

Mount Gerizim. They thus became schismatics. Now, how did our Lord regard them? As a *religious body* we find He kept away from them; but as individuals He looked kindly upon them. The New Testament tells us that our Lord attended Jewish places of worship, but said nothing of His attending places of worship belonging to the Samaritans. When He sent forth the twelve He "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). A number of different explanations have been given to this text. We will not press ours, yet we will say this much. The verses contain definite instruction. There is a marked difference between Jew and Gentile noticeable in them. Whatever reason may be assigned for our Lord's instruction to the twelve, as recorded in the above verses, this much can be safely maintained; He did not speak favorably of the Samaritans and their worship. We think that there is but little doubt that He regarded their worship as schismatical, for after His Resurrection, when the Catholic Church was being planted, after the veil of the Temple had been rent in twain, and the Old Covenant had given place to the New, He then said that His disciples were to be "witnesses unto" Him "both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). So long as the Old Covenant lasted the Samaritans were schismatics. But under the New Covenant they were not dissenters, for "Samaria received the Word of God" and "the laying on of hands," and became lively members of Christ's Church.

The next instance of schism mentioned in the New Testament that we shall cite, is that in the Corinthian Church. St. Paul says: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (1 Cor. 1: 11-13). "For first of all, when ye come together in the Church, I hear that there be divisions [*schismata*, schisms] among you; and I partly believe it" (1 Cor. 11: 18). St. Paul's words are a direct warning against bringing the name of any human teacher, be it Peter, or Luther, or Calvin, or Wesley, into prominence. "As the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ" (1 Cor. 12: 12). "There should be no schism in the body" (1 Cor. 12: 25). St. Paul here identifies our Lord with His Church, under the figure of the body. If there was to be "no schism in the body," much less should there be a schism from the Church. Again, St. Paul regarded schism as dangerous to all separatists. "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 3, 4). "To be carnally minded is death" (Rom. 8: 6). "Now the works of the flesh are manifest, which are these; \* \* \* variance, emulations, wrath, strife, seditions, heresies, \* \* \* they which do such things shall not inherit the kingdom of God" (Gal. 5: 19-21). And St. Jude says: "These be they who separate themselves, sensual, having not the Spirit" (Jude 19).

We have said enough now, it is thought, to prove that disunion or schism is contrary to God's Word. We therefore ask our Nonconformist brethren how they expect that the world will ever believe that God has sent His only Son to save it, when there is prevalent such a visible and avowed disunion in Christendom? Is it any wonder that sceptics sneeringly remark: "When Christians can agree amongst themselves, then come and talk to us?"

## ADVENT CONTRASTS.

A STUDY OF THE COLLECTS FOR ADVENT.

By the Editor of the American Church Sunday School Magazine.

The Advent Collect presents a contrast between the first and second coming of Christ. His first coming was in great humility; His second coming will be "in His glorious majesty." In the prophecies of the Old Testament these two sides of the Advent are blended with differing emphasis, sometimes as a retributive agent and at other times as an agent of sympathy and help. On one page the Coming flashes a sword and on another flows like oil into the wounds the sword has made. At one point the Advent is the Sun of righteousness with healing in his beams, and at another point a furnace flame consuming dross. In the hymns for Advent this contrast is heard in every verse, now in the dirge-like notes of a *Dies Ire* and again in the victorious comfort of the *Magnificat*. There is a like variation in the collects for the Sundays in Advent. On the second Sunday by the "patience and comfort of Holy Scripture" faith "embraces and ever holds fast the blessed hope of everlasting life," while on the third Sunday faith trembles in its stewardship and pleads to be found "acceptable" at the "second coming to judge the world." In actual life while Herod was troubled at the birth of a rival to his claims, the shepherds were thrilled by the *Gloria in Excelsis* and went with joy to welcome the birth of the Good Shepherd. The mind familiar with Hebrew prophecy must have looked on the Advent with mingled feelings of awe and gladness. Picture to yourself one who felt humbled by the sense of his own shortcomings and almost desponding of acceptance with the Holy One of Israel, face to face with the thought of immediate accountability in meeting with God; picture such an one coming from the fields where God's angels had announced the fact of the Advent. Even with the angelic assurance of glad tidings ringing in his ears, the most faithful servant would pause with a timid sense of unworthiness on the threshold of that interview which ushered into the presence of Emmanuel "God with us." But another step and lo! not the judge's face but the tender hope cradled in a mother's arms. In place of a strict account here was the coming in of a new possibility, a way of entering into the kingdom of God as a little child, a fresh start for weary feet. The contrast must have been a surprise of glad encouragement replacing sad apprehension.

Something like this contrast comes to us all in the outlook toward winter. The stormy winds blow into our faces, the blight of frost marks the fields where the harvest stood not long ago, the very footstep of the passer-by is muffled by the fallen leaves out of respect to the death which winter brings, and we shiver out of doors as we think of the snows and ice which any morning may wait our awakening. Yet within doors we shall find the kindling fires and comfort of the hearthstone and home circles, drawing closer together to share the genial warmth and light.

And so we trust at last that as the winter of old age makes Advent a dreary thought, as anticipations of rendering an account throw the shadows of fear over our feeble attempts at service, as our weary feet flag in the race, we shall come to the goal sooner than we think and find the door not shut to bar us out but opening into the wedding feast, and instead of sad partings the reunion of the heavenly home, the wanderer no more worthy to be called a son taken in and clothed and feasted, and the hired servants promoted to be friends of the Lord whom they have served. All this

will not be more strangely sweet than when the wise men found the coming One not some new tyrant conqueror, but the child whose hands were unstained by covetousness, and into whose sinless eyes they could look without fear or restraint. At the Advent faithful teachers in the midst of judgment will meet Christ not as judge but as the elder brother of the little ones they have served.

## A GOOD CHURCHMAN—WHAT?

In the *Standard of the Cross and Church*, of March 23rd, appeared a communication from one signing himself "A good Churchman." He said some one had asked him why he was a Churchman, and he "did not know what to say to it." He knew that books had been written on the subject, but he would "as soon think of writing a book on Why I love my wife." He finally concluded that he was a Churchman for "no better reason than 'Because.'" It is fortunate for the Church that the majority of "good" Churchmen are not so ignorant of her principles.

Another conundrum that bothered "A good Churchman" was to know "what kind of a Churchman" he was. We are inclined to think that he is not much of any. In our estimation, "a good Churchman" ought to be one that knew why he was a Churchman. We will enumerate a few "good" reasons for being a Churchman: (1) *Because* the Church is of Divine origin, being founded by our Lord, who promised "to be with the ministers of Apostolic Succession to the end of the world"; (2) *Because* through this very Church we receive the Word of God, and the canonicity of the Books of the Bible rests on the authority of that same Church; (3) *Because* schism is contrary to the teaching of God's Word; (4) *Because* the Bible teaches obedience to spiritual as well as civil governors; (5) *Because* the Bible says that the Church is the "pillar and ground of the truth," and that we ought to "hear the Church"; (6) *Because* the Prayer Book teaches us to believe in the "Holy Catholic Church," and says nothing about "one Church as good as another," or "it matters not to what religious denomination you belong." The phrase, "a good Churchman," is often used in the same sense as "a good doctor," by which we mean that such and such a physician is well posted in the knowledge of medicine and capable of treating scientifically all diseases. "A good Churchman" is, therefore, one who not only knows why he is a Churchman, the reasons for which he can clearly state at any time, but is ever ready to do all in his power to promote the welfare of the Church in his section of the country. He is one that makes a right use of the Church's "means of grace," and he is ever loyal to the Church.

We are well aware that there are many Churchmen who have vague and indistinct notions of Church principles and their own privileges, and that they, together with hundreds of other good Protestants, think that it is of no consequence to what "sect" one belongs. But this is no reason why "A good Churchman" should not try to find out what our Church principles are, and then live up to them. His ideas of these principles should be clear and definite. Hazy generalities should be abolished. Church teaching should be grasped with the spirit and with the understanding. The holy doctrines of the Catholic religion should cease to be watered down by those who are only Churchmen in name for it is only to our Lord that all Church principles point, and it is for His glory that they are to be preached and contended for. As to what kind of a Churchman one ought to be, is enough to say that one ought to be a *thorough* Churchman. This im-