

Begin the day if you can by attending the celebration of the Holy Communion in Church at 8 o'clock. You will be there at that hour on the following Sunday for your first Communion, and on this Sunday you will think of that. That God's blessing may be given to you who are to be Confirmed will be a special intention in our minds on Sunday morning, and it would be well for you to join in the service. You will be as quiet and recollected as you can through the day. There is one thing that I very particularly want you to do: Spend, *quite alone*, some time of the day, say about half an hour; think well over what you are going to do, what you hope to receive; once more renew your good resolutions, and put yourself in God's presence. I am pretty sure that some part of the time you will spend on your knees. With quiet, confident trust in God your Father, and in Him Who by His Death has won for you the gift of His Spirit, come. You are weak, but He will strengthen you, and He will teach you His will. He will strengthen you when you stand, to comfort and help you when you are weak-hearted, to raise you up when you fall, and, finally, to beat down Satan under your feet. Christ your Saviour calls you to be on His side, and though you may be few and of little influence, yet it will be no small gain for the cause of Christ if you all will live consistent, Christian lives. May God's Fatherly Hand ever be over you, His Holy Spirit ever be with you, and so lead you in the knowledge and obedience of His Word, that in the end you may obtain everlasting life, through our Lord Jesus Christ.

BISHOP DOANE'S SERMON.

(Continued.)

"With all long-suffering and doctrine." We are not left to any question or uncertainty as to the distinctness and definiteness of this word; it is the favourite expression of the New Testament Scriptures for describing that which is most fixed and definite. It passes from our Lord's appropriation and applications of it to His own revelation of all truth. "My doctrine is not Mine, but His that sent Me." "If any man will do His will, he shall know of the doctrine." From this it passes into those two most set and suited of all expressions, "The doctrine of the Apostles," and "the form of doctrine," as stated in the Book of the Acts, and in the Epistle to the Romans, and so the charge of the Apostle is to set forth the whole complete balanced system of the faith. It is the teaching of dogma to which St. Timothy is urged. We have received it in Creed and Catechism and Sacramental office. It is one goodly heritage, not for the complacent contemplation of spiritual self-conceit, but to be held up and handed down. Neither the stammering lips of uncertainty nor the shut lips of cowardice are the tokens of a teaching Church. And where the Bible, taught from lectern and stall and altar, is contradicted by the pulpit; where the service of the Church is denied by the sermon of the preacher, men will question his commission or his conscience, and be justified in what they do.

No man can look out on the religious world to-day without the sense of danger, not altogether in the encroachments of unbelief, for this is only the old tide, advancing and receding, making its wavelines on the beach, which by-and-by the flood will wash away; not merely in the assumptions of science, for that is only the mangled reading of the great revelation by those who will read it better when they have studied more, as school boys, not having yet learned to spell, come through their blunders by slow degrees to read; and not much in the growth of schemes and associations of error, for either by distintegration or division they are lessening and losing their hold on thoughtful men. The danger lies rather when we look for safety and live in fancied security. The old war cries of men earnestly contending for the faith have died away. The great principles contended for in the last generation, within this church, are either held or allowed on every hand. We are congratulating ourselves on the obliteration of old party lines; the dying out of party lines, and the drawing together of men that stood apart; meanwhile steadily and stealthily the thought is creeping over the minds and hearts of men, that these contested points are not important. They have dropped out of sight and out of mind, and the grass and the flowers, too often the fading grass of man's theories, and the unfragrant flowers of man's rhetoric, have overgrown the ground of asserted principles, and the rock of the positions that were won in the earnest contentions of earnest men. Practical Christianity, personal religion, works of love—these are the watchwords of the day. And they are great words and true. But as facts they *are not*; they cannot live without faith, and faith cannot live without something, and something definite to believe. These things are simply faith expressed in life, in character, in service. And to hold to them instead of faith, to magnify them above it, to overlay and overgrow faith with these, is to kill that which gives them all the virtues and all the value that they have; what Holy Baptism is as the new birth; what the holy Eucharist is as nourishment to the soul; what Confirmation is as giving spiritual life; what the ministry must be for the due administration of sacraments. These are truths which, to leave untaught and not held, is to eat out and sap away by lowered estimation and disuse and deprivation the very sources of the life of men's souls. And it is plain, I think, to be seen, that this very drawing together upon a new ground,

of men who once met in the old battle-field of honest maintenance of their convictions, is dangerous, because it is due, not altogether to the uplifting of the whole church to a higher level of belief, though that in part is true, not altogether to the raising of mere issues, and the changing phases of the fight, but in a large degree to a dangerous tendency to secure a seeming agreement, by smoothing of the sharp outlines of clear definition, by evacuating the old symbols of part of their meaning, by rejoicing in a charity which does not rejoice in the truth. By loving not the truth and peace, but peace with disregard of truth, the period of merged differences is in danger of becoming a period of indifference.

Let me take illustrations of this drift and tendency of our time, lest I seem to be a mere groundless alarmist, or a stirrer of strife among brethren.

You will recall recent utterances from the old Bampton foundation, assigning to human ingenuity the polity of the Catholic Church—you will think of the progressing secularization of the colleges of Oxford; of conceptions of Holy Scripture, of the nature of our divine Lord, freely uttered in the American Church, so humanitarian as to reduce both to an almost human level—and of an English voice, eloquent and earnest, claiming in America, not long ago, that liberal theology is the back bone of the Church of England, defining liberal theology to comprise in its *non credo* the non Pauline authorship of the epistle to the Hebrews; the insisting, "not on the ceremonial, the dogmatic, or the portentous, but on the moral side of religion"—the composite character of the Pentateuch—"the mention of the second Isaiah without alarm or scandal, the complexity of the mental relation of the four Gospels, the resolution of the doctrine of the Trinity into the Biblical (?) character, the non-reappearance of the doctrine of the atonement in the crude form common both in Protestant and Roman Catholic Churches in former times; the condemnation of the Athanasian Creed by half of the English clergy, and its silencing by the Irish Church—and miracles, including necessarily the Incarnation and Resurrection, no more made the chief or sole basis of the evidence of religious truth. Surely the church, of which this is the backbone, has become well nigh invertebrate, and the most skilful comparative anatomist could hardly construct a Bible, a Church or a system of doctrine that would stand together, of what liberal theology leaves of the vertebrae of this fossil, which it consigns along with the Christian institutions to the museums of curious but worthless antiquities. We have not so learned Christ.

Finding fault with the past will neither correct the present nor save the future. But in the midst of tendencies and drifts and currents such as these, we have need, not as men of little faith, but as men of earnest love for the old faith of Creed and Scripture, to beseech Him to rouse us to our danger. He who seems asleep is sure to bring the ship safely to shore. Against the dogmatic statement, "there is no dogma," we must set up the reproof of the rebuke the exhorting with all doctrines, and while we thank God for its, in our age, army of defenders, Pusey and Wordsworth and Trench and Liddon and Sadler, who confront the forces of the deniers of the faith, we have need, as Bishops in the Church of God, to remember our tremendous responsibility to keep what has been committed to us, to hand on, unimpaired, the doctrine we have received from faithful men; to charge men that they teach no other doctrine; to war a good warfare; holding fast; to be nourished up in the words of faith and good doctrine; to take heed unto ourselves and to the doctrine; to labour in the Word and doctrine; to hold fast the form of sound words; to continue in the things we have learned and have been assured of knowing of whom we have learned them, even of the Church of God, which is the witness and keeper of the Word; to preach the Word; to be instant in season and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine. For surely the time has come when men with itching ears have heaped to themselves teachers, and are turned away from the truth and turned to fables.

Standing to-day in the proud position of popularity with what they think their following, these so-called leaders of so-called liberalism are really the creatures of the crowd; born of the itching ears of man, who heap to themselves the teachers that will speak unto them smooth things and prophesy deceits—not so much in the way of controversy nor in following the inventors of the new doctrines into all the wanderings of their ways, but in the simple steadfast proclamation of the whole counsel of God, in standing in the old paths in the maintenance of the standards and symbols of the faith, in the presentation of positive and unchanging truth against the ever-changing and varying forms of error, in these ways we are to witness for Christ. The parleying of pickets during the time of truce, the laying aside of weapons in a suspension of hostilities, the disarming of soldiers while the enemy is still armed—these are surely things which no wise commander would allow, and though the conflict seems at rest or the skirmishers to be on other than the old field, we must be on the look-out against the feints of a cunning and subtle foe—leaving no outpost won unguarded, and keeping fresh and bright, ready for any unexpected use, each portion of that panoply of God; buckler and helmet, and sword and spear; girdle and sandals, without each one of which no soldier is fully armed. Above all, let us beware of that cessation of all con-

tests, which means indifference, unwatchfulness, betrayal, surrender; when men, having made a solitude, a wilderness, a dead level of indistinct indefiniteness, a very waste of unbelief and disbelief, a great sand stretch of shapeless, colorless and endless monotony, call it—peace. There is no gain to the truth, to the Church of Christ, when we break down, or decay, or fritter away the barriers of doctrine, statements of ecclesiastical order that protect those who are within, in order not to draw others into us, but simply to make ourselves as defenseless and unprotected as they.

A man who reclaims and fences in a bit of broken woodland has furthered and helped in the cultivation of the world. But the man who abandons and lets out into the wilderness a cultivated field helps to make good land waste again. In America the anxious thing about the Church to-day is its growth. The prayer of the dying French pastor for the elementary graces suggests the need of our laity to-day for the elementary truths of Christianity. They have need to be taught which be the first principles of the oracles of God, the principles of the doctrine of Christ. Men and women born and brought up in the Church are untrained, as they were a generation back. The Bible is not read, the Catechism is not learned, the truth is not proved, the Faith is not preached, the Church is not set forth as it used to be; and when to this half-learned mass you add the constantly increasing quantity of utterly unlearned dough; when you enlarge the half knowledge of Churchmen by the utter ignorance of all theology of men born and brought up in the shapeless and systemless confusion of sectarian bodies, the danger is that the yeast will be smothered out of life. Thank God, recited creeds, recurring services and read Scriptures, compel a certain amount of constant instruction in the Faith. But the principles of the doctrine cannot be left out of our teaching. The foundation must be laid again, and often, if we would go on unto perfection. Exhortation in all doctrine is the crying need of our day. There are not many deniers of sacramental grace, of apostolic order, of liturgical worship, because there are not many asserters of these things to-day. These are largely accepted if not carried out. Men are devoted to scientific investigation, to textual criticism, to the factor, the degree of the inspiration of the Holy Scripture. We must be watchful and faithful in these contests now; but by-and-by, when Science has become, by its full unrolling parallel, upon a lower plane with revelation; when varying texts and varying translations are found not to contradict and not necessarily to supersede, but only to illustrate one another; when the sheep has come to hear the voice of the Lord speaking in the Word which He is the revealer—by-and-by these old questions in that strange whirligig of recurring errors will come up again, and it will not do for us to have forgotten, to have failed to teach, to have laid aside the line of defence and the armory of argument with which the great theologians of the English Church put to flight the armies of the aliens in the day not unrecognized, thank God, of England's visitation.

But it must be with long-suffering patience. Patience with men in error, in unbelief, in disbelief, is the first qualification of successful teaching. Denunciation, condemnation, the index and the inquisition, are too much the tendency of positive teachers in every department of learning to-day. "In meekness instructing those that oppose themselves," is the Apostles' injunction to the Bishop. Angry controversy, bitter crimination, and unmeasured condemnation are weapons of a carnal warfare. Least of all can they be used in the inevitable contentings among Christians for accurate statements of the Faith. When Moses found the Egyptian striving with the Israelite he slew the Egyptian, but when he saw the two Israelites fight he said, "Ye are brethren, why strive ye." Against moral error or denial of the faith the sword; but even then the sword of the spirit, but against imperfect belief, half truths, the mistakes of ignorance, the lack of knowledge, the imperfections of education, all long suffering and doctrine. We are too much at fault ourselves in our inheritance of the cold-hearted and half faithless years of our Church life, in our timid and imperfect setting forth of truth, in our inconsistencies of life that contradict our system of belief, to be angry with those whom, if we have not repelled, we have failed to attract; and the effort to find out points of agreement rather than to dwell on points of difference, to construct with patience from such foundations as we have in common rather than to tear down with violence the denials, is the Christian-like and the Apostolic way, even as the Master communicated with the Jews in the reading of their Scriptures and the keeping of their feasts and the worship of the synagogues, and builded their petitions into the structure of the Lord's Prayer, and fulfilled instead of destroying the law; and as St. Paul did not deface the altar on the Areopagus, but only effaced the first syllable of its inscription, till it should read, "To the known God." Men don't contend for error knowing it to be such. Counting it truth, they love it because they think it truth, and for that love we must honour them, separating them from what they hold. All error has in it an element of truth. It is truth either painted or overlaid or misapplied or exaggerated. It could have no life but for the principle of truth which it contains. To destroy it root and branch, to root it out, to burn it, is to destroy the wheat with the tares. Surgery differs from butchery by patient discrimination, and doctrine is not denunciation because it is long suffering. Again, the

living holders of error to-day hold it by force of education, of circumstances, of surroundings. The sect idea, which is disunion, proves its real longing for unity by perpetual efforts for aidance. The holder of the parity of orders believes in a succession, and in the need of an authority to minister. The very sect which most of all narrows the recipients of Holy Baptism, and counts it not a saving ordinance, is over scrupulous about a certain method of its administration. And Christian men and women who do not discern the Lord's Body in the Holy Eucharist, eat and drink in a manner, so far as serious preparation goes, not unworthy of the recognized presence of the Lord. The "long suffering" teacher will rather seek out the particles of the truth in these imperfect systems, by presenting to them the magnet of the whole truth of the Church, than crush, with the violent hammer of condemnation, the earthly matter, which can be separated from them by care.

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Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

DERBY, N. B.

(To the Editors of the Church Guardian.)

SIRS,—In your issue of 14th inst., the account of the meeting of D. C. S., lately held at Fredericton, contains the statement that there was no Report from Derby. Permit me, therefore, to say that there was a Report, but, as I suppose, it was not read. I was not present during the presentation of the Reports, and could not direct attention to the omission. My Report, indeed, was not complete, and that may account for its suppression. And yet, methinks, the information that Derby was prepared to contribute \$90 to the funds of the Society was as valuable as that contained in some of the Reports that were read. Year after year it is brought to the notice of the General Committee that some Parishes have reported more than they have paid, and enquiry elicits the information that money is promised, and so reported, but never collected. I have endeavored to pursue a safer, if not a wiser policy in reporting only what has been actually paid in at the time. And as the Rules of the Society require the Reports to be sent in by a certain date, and it sometimes happens that the lists are not closed by that time, the result must be an incomplete Report. Such was the case with me this year, and I can see no good reason why, imperfect as it was, it was not communicated to the Society. But I do not wish to find fault, and especially since the omission gives me this opportunity of stating much more accurately than before, the amount contributed by my Mission during the past year to the General Fund of D. C. S., viz., \$130, a sum of money that exceeds, I think, in some degree, the average amount from Country Parishes.

Yours,

A. F. HILTZ.

Digby, July 15th, 1881.

THE REVISION.

(To the Editors of the Church Guardian.)

SIRS,—In reading over the lesson in the Greek Testament, as is my custom, with the Revised Version open before me, I found the other day a noteworthy instance of what Bishop Doane styles the "enervation of language" of the latter. I refer to the substitution of the word "appointed" for "ordained" in Acts xiv. 23. The spirit of enquiry being roused in me by this, I referred immediately, with the aid of the concordance, to the other places where the word "ordain" is used in its technical sense, and found in each case the word "appoint" substituted. (Vide Tit. i. 5; 1 Tim. ii. 7; cf. also Heb. v. 1, and viii. 5.) Now it so happens that in neither of these latter places is the pregnant sense of "ordain" required by the Greek, but in the first mentioned case it is different. The word here used (*cheirotoneantes*) in its primary signification implies election by shew of hands; but among ancient ecclesiastical writers it is nearly always used as the technical word for ordination, and in some cases it is most distinctly applied to the laying on of hands; and yet the revisers did not deem this interpretation worthy even of a marginal note. There are certainly two distinct uses of the word, but the translation "appoint" seems to me to shirk them both. It either expresses too little or too much. If we accept the fuller meaning of the word, it means to *ordain by the laying on of hands*, and, if we accept the simple, primary signification, it simply means to *choose*, without any notion of appointment, as a compound of the same word is translated by the same revisers in Acts x. 41. But this latter interpretation seems hardly tenable, for the word must be understood of St. Paul and Barnabas, who, while they would necessarily *ordain* the elders would hardly be the ones to *elect* them. It may be noted that the Vulgate authorizes the sense of ordination.

EUSEBIUS.