, and the verification of the text may give it a different complexion. Undoubtedly there are many difficulties and obscurities in Scripture, and many of the terms we use have a traditional, that is, a vague and uncertain significance. None more so than the familiar and undefined *inspiration*, with its many theories. If Mr. Hallam does not throw much new light upon a practically insoluble problem, he at least gives a clear statement of the difficulties, apparent contradictions, incompatible chronologies and contorted numbers in Scripture. And, after all, he shows that the Bible is wholly unlike all other books, and is filled with the breath of God. He gives a great amount of useful information upon the history of the Canon and upon the light in which it was regarded at successive dates. The volume is convenient in size and very well put together for study.

THE HARMONY OF EVANGELICALISM WITH CATHOLIC TRUTH.

BY THE REV. V. S. S. COLES.

I do not suppose that the proposition implied in the title of this paper is that what is usually known as Evangelicalism is identical with the principles which have always justified the existence of the Reformed Episcopal Communion in this country, and which were so wonderfully revived in England by the Oxford movement half a century ago. Rather, it is assumed that there is sufficient ground common to those who rejoice in the name of Evangelical and those who rejoice in the name of Catholic to justify their co-membership in one communion, and to include them both in the fellowship of Divine truth.

Let us consider then (1) in what the strength of each of these schools consists, (2) what is their weakness in fact or in tendency, and (3) what is the safeguard in each case against that weakness. If it shall appear that the same principle is the safeguard

*A paper read at the late Aberdeen Conference of the Scottish Episcopal Church, and reprinted from the *Scottish Churchman*.

in both cases, we shall have found something which is not only common, but integral to the right presentation of both systems.

The strength, then, of the Evangelical system lies in the moral and spiritual power which belong to the doctrines of justification by faith and conversion by the power of the Holy Spirit. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." These words lie at the root of a type of the Christian character, as it is found essentially the same in every nation, and in every class of men throughout the world. The idea which they convey may be expressed in such a manner as to exercise the powerful attraction of majestic simplicity; yet many great truths are presupposed in its acceptance. It is probably this union of simplicity and depth on which its Divine power is based. Behind the statement lies the conviction of sin, and behind that again the sense of human responsibility. In any definition of faith there must be included a recognition of the supernatural relations between God and man; the need of finding peace with Him implies a conception of the inherent righteousness of God, and, as following from this, the unique awfulness of sin; while the possibility of finding peace rests upon His eternal mercy and love. The great doctrines of the Incarnation of the Son of God, and the incorporation of Christians in His body, are implied in the final words of the text. If it is a simple doctrine, it is with a pregnant and fruitful simplicity.

Not only doctrines, but a certain personal experience is implied. Faith, as a supernatural act, must have asked for a conscious effort of the inner man, sustained by Divine assistance; in many cases the awakening of faith will be remembered as a time when the soul passed from darkness to light; in other cases the possession of faith, though its origin goes back beyond the record of memory, will have been witnessed to by a continuous activity of thankful prayer and faithful dependence, which is the very life of the spirit.

We shall probably agree in acknowledging that the fruits of love, joy and peace, the active self-denial and self-sacrifice, the zeal and unworldliness which are found accompanying this presentation of personal Christianity, forbid our doubting for a moment that the Holy Spirit has blessed and owned it.

Can we avoid, however, a certain criticism of the system in some of its characteristic developments? The security which belongs to the sense of justification and conversion is, if not its highest, yet certainly one of its most beneficial results. The freedom with which many a man and woman is working to-day in all the walks of life, without care for the morrow or fear of death, springs from that happy security.

Yet it cannot be doubted that this fair fruit has a spurious counterpart. There is an unlovely, as well as a lovely security. There is a way of resting upon the finished work of Christ which leaves a man satisfied, to say the least, with a character which falls far short of Christian perfection.

There is a mode of teaching the need of security which makes the heart of the righteous sad, whom God hath not made sad. "Father," says a confident son to his aged parent, "are you sure of heaven?" and when the poor old man shrinks from so bald and hard a claim, "then," adds the son, "you are sure of hell."

We might be tempted to trace the error which bears such bitter fruit as this to the claim of a *future* as distinct from a *present* security, but there are facts in the experience of humble and holy servants of God which ought to check our inclination to put limits to the possible fullness of the assurance of hope, and while we protest against the demand for personal assurance of final salvation as a condition of acceptance, we need not deny that a gift—not inconsistent with the command that he that standeth take heed lest he fall—may be given, where God sees fit, to His saints while yet on their trial, enabling them to realize that their names are indeed in the Book of Life.

There is the less reason to wish to deny this, in that the source of error may be found in the declension from a deep truth, which is the real test of true and false Evangelicalism. As Dr. Pusey pointed out in his letter to the Bishop of Oxford, written in 1836, the controversy between those who dwell on faith and those who dwell on works in the process of justification, is to be found, not in the triumph of either side, but in the yielding of both to the higher underlying truth of the *source* of justification, in our relation, grounded in faith and issuing in works, to the person of our Lord Jesus Christ. Where Evangelicalism is true to Him, there it is powerful; where His adorable name becomes only one factor in the mechanical expression of a theory, there Samson is shorn of his locks; the sinner has taken the place of the Saviour; my strength of conviction about my own state is the miserable substitute which is offered for my living dependence upon Him.

The security which rests on our Lord is a hopeful security which looks forward; the security which