

Adam. As such, He represented, in virtue of the terms of His Incarnation, the whole race of man, just as legitimately as our first parent represented and compromised so fatally all his descendants. "As by the disobedience of one man many were made sinners, so by the obedience of One shall many be made righteous." But how do we lay hold of this righteousness? As St. Paul tells us, By Faith. It is pre-eminently the righteousness which is by faith. And further, what are the special points of contact, the means of conveyance whereby God on His side unites us to His all-Holy and once suffering Son? Ordinarily, in the sacraments of the Church instituted by Christ Himself for that express purpose. St Paul describes them as "the putting on Christ," and as "the communion of the body of Christ. Thus it is that the death of Jesus is not merely a past fact of history, although the most stupendous. It is a fact which has at this moment a power, a significance as real in the spiritual world as any act of the Legislature has in the fiery world of political strife. It is to the eye of faith ever-present, ever-energetic, as if it belonged to no special point of human history, and to no one particular consecrated spot on the face of the earth. The Lamb is crucified, if, historically in the environs of Jerusalem, yet to the eye of faith in the very centre of the moral universe. And so now, faith at one simple bound bridges the centuries, forgets the Roman soldiers, ignores the Jewish multitudes, throws aside the historic drapery of the crucifixion, and sees only the shame, the agony, and yet the majesty, the triumph of the Crucified, as that form, crushed beneath an unspeakable dishonor, and yet radiant with a matchless splendor, stands out alone from the darkness of human history, as the one object which can raise the self-sacrificing enthusiasm, the enduring patience, the buoyant trust and hopes of the human soul.

WHY HEBREW SHOULD BE STUDIED.

THE chief reason why Hebrew should be studied by all who would thoroughly understand the Scriptures, arises from the fact that the Bible is a thoroughly Hebrew book from beginning to end. For although the New Testament is in the Greek language, yet the turns of thought and the modes of expression are almost entirely of a Hebrew character. A recent number of the *Contemporary Review* has an impressive article on the subject; and with some alterations to adopt its utterances to the state of the Church in Canada, it may be remarked that, if the clergy are to be mere time-servers, teaching and preaching only what their congregations tell them, then it is by no means necessary that they should be learned; but if, like the great churchmen of all ages, they are to be leaders of men, they must be learned; and if learned, must be acquainted with Hebrew or at least some Shemitic language. Without such knowledge they can neither understand the Old Testament nor the New, nor can they explain the relation of the two. The whole controversy as to the meaning of faith will be unknown to them, and they will accept apparent but not real contradictions as matters of belief. Ignorant of Shemitic life, they will explain away the Sermon on the Mount, and so deprive us of Christian ethics. They will not understand the history of the early centuries of the Church; nor know why they are not the heretics they profess not to be. They will force on their congregations interpretations long disavowed, unless something like a Pan-Anglican Synod should from time to time register and endorse the march of criticism.

The more they sink beneath the intellectual level of the laity, the more will they hide themselves in a cloud of invincible ignorance, and be despised or hated, according to their intellectual weakness or their personal influence, until at length the priest shall disappear before the protest of the indignant prophet. The Church in England for the last twenty years has been advancing in a far different direction. Ever since the production of Smith's "Dictionary of the Bible," learned men have been sought out for promotion, and the last instance has been the appointment of one of the widest in knowledge, and in general the wisest in its use, to a high dignity of the Church. The encouragement of learning has not been without its effects on theological candidates, and a backward tendency would discredit their zeal and be a fraud upon the people. But how, it may be asked, can the general body of theological students acquire a Semitic language besides New Testament Greek? The only answer is, if a knowledge of the authorized version is, as all admit, one of the first requirements, let it be a knowledge, and let other training give way to it. Otherwise, you take away the Bible from the clergy and the laity at one blow. Let a more reverent spirit be inculcated by not pressing into immature minds Aryan definitions of the mysteries of religious belief. Conceive for yourselves the training of St. Paul, of Apollon, of Origen, and lop off at least the useless, often profane, and mischievous speculations. What is needed is a sound knowledge of Hebrew, or, if that cannot be, of the easiest of the Semitic languages—that which may be called the sacred tongue of the New Testament, Syriac; and let the Greek of the New Testament be thoroughly studied in relation to Syriac, if not to Hebrew. A couple of years passed in these pursuits would produce a new generation of men, stronger, wiser, and more charitable than the generation of whom we are. It is well that the teacher should be mighty in the Scriptures; it is well that he should be able to render a reason for the faith that is in him; but if he have not charity, all this will avail nothing. The common bond of learning has saved many a scholar from failing in this chief Christian grace. It has made a stern theologian, like Dr. Pusey, show tender kindness to young men whose position was in the other pole of dogmatics. It binds together to a large extent Greek and English, and even Latin scholars. Nowhere has charity so triumphed as here: give us an ignorant clergy, and you deprive us of our last hope of an Eirenikon.

CHURCH THOUGHTS BY A LAYMAN.

No. 12.

OFFENCE GIVERS AND TAKERS.

ONE of the greatest difficulties the Church has to contend with in modern times arises from the restless spirit prevailing in social life, the restlessness which gnaws like a worm at the heart of democratic communities. That the Church is of all forces the most democratic is a truism, for God is no respecter of persons, and His Church is a Kingdom which does not recognize any distinctions among men based upon their worldly relations. "He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty way." That is the course of the Kingdom of God, the direct opposite of the customary procedure of the Kingdoms of the world, wherein might secures loftiness of seat, riches command

all manner of fulness, and the humble, and meek, and hungry are neither exalted nor filled.

The Church then, or Kingdom of God, is in direct antagonism to the world, because the one is under Divine government, ruled by laws which the world treats with sovereign contempt. The troubles which afflict so many churches and congregations, heart burnings, jealousies, offences given and slights taken, all arise because Christians do not realise that as such, as baptised members of Christ's body, they are under Divine government. "Ye cannot serve God and Mammon,"—the God of Heaven and God of Mammon,—the God of Heaven and God of the world—at one and the same time, is the master key to all Church troubles of a personal, or social character. The effort is made to do what Christ declared impossible, and out of failure spring all forms of schism and division and discord. The English Church has a scandalous reputation for petty troubles arising from the deficiency of kindly feeling among its members. The reputation is richly deserved, and being as it is so serious a hindrance to its mission, the grounds of it are worth enquiring into. In the old land the social aspect of the Church was formed upon the lines of national habits and customs which were all deeply affected and largely moulded by the Church when the Church and Nation were indistinguishably one. The sacred bond of Church fellowship knit into communion which was rejoiced in and felt to be a daily comfort and protection to the entire body politic, peasant and peer, master and servant, rich and poor, all knelt at the same altar, and were visibly there equals before God, all a family united in Christ. This experience of centuries has left an indelible impress upon English life and is the grand secret of the stability, the permanence, the invincible love of order which are so characteristic of the English state and people. It is the secret, too, of the ease, the harmony, which exists in a society where social grades are so marked, and the secret, also, of the want of ease and lack of harmony so manifest in societies which have or try to have the same social grades without the softening influences which permeate English society and render imitations of it such lamentable failures. In days of old the Church so dominated the imagination of men, that a king could say, "I would rather be door-keeper in the house of my God than dwell in the tents of the wicked." The power to create such self-sacrificing devotion has gone; schism based on self has killed the Psalmist's noble spirit and bred in men the restless spirit of self-seeking ambition, has engendered the keen morbid self-consciousness which characterises modern life. The House of God is no longer a centre, a sign and symbol and visible manifestation of Christian unity and brotherhood, no longer a blessed Lethé where for a time self is utterly sunk in the deep waters of devotion, but is a place where self is exalted, pampered, stimulated, the whole service of prayer and praise being made to revolve round the pivot of self-worship and self-conceit. The very atmosphere of our Churches now-a-days is charged with social electricity, instead of reverential self-abnegation in the offices of devotion. All the vanities of vulgar social pride, the pride of money, or position, or some fancied dignity, stare right out in congregations; there is no difficulty caused by trying to serve God and Mammon, for it is so manifest that Mammon is monopolising all the heart and thoughts. The offence giver wounds his or her neighbour by some cowardly slight or impertinent act of self-assertion with all the cold blooded hardness which inspires such manifestations of a low nature in a