

BISHOPS SHOULD BE FAITHFUL AND COURAGEOUS.

It is quite common, on occasions of ordination, to hear sermons in which are set forth the requisites and characteristics to be looked for and expected in the lives and ministries of Deacons and Priests in the Church of God. But we do not so frequently hear sermons setting forth the characteristics which are both requisite and essential in the life and official ministries of those who have been elevated to the high and responsible office of Bishops in the Church. Probably the very best sermon on this subject is the one preached by the late Canon Liddon, in St. Paul's, entitled, "A Father in Christ." Another, very different in some particulars, was preached by Archdeacon Farrar, a few years ago, in Westminster abbey. The newspapers gave extracts of portions of it, and from them we draw in part what we have to say on the subject. The faithfulness of the Bishops in setting forth their *Pastoral Letter*, a short time ago, makes this a suitable time for us to preach our little sermon.

Many qualifications should unite in the person of the Bishop, but at present we will dwell on only one or two. A Bishop should be a man of *undaunted courage*. Scorn of mere passing popularity should be among his first qualities. The best Bishops in the times of persecution were invulnerable, because they sat loose to the world and its interests; because they cared not for the world, or for what the world might say. When the persecuting Emperor Valens sent his Prefect to threaten St. Basil, and was met by a flat refusal of his demands, the Prefect started from his seat, and exclaimed, "Do you not fear my power?" "Why should I?" asked Basil; "what can happen to me?" The Prefect answered, "Confiscation, banishment, torture, death." "Is that all?" answered Basil; "he who has nothing, beyond my few books and these threadbare robes, is not liable to confiscation; banishment! how can I be banished, when God is everywhere; torture! that can harm me only for a moment; and death! is a benefactor, for it will send me the sooner to Him who I love and serve." "I have never been addressed so by any one before," said the Prefect. "Perhaps," replied Basil, "you never met a Bishop before." Bishops, in these days, are seldom required to meet kings and rulers, but would to God they all had the courage to face a false world, to tell the truth to false partisans, to confront the wild and cruel ignorance too often seen in public opinion, to despise the soft flatteries of an easy popularity, and to know, by experience if need be, that Christ meant something when He said, "Blessed are ye when men revile you for My Name's sake."

Bishops are called upon by their duty, to exceptional *moral faithfulness*, to be, as it were, the embodied conscience of the Christian Church before the world. That was a splendid example set by St. Ambrose. Theodosius was a great, victorious, and, in some respects, good Emperor; but he had, in a fierce outburst of temper, let his soldiers loose into the amphitheatre at Thessalonica, and had slain some five or six thousand persons, the innocent with the guilty, in indiscriminate massacre. Courtiers said nothing, the world said nothing, civil rulers said nothing; but St. Ambrose stood forth like the incarnate conscience of mankind. For eight months he excluded the Emperor from the Cathedral at Milan; and when he came, at Christmas-tide to receive the Holy Eucharist, St. Ambrose met him at the door, and forbade him to enter till he had laid aside the insignia of a guilty royalty, and prostrate with tears upon the pavement, had performed a penance as public as his crime. Many persons have seen Reuben's splendid painting, in which St. Am-

brose, in golden cope and jeweled mitre, is almost as magnificent as Theodosius himself. The reality was no doubt quite different. But Ambrose, in his simple dress and humble poverty, was brave enough to tell the Emperor the truth, which may have been his salvation. Well had it been for the clergy and the Bishops of England, if, in the days of the slave trade, and the days of the Gin Acts, in the days of the American revolt, and in the days of factory and other abuses, they, too, instead of torpor and acquiescence, had spoken in prophetic voice to the oppressor, and had rolled the thunders of the moral law over the slumbering consciences of men. Or take an age of luxury. Read the sermons of St. Chrysostom, and see with what fidelity he dealt with wasteful extravagance and insolent display, while the poor were suffering. It cost him something; it cost him his home, his Bishopric, his peace, his health, his life. He who, in this age, would do such a work as Chrysostom did in his, would have to live in a humble, lowly fashion; he would be hotly hated and savagely maligned; but he might die as that saint did, conscious that he had done something worth doing in the world, leaving an honorable name behind him, and with the words "Glory be to God for everything" upon his lips.

Once more, let us take the case in which the Church herself has become corrupt, has fallen into heresies and superstitions; has forgotten "the rock whence she was hewn or the hole of the pit whence she was digged;" has given herself over unto will-worship, formalism and bondage. To whom should we look but to the Bishops to shake off the influence of cliques and factions, and, above all, to keep the streams of Gospel truth pure and undefiled? That was what Athanasius did. In vain he was denounced, banished, calumniated with loads of lies, and hunted like a partridge on the mountains; in vain he was persecuted by the Emperors Constantius, Julien, and Valens; in vain he was attacked by apostatizing prelates and their priestly and other hireling; but, in the face of all opposition, he upheld the struggling banner of the truth, on which he inscribed his now famous *Homoousion*. In the Council of Rimini, as St. Jerome says, "the world groaned and found itself Arian"; but Athanasius had the courage to stand against the world. And to him the whole Church owes a debt of gratitude to-day, and has been his debtor all down the ages, for the firm, unflinching stand he took in defence of the unchangeable faith.

We have had abundant evidence of late, that there is work of the same kind which true Bishops, even in our days are called upon to do. They are not to be cajoled by, nor to tamper with, not to be afraid of, those who swerve from the truth, or to be drawn aside by a secular press, or to be influenced by whispering, intriguing faglesmen; but to stand up, faithful among the faithless, for the truth of God, and for the blessed Gospel of Jesus Christ. Yes, we need just such Bishops—and, thank God, we have them, too—Bishops as brave as—Ambrose, as self-denying as Augustine, as faithful as Chrysostom, as courageous and true as Athanasius, as large hearted as Leighton, as gentle and loving as Ken, as virtuous and charitable as Berkeley. We want to see our dioceses filled with true men, not by *party favorites or narrow ecclesiastics*. We want strong, manly men; men who have in them somewhat of the prophet as well as that of the priest; men with the love of God burning like fire on the altar of their hearts; men who are not afraid of toil, who love the Church because it is the Bride of Christ, and are not ashamed to speak for it; men who value the Faith of Christ more than they do the opinions of men; men whom the rich and the insolent, when they do wrong, shall fear, and to whom the trusting and the innocent shall look for defense and love; men who will not swim with the stream, but have fortitude to breast its fiercest waves when necessary; men

who, to the honied whispers of flattering cliques, shall prefer the mountain air of truth, and the beatitude of malediction; men whom God shall honor by making bad men and heretics despise them.

Such men will gain no honors from their copes their mitres, their titles, their incomes or their palaces; but they will gain the highest honor of God, if they have the courage to scorn the seductions of wealth, when truth is at stake, to defy the rage of party, to rebuke the insolence of unfaithfulness, to defend the weak against the strong, to undo the heavy burdens and let the oppressed go free. Such bishops are a blessing in the Church of God, to whom obedience is better than sacrifice, and whose most acceptable service is love to God and love to man.—*The Church Advocate*.

THE REALITY OF WORSHIP.

When the day comes that men believe honestly and thoroughly in God the Father, and Jesus Christ, His Beloved Son, our Saviour, and the eternal Life which is given to those who in faith seek for it, there will be two uses for money: first in the worship of God, second in help to man. When the day comes that Christians truly love God, and their neighbors as themselves, there will be no limit to the beauty of worship and the true charity of helping our fellow men. The loss of faith and love has been seen in the barren accessories of the secular worship of the last century. The modern day offering of religion is hardly to be distinguished from the lecture platform. A bare building, no distinctive religious dress, no altar, secular songs and hymns, cheapness, meagreness, poverty, not only in detail, but in the whole act of worship, not worthy of the worship of the God we serve. There is a true dignity, a true reverence, a real greatness in true worship. In every place where these things are recovered, where, so far as we are able, we can set forth the glorious beauty and dignity of true worship, we are helping forward the cause of Christ and His glorious Gospel, we are leading men from the things of earth to the things of Heaven. It is the business of all Christians to see that the worship of God shall be, so far as possible, of that glorious order which pertains in the unseen regions of the heavenly kingdom, in which they dwell even here. It is the business of all Christians, for the sake of mankind, to see that the beauty of holiness reigns in the worship of God. Everything which cheapens, lowers, or degrades religion, is against religion, and is playing into the hands of the forces of unbelief and heresy. Never be afraid of God's House being too beautiful or too glorious; rather be afraid of a poverty-stricken aspect, which lowers men's conception of the Everlasting Gospel.—*Parish Notes*.

THE TEMPTATIONS OF CLERICAL LIFE.—

Every calling has its own peculiar temptations. The clergyman is not exempt from his. In his ordinary life he is tempted to forget the value of time for which he is not called upon to account. The Bishop of Algoma says that it would be a good thing if every prospective clergyman could obtain a few year's training in business habits. It would teach them the value of a right method, the way to use time to the best advantage, the need of punctuality, and the danger of procrastination. Good manners are a requisite in Christian social life, and, above all, in the clergy; for manner, while it carries some weight with everybody, is the prime requisite with many. But while manner has its proper place, method is absolutely necessary for success. Method or want of method in work nearly always marks the distinction between the successful and unsuccessful minister in the work of a parish. The use of right methods applies to spiritual as well as to temporal things, for order is heaven's first law.—*Selected*.