

earth, earthy; and tends to make us too ready to forget the life beyond this earth; so that while we thank God for its blessings, we must always bear in mind that there is one thing better, the knowledge of the Gospel.

These remarks of Bishop Steere's are exceedingly valuable in themselves, as containing an important principle in connection with Missions to those who have not received European civilization. They are also the result of many years practical experience among savage tribes. And if they fail to show the entire series of relations between civilization and Christianity, they make very short work of the question as to which of the two should precede the other. And on this point they are as weighty as any thing that has ever been said upon the subject.

The Bishop of Peterborough considered the subject in a different aspect, dealing with the relations of Christianity to a decaying civilization, and wished to consider whether the civilization of the world would have vitality to survive a decaying Christianity. He viewed all civilization as having its roots in religion of some kind, as history testifies, and the decay of even a false religion tends to rot the civilization amid which it exists. Civilization must rest on the two pillars of liberty and order; and the only thing that can give rise to or secure these blessings among men is the sanction of a belief that the rights and duties which they involve come from above. He said it was the wildest of dreams to imagine that a human brotherhood could be established that did not rest upon a Divine Fatherhood. The race was practically between Christianity and materialism, as to which should supersede false religions. If the religions which lay at the base of civilization were false they must go down, and it rested with us to replace them with the truths of Christianity, which though themselves incapable of demonstration, were yet supported with an invincible Divine power.

THE CHURCH OR THE STATE.

WHICH is paramount, the Church or the State? This is nothing else than the question, which is supreme, God or Cæsar? For the Church is a Divine Institution having for her Head the Lord Jesus Christ Himself. In one aspect of the case therefore, it is evident there can be no uncertainty about the relative claims of each, unless it could be a doubtful matter whether we ought to obey God rather than man. But on the other hand, the State, if it is not of Divine organ has nevertheless a certain amount of Divine authority. And, therefore, the voice of the Church is, "Let every soul be subject unto the higher powers." Nor without continual special acts of supernatural interference would it be possible to carry on the operations of the Church without the regulations and the protection of the State. While at the same time, it must not be forgotten that the best security for the well-being of the State, and for the temporal prosperity of every member of it, would be found in the strictest attention to the regulations of the Church. So that

there is a mutual relationship and something of a mutual dependence of each upon the other; and therefore, in strictness, their claims do not and cannot clash. It is only when the individuals having authority in one of them become forgetful of their position and sphere of action, that the claims of the church may appear to interfere with the claims of the State, or *vice versa*. Our Lord has laid down the rule which is to guide us in this matter in that celebrated passage:—"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's". Among Christians there is little or no dispute as to the binding nature of this precept; but there is sometimes very considerable difference of opinion as to the application of the principles it contains. It can hardly be said, perhaps, that this difference is greater than that which exists in the application of most other principles; and the main cause of which is doubtless to be found in the self-will of the human heart, which refuses to become thoroughly submissive to any authority human or Divine. But whatever difficulty there may be in the way in which the precept of our Saviour is to be applied, we cannot suppose for a moment that the authority of the principle is thereby invalidated, more especially when the difficulty is one of our own creation. In most cases there is a strong distinction between the duties we owe to God and His Church, and the service we are called upon to render to the State.

DOMINION CHURCHMAN READING ROOM.

We desire to call the attention of all Members of the Synod as well as others visiting Toronto, to the Free Reading Room in connection with the DOMINION CHURCHMAN Office, No. 11 (over the Synod Rooms) York Chambers, Toronto Street. Letters for all Members of the Synod can be received here, if addressed Box 2530, Toronto.

WHAT NEXT?

WE have always admitted and upheld the wide and wise comprehensiveness of the Church of England; but it is a gross abuse of the latitude which she allows her sons to treat her formularies and her standards of faith as of no consequence, and to act as if membership in the Church was, not a distinctive and an isolating prerogative, but merely a temporary and convenient adhesion to a Society, like as to an Orange Lodge or a political club, which is quite compatible with enrolment in, and sympathy with, other denominations. We had not intended to have noticed the fact that the names of two clergymen had been advertised as intended participators in a ceremonial of a schismatical sect, even though their names were said to have been recorded on the parchment placed under the corner-stone of the new building; for, as they were not present, we were willing to give them the benefit of the doubt and suppose that an unauthorized liberty had been taken with their names. As however the letter of one, Mr. Rainsford,

accepting the invitation has been published—and we suppose we are justified in assuming it to be authentic—it is incumbent on us to record our protest against so great, and now unhappily so notorious, a disregard by a clergyman of the duties and responsibilities of his position. Churchmen, whether lay or clerical, can be Churchmen and nothing else at the same time. We either believe in the Church, or we do not. We either honestly think that "false doctrine, heresy, and schism" are sins to be prayed against, or we do not. The promise solemnly made by priests at their ordination "to banish and drive away all erroneous and strange doctrine" can, if words have any meaning at all, be hardly compatible with toying with schism and lending countenance and wishing God-speed to heresy, even though it be under the specious pretext of merely manifesting brotherly charity towards members of other denominations. In this instance the outrage to the feelings of true Churchmen is peculiarly pointed by the fact that the sect to which "fraternal sympathy" is ostentatiously shown is not one composed chiefly or entirely of persons who have been born and brought up outside the pale of the Church, but of men most of whom have deliberately cut themselves off from her communion and are in direct hostility to her very existence. That the result of their efforts has been small does not make the sin of their schism the less. The Cathedral church should be foremost both in teaching the duties and upholding the privileges of Churchmen, and yet here we have its representative setting an example of which we are sure that among right-minded Churchmen there can be but one opinion. It may yet be possible that the letter published to-day is a forgery: we sincerely hope it may prove to be so. We lately noticed the outcry which the members of an "Evangelical Alliance" raised because one of the body had the audacity to assert that the doctrines of his own sect were right, and that, if so, those of others were, necessarily, in his opinion, wrong. Such audacious logic was absolutely intolerable, and the erring brother was, we believe, induced to explain away his belief in his own belief. The Church of England is, in the best and widest sense, an Evangelical Church; but she nowhere countenances a belief in the evangel of vague Indifferentism. Playing with Dissent may lead a man in one direction, and playing with Rome may lead him in another; but the disloyalty to his own Church is equal in both cases.

It is a great misfortune to have a fretful disposition. It takes fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it is sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things. The Trustees of the British Museum are in treaty for the purchase for a copy of the largest book in the world. It is a Chinese collection of works, and is entitled, "An Illustrated Imperial collection of Ancient and Modern Literature." It consists of 6,109 volumes. But few copies exist, and one of them has lately been offered for sale at Peking.