

was sung in the night, and with wonderful appropriateness.

From all sides testimony flowed in showing how the Church was becoming a haven for the voyagers on the stormy seas of sectarianism. Men who look ahead are full of fear as to the future of their country, seeing the instability, the utter non-reliability of the sects, and the tendency of all of them to drift away from the simple, evangelical faith of the Gospel as taught by the Catholic Church. Hence the growing strength, hence the noble tone of confidence, hence the godly disdain of a vulgar popularity, which characterise the Church of America, which were manifested by the tone of the delegates from every diocese.

Seeing all the harmony of tone, the brilliance of scholarship, the burning love of all Catholic doctrines, the fixed determination to retain the essentially Catholic doctrines of the old English Prayer Book untainted by Puritan changes, the mixture of a profound conservatism with apostolic largeness of views and aims, so manifest by this Centennial Convention, we regard it as one of the most memorable events in the modern history of the Catholic Church.

The Church in Canada will be influenced much for good by this historic assembly. So magnificent a demonstration of unity and harmony, so charming an example of order in business procedure, so striking a rebuke to the few who wish to fence the fold of Christ off into party sections, so pronounced so unanimous, so sublime a protest against any attempt to lower the standards, or in any way to Puritanize the Catholic teaching of the Church in her Prayer Book, will have the happiest influence over the Church life of Canada.

PROFESSOR CLARKE'S LECTURES ON REASON AND FAITH.

III. CHRISTIANITY AND CULTURE.

THERE are few subjects, the preacher remarked, in which the Church and the world were agreed in taking so deep interest as the subject of culture. And the world is not altogether wrong in its notions of what constitutes culture. Up to a certain point it agreed with Christianity. The world requires refinement, ease, self-control, gentleness, kindness. He then quoted Mr. Huxley's view of culture, and Mr. Matthew Arnold's, and that of Dr. Buchner, the naturalist. The Christian view of culture, he said, was set forth in the Beatitudes, and in the 2nd Epistle of St. Peter: "Add to your faith virtue," &c., (i. 5-7). There was a remarkable unity in these representations. And the question arose: How is such culture to be attained? There were essentially but two modes of culture. It must be religious or irreligious. Now there was one simple principle to be here kept in mind: In order to any true and complete culture, the whole nature of the thing to be cultivated must be taken into consideration, and provision must be made for the whole of that nature, and for all the elements of which it is composed. A merely secular culture did not take account of man's whole nature, nor produce the rich and harmonious results which flow from Christian culture. Look at facts. Read the biography of Mr. Mill and ask what a Christian would gain by casting away Christianity. Contrast such men as the German Goethe with the Christian Savoyard, Francois de Sales. Compare such men as Luther and Rousseau, and you might see how wide was the interval between the two species of culture. But this was not merely true as a fact, it was necessarily so from the reason that secularism took no heed of certain irradicable ideas of the human mind—the idea of God, of responsibility of sin. Now, unless these ideas be

delusions, no culture which fails to recognize them can be reckoned sufficient. He then proceeded to point out that they were realities, dealing in succession with the ideas of conscience, of G. D. of sin, and then he showed that a merely secular culture could not rightly respond to the wants connected with such convictions, whether as regards illumination, or the need which arises from the sense of sin. And he quoted various writers, by no means favourable to Christianity, to show that they recognized the enormous change in thought and life, which the Gospel had introduced. In conclusion, he showed at some length the bearing of the subject upon those who professed Christianity, and those who were contented with a kind of culture which is ignorant of God.

THE LAY READER'S OFFICE.

ON the occasion of the admission of a lay reader to office, at a service held in St. Paul's Church, Carlisle, the Bishop of the diocese delivered a sermon based on St. Matt. xxiii. 11, 12.

Our Lord, said the Bishop, had laid down a principle upon which they might judge of human greatness. If a man wished to be great—if he had ambition in his mind to rise high above his fellows—then if he looked into the Gospel of Jesus-Christ he would see how he might do it. Was it by being rich? Was it by gaining a title? Was it by being honored in the Senate? No; all these things might in their proper places be proper objects of ambition; but they were not greatness in the language of the Kingdom of Heaven. The words of the text indicated

THE TRUE TEST OF GREATNESS

in the heavenly kingdom—it was that he who would be great must serve. That principle was not universally accepted by mankind; yet it was to a great extent penetrating and transforming the feelings of mankind. It was not now men of mere intellect who stood highest on the pedestal of human greatness. If a man like William Wilberforce had abolished the slave trade they said he was great in the kingdom of heaven. If a man like Howard, the philanthropist, had regenerated the whole system of prison discipline, and abolished to a great extent the horrors of gaols throughout the civilized world, then they said that that man was great in the kingdom of heaven. If a woman like Florence Nightingale had made herself the queen of nurses, and sacrificed her health and strength in the service of her brethren, then they placed her on a truly royal pedestal. It was those persons who had done something for their fellow-creatures, those persons who had sacrificed themselves for the benefit of others, those persons who had been the servants and ministers of their brethren—those were the persons they were now, thank God, able to account as great. This principle was given them, not merely that they might be able to judge of greatness in others, but that they might be able to understand what constituted true greatness in themselves.

THE MINISTRY OF THE LAITY.

The Bishop was then led to speak more directly of the special service for which he had come that evening. While, he said, there were certain portions of duty which ordained ministers could not divide with other persons, such as the administration of the sacraments, there was large room for the ministry of those who in ordinary language were called lay people; and the clergy ought gladly to recognize, and generally did recognize, any desire on the part of laymen to share their load. There were perhaps some parts of the load which the laity could carry better than the clergy. Anyhow, let them not quarrel one with another as to what duties belonged to the clergy and what belong-

ed to the laity, but rather let them rejoice as ministers of Christ, that some were willing to take upon them a share of the great load which was laid upon all. This evening he proposed to admit one among their number as a special minister in the Church of God—one who was willing to act under his permission for the benefit and health of the souls of his brethren. Of course any one had a right to minister to his brethren. It must not be supposed that there was any desire to diminish or circumscribe that right; but they could understand that a man, who was regularly ministering to his brethren might feel that his position was strengthened, and that he would be more gladly received by his brethren, when he went by the special authority of the Bishop. If that were so, as he supposed it was, he would willingly give all the license and support and authority he could to one who was prepared to minister in his Master's name. The Bishop then commended the person to be admitted as reader and his work to their most earnest prayers. Do not let them, he added, suppose that what was about to be done took off their shoulders any of the weight which should rest upon them, because there was plenty of work for them all to do.

After a hymn had been sung, the ceremony of admitting the lay reader was proceeded with, the Bishop and the Vicar of the parish (the Rev. F. Richardson) officiating.

"REST AWHILE."

THESE words were addressed by our Lord to His Apostles on their return from their first missionary journey. They had much to tell the Master, and they needed both counsel and rest, whilst Jesus himself had just heard of the cruel death of His friend John the Baptist, and longed for retirement in His sorrow. "Come ye yourselves apart into a desert place," said Jesus, "and rest awhile."

The Circular which has been issued by the Committee of the Sunday School Institute in connexion with the proposed Days of Intercession in behalf of Sunday-schools, on October 21 and 22, reminds us of an important element in Christian work, which in these busy days is apt to be forgotten. Even when it is remembered, it is one which, in the hurry and excitement of modern life, is calculated to receive but slight consideration.

The element to which we refer is that of *rest*, by which we mean no absolute dropping of work, but simply time for reflection. The annual recurrence of these Days of Intercession is a message to us that it is good for us to rest awhile—to pause in the midst of our work, and devote some time, however brief, to meditation and prayer. It comes before us in a twofold aspect—one part having reference to the work itself, the other to our own share in it. It is the personal aspect of the subject to which we desire to direct attention. It warns us that although we may be engaged in work of the highest importance, yet on that account, if we are to continue it with effect, a period for thought and examination is essential. Such an occasion affords an opportunity for reflecting upon the manner in which our work has been done, to observe its influence upon ourselves and others, and also for examining into the motives which animate us in undertaking work for Christ and His Church.

The value of such a season will be apparent to all who are brought in daily contact with the absorbing and ever-increasing cares and anxieties of public or business life. Nothing tends to dwarf a man's spiritual life so much as the incessant claims of the world and its affairs upon his time and thoughts; claims which, like the sea on many parts of our coast, is ever tending to gain ground. Admitting then that these opportunities for reflection and self-examination are few, and that the tendency of modern life is to reduce rather than to extend their number, it is of much importance that we should see how we can use what we have to the best advantage.

Self-examination at such a time might be of a threefold character. It might be (1) *Retrospective*, as regards the influence of our work in the past upon others; (2) *Introspective*, as showing its influence upon ourselves, and a testing of the strength and fervour of our faith in the truths we teach others; and (3) *Prospective*, in reference to future work. Let us suggest, very briefly, a few thoughts on each of these points.

Apart from the feeling of humiliation for sin, which cleaves even to our best actions, and must ever accompany any real heart-searching examination, there are special advantages which the thoughtful and earnest seeker after truth may hope to obtain from such an exercise. He is able to examine into the causes of his mistakes, his errors of judgment, thought