

could more definitely prove the possession of the Christ-Spirit than such a desire to follow the example of Him Who gave His life a sacrifice for us all.

### Parochial Exchanges

From time to time circumstances call for changes in parishes whereby men who have been working under difficult or even impossible conditions may be permitted to make fresh attempts elsewhere. The Diocese of Huron has a unique Canon, known as the Canon on Exchanges, and although it met with a great deal of criticism, and may be defective in some respects, yet it is evidently found to be workable and useful, for the last bulletin of the Executive Committee chronicles two Exchanges, which means that four parishes in a short space of time have found it advantageous to resort to this Canon. If the Diocese of Huron can solve the question of Exchanges of Rectors smoothly, and also in the interests of both clergy and congregations, it will prove of great service to the whole Church. The need of Exchanges from time to time is too evident to need more than mention.

### Theological Colleges

The new Dean of Durham, Dr. Henson, is well known to be in the habit of expressing his mind frankly and fearlessly, and sometimes with startling effect. At a luncheon during his recent visit to the United States he delivered himself vehemently of some opinions concerning Theological Colleges, which, as a paper said, must almost have taken his hearers' breath away:—

"I sometimes almost wish I might be appointed a sort of ecclesiastical Guy Fawkes, commissioned to blow up all the Denominational Theological Seminaries in existence. I cannot breathe in them; they stifle me."

While Theological Colleges, like other Institutions, are open to criticism, and capable of improvement, and while the Dean's strictures doubtless apply to some Seminaries in his own country, it may fairly be questioned whether many Theological Colleges are guilty, or even capable of being guilty, of the terrible results depicted. It is simple truth to say that very often the men who enter them are already fairly settled in their views and tendencies, and anything that may be said to "stifle" is probably to be looked for elsewhere. At any rate there is profound common sense in the remark made to a layman by the Principal of a Theological College, when the former criticized these Institutions. "Well," said the Principal, "we are doing our best with the material you send up from the Churches."

### The Decay of Fear

Dr. Inge, preaching at St. Paul's Cathedral, London, England, the other Sunday evening, said that "there never was a time when the fear of God played so small a part in men and women's religion as it does now." He quoted the late Professor James as having said with much complacency that it had become possible in civilized life for a man to pass from the cradle to the grave without a single fear. The Dean feels that this decay of fear as an element of vital religion is one of the most significant features of the time, and the extent of the change can only be realized by comparing the preaching of to-day with that of fifty years ago. He said that the plain fact is that we are not afraid of punishment because we do not think we deserve it, and that what has decayed among us is the sense of sin. The Dean went on to deal with the question, What is sin? showing that it was

(1) alienation from God, putting us into a state of spiritual banishment; (2) a disease—not mere weakness or immaturity; (3) transgression of the law—a positive thing, the choice of the worse in view of a possible better; and (4) a state of bondage—we were born to be free, but we are in chains.

We should like the Dean to go a little further and explain how this decay in the sense of sin

has been brought about. It is largely due to the teaching of a materialistic evolution in modern science, and to a criticism of the Bible which goes far to rob it of its divine authority over the hearts and consciences of men.

### OUR RULE OF LIFE.

I asked the New Year for some motto sweet,  
Some rule of life by which to guide my feet;  
I asked and paused: He answered soft and low:—  
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
But ere the question into silence died,  
The answer came:—Nay, this remember too,  
"God's will to do."

Once more I asked:—"Is there no more to tell?"  
And once again the answer sweetly fell:—  
"Yea, this one thing all other things above,"  
"God's will to love."

### "THE MAN CHRIST JESUS."

The period of the Christian Year between Christmas and Easter offers a natural opportunity for considering the manhood of our Lord. Modern thought has done much for us in emphasizing the reality of His humanity. Time was when it was apt to be forgotten or ignored in His divinity, but all along the words of the Creed stood out clearly, "Perfect Man, of a reasonable soul and human flesh subsisting." In the new and very remarkable book on "The Person of Jesus Christ," by Dr. H. R. Mackintosh, reviewed in our columns to-day, there is a fine chapter on "The Perfect Manhood of Christ," which commences by saying that "the New Testament no more attempts to demonstrate the manhood of Jesus than the Old Testament to prove the being of God." To the Apostles Jesus is human throughout in temperament, emotion, and attitude." It is absolutely impossible to over-estimate the importance of the fact that the redeeming influence of Jesus Christ, everything that leads men to acknowledge Him as Lord and Saviour, "owes to His humanity at once its individual and its social power, and is complete only with the completeness of His manhood." Among many qualities we may notice "the wondrous combination in Christ of qualities which tend in other men to be only angularities, but which by their perfect harmony in Jesus fit Him to be Saviour alike of the single life and society." Thus He was at once stern and tender, ascetic and quiet, assertive and humble. "The opposites are always in equilibrium. Therefore His personality, many-sided as it is, is not complicated." In this life there was found "no omission, no unfinished page." His life is a unity "woven without seam from the top to the bottom." Yet again, this life "is marked in the fullest sense by reality and integrity. It is not mutilated manhood we see in Christ." In every element, "corporeal, moral, social, emotional, intellectual, religious, everywhere the integrity of Jesus' life as man is clear." In particular, "the perfectly human quality of our Lord's religious life" has been the subject of profound interest and adoring thankfulness. Few books are more valuable in this respect than Caroline Fry's fine little work, "Christ our Example." And yet with this manhood essentially identical with our own, distinctively human and always moving and working within the lines of our humanity, we are impressed with the fact that this perfect naturalness is absolutely unique, for "a manhood of this ideal type has existed but once in history. He is unique in virtue of His sinlessness—the one quite unspotted life that has been lived within our sinful race." Dr. Mackintosh points out that although a character at once perfectly ideal and completely human is not incon-

ceivable, yet the difficulty of conception may be realized from the fact that none of the masterpieces of literature have ever attempted to portray a perfect character. "Tennyson's Arthur and George Eliot's Deronda are the best known modern failures." Hamlet is usually regarded as Shakespeare's nearest approach to an ideal man, and yet to mention the names shows how unutterably short of the ideal it falls. This miracle of sinlessness is the most wonderful phenomenon in the story of the Gospels. Absolute freedom from evil in thought and feeling, and in addition the complete realization of everything required by God "is a condition outstripping the power of imagination or belief."

Dr. Mackintosh thereupon enquires as to the bearing of this perfect manhood on our own personal religion. Has it anything to do with our religious faith? He comes to the conclusion that the true manhood of Jesus is of cardinal significance in four ways. (1) It guarantees a genuine Incarnation, for if there is any unreality in the manhood of Christ at any point, "God has not quite stooped to unity with man," since as one of the early Fathers acutely pointed out, "the unassumed is the unhealed." Our Lord is at once perfectly man and also perfectly God, and is able to reveal Himself as "God manifest in the flesh." (2) It provides an essential foundation for the atoning Sacrifice. In order to atone Christ must be absolutely identified with the sinful and this is only possible on the assumption that He Himself lived and died a truly human life. "Jesus' manhood is the corner-stone of reconciliation." (3) It secures the reality of a perfect example, whether we think of faith, or prayer, or hope, or love, or obedience. The assurance that Jesus Christ was Perfect Man gives us the guarantee that our life may be similarly lived by Divine grace. (4) It points to our eternal destiny. It is because Christ as man was raised from the dead and has entered into a heavenly life in the presence of God, that we may feel sure we also in our humanity shall thither ascend and with Him continually dwell. It is because He has died and risen again that those who sleep in Him will enjoy a blessed Resurrection. "Because I live, ye shall live also." And so we rejoice in "the one Mediator between God and men, the Man Christ Jesus," and because He is perfect God and perfect Man our faith rests on a firm foundation. God has appeared on earth in Christ Jesus, and His manhood is at once the proof, the pattern, the possibility, and the pledge of the complete salvation and satisfaction of our humanity in Him.

### LIGHTWARD.

By the Ven. Archdeacon W. J. Armitage.

When the dark days seem to borrow  
All the mists that cloud the air,  
And the heart surcharged with sorrow  
Floods all life with fretful care;  
Then there comes a heartening whisper  
That the sun shines everywhere,  
That God's answer is far swifter  
Even than wing-borne cry of prayer.  
And the soul is lifted higher,  
As by might of power divine;  
By that Spirit, wind-of-fire,  
In Whose light the righteous shine;  
While the heart with love's desire  
Doth fulfil God's great design;  
Serving Christ, Who doth inspire  
With life's pentecostal wine.  
Then the light of heaven leaeth,  
Shining from the face of Christ;  
He Who promiseth and pleadeth,  
Strengthening with grace unpriced;  
Gift of power both full and free,  
Love that ever hath sufficed;  
Faith's clear eye at last doth see  
Christ is all! and all is Christ!

—The Record.

As the weak simple, little half-way down authorities had Ganton laugh

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