

As an instance of this cavilling, we will mention that his Lordship is reported to have said in his sermon:—"There must be either a real presence or a real absence, and I presume few will be found to argue for the absence, for the Apostle says that to eat and drink without discerning the Lord's body is to eat unworthily."

In reply to this, we have a quotation from Bishop Ridley at the Disputation at Oxford, A.D. 1555:—"A commemoration is not of a thing present, but past and absent; a memory (or memorial) and presence differ; in vain is a figure put there, said some of the fathers, when the thing figured is present."

Now, although Bishop Ridley was unquestionably the greatest light of that portion of the English Reformation which took place in the sixteenth century, yet his utterances are of no more authority in the Church than those of any other Bishop, whether dead or living. Our authorities are the Liturgy, the Articles, and the Homilies. And if we consult them we shall find passages more in agreement with the expressions of the Bishop of Nova Scotia than with those quoted from Bishop Ridley. As for instance, in the first part of the sermon concerning the sacrament, we find this passage:—"Neither need we think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine theories; but *this much he must be sure to hold*, that, at the Supper of the Lord, there is no vain ceremony, no bare sign, no central figure of a thing absent."

CHURCH EXTENSION IN CITIES.

CONTRASTS are "continually" being made between the missionary zeal of Presbyterians, Methodists, &c., and that of the Church in Canada: but nowhere is this contrast believed to be so glaring and the effect so damaging as in cities. Every denomination of professed Christians, at all alive to the duty of self-extension, has an organization in each city to provide for this necessity. The members of the society, members of well-established and self-supporting congregations, band themselves together for the purpose of (1) fixing upon the most desirable points at which to form new centres of worship, (2) purchasing in good time the requisite sites for places of worship in such localities, (3) erecting some temporary buildings as Mission Rooms, and (4) providing for the support of missionary ministers in each of such centres.

But how does our Church act when Presbyterians, Methodists, Baptists, and Roman Catholics are doing all this? The same class of members occupy their cushioned seats in their handsome parish churches, listen to their well-trained choir and costly organ discoursing music for them, and their rector—a reflex of the prosperity of his flock—sermonizes happily on some pleasant theme. And that is just all. They do not for a moment think of their struggling fellow-churchmen in poorer or newly settled localities in the same city, agonizing to gain a fraction of the church privileges they themselves possess. Here and there a clergyman throws himself into the missionary field of the city, moves heaven and earth to secure a site for a Mission Room, and scours the whole city in order to gather a few dollars to meet the necessary current expenses. When he applies to the churchmen of the older parishes, they turn a cold shoulder, scrutinize narrowly the details of the work they are asked to help, and nurse their precious dollars a little longer, lest the "dear little things" should be put to a risky use in the mission field! And this is the case when clergymen are spending their

energies and their lives, and poorer laymen are denying themselves absolute necessities in order to keep the mission services going.

There are exceptions. There are cases in which laymen have left their comfortable homes and their luxurious arrangements, and have gone forth to attach themselves to a mission chapel, to teach in the Sunday Schools, and to assist in the general working of the parish; at the same time uniting their purses with those of their poorer brethren. Such instances, however, are quite isolated; perhaps only a diocese, here and there, upon the whole continent can display a single exceptional case of the kind in one of its cities or towns.

When one perceives how much can be done by a handful of such laymen—doctors, lawyers, merchants, or clerks—throwing themselves into the support of mission work in some neglected quarter—in what a miserable light must the great mass of churchmen, able to do this and yet neglecting it, appear, when they will scarcely deign even to listen to the statement of cases that require help, much less to give a hearty, cheerful, and prompt response to the applications of men who are already giving *everything* to the object for which they plead! And what a contrast do the neglect and indifference of Church laymen in Canada present to the life, the zeal, and energy displayed in the same cause by Church laymen in the Mother Country! Will not some of our negligent and self-satisfied ones at least lend a ready helping hand to those who are the personal workers in such fields of church labor—if they will not themselves descend into the arena of active participation in such work in mission churches and Sunday Schools?

This, however, is only a temporary expedient. Such individual appreciation of duties connected with church extension cannot altogether make up for a proper organization in every city and large town throughout the dominion, so that the church may display as much zeal as the sects already do in establishing and spreading what they conceive to be the truth. Do churchmen really value the fact, in obscure and squalid quarters of the city they live in, baptisms are being annually numbered by hundreds, confirmations by scores, new communicants by dozens? Let them, in that case, dwell more upon such facts than in chaffering about parting, for such work, with a few dollars and cents in the course of a year. Let them not think that the acquisition of a new organ, the supply of a *recherche* quartette choir, the painting and gilding of their galleries, or any such ecclesiastical luxury is a sufficient excuse for withholding their help from the solid work of garnering immortal souls, which is which is going on in other parts. Let churchmen band themselves together for this purpose without delay, that they may experience the value of united and organized endeavors for the spread of their church in the neglected ground around them.

SERMON

Preached by the Lord Bishop of Nova Scotia at the opening of Provincial Synod, Montreal, September 8th, 1880.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, what sort it is."—1 Corinthians, 3: 11-18.

His Lordship said they were assembled that they might devise the best means for the furtherance of their work, and be stirred up and pledged to greater zeal and diligence in the performance of that portion with which they might be severally charged. For

such an occasion the text appeared to him peculiarly appropriate. In a previous verse they were described as fellow-workers with God, and, if this were correct, a position and dignity was accorded to them that might well cause them to tremble lest inferiority on our part may be reflected upon Him. And even if this translation was doubtful and the alternative be adopted as more accurate, the statement of our relation to Him will still imply a heavy responsibility on us as His fellow-workers, namely, a band of laborers employed by Him and bound to assist each other in furthering His work, whether in the vineyard in cultivating the soil, or in building the spiritual edifice, to both of which the Church is compared. Taking up the latter simile, St. Paul likened himself to a master builder, skilful and judicious, who had prepared for the erection of a building by providing a good foundation. In this case the foundation had been already firmly fixed, laid from all eternity, for "other foundation can no man lay than that is laid, which is Jesus Christ." And, though the apostles and prophets are elsewhere spoken of as the foundation, yet it is only in connection with Christ as the corner-stone, the essential portion upon which the whole depends, so that there also He is set forth as the one foundation. St. Paul may be said to have laid that foundation for the Corinthians when he preached Christ to them as their first instructor. For, as He wrote, "Though ye have ten thousand instructors in Christ, yet ye have not many fathers. For in Christ Jesus I have begotten you through the gospel." There is one foundation, and many affirm that as long as we build upon it all else matters little. Indeed, the contrary opinion is stigmatized as bigotry—as evidence of a narrow mind. We constantly meet with expressions to this effect:—"When you reach Heaven you will not be asked with whom you worshipped, or to what communion you belonged. If only you believe in Christ, if you are building on the one foundation, all will be well. But what saith the apostle? "Let every man take heed how he buildeth thereupon." He says expressly that it will not be the same to all believers. He tells us of those who, though ultimately saved, will suffer less, will be saved with difficulty, as by fire. And this warning must be especially urged and enforced in these days, when there is an inclination to reject all dogmatic teaching, when it is held that every man may believe and do according to the dictates of his own conscience, that his own intuition is a sufficient guide to each. We are here told that the building is to be tested, and that the condition of the builders will be determined by the manner in which it passes that test. The test is represented as fire, and the materials such as would be more less affected by fire. It is commonly understood that two buildings are here described, but whether one, two, or more be supposed, we have a regular gradation in the materials described; from gold, which comes out of the fire uninjured, through silver and fine building stone down to stubble, which a spark may destroy, leaving an insignificant residuum. They would seem to represent different degrees of purity of doctrine and discipline, from perfect soundness downward. And this test is to be applied at the day, the great day of the Lord, the Day of Judgment. It must be, I presume, superfluous to explain to such a congregation as this that there is no support here for the doctrine of purgatory. And yet I refer to that perversion of this text because, in a work of wide circulation published by a Roman Catholic Archbishop in the United States, we have this comment:—"His soul will be ultimately saved, but he shall suffer for a temporary duration in the purifying flames of purgatory," with a startling addition, "This interpretation is not mine; it is the unanimous voice of the Fathers in Christendom." We will not stop to enquire what he means by the Fathers of Christendom, but he certainly cannot adduce the early Fathers of the Church in favor of this interpretation. And it is enough to refer to the actual language of St. Paul, who does not hint at a purifying fire, but speaks of a fire which shall try and burn up that which is unsound at the Day of Judgment. As the terms designating the building are metaphorical, so, doubtless, also is the test. But the teaching appears clear, and we thank God for this revelation of a solution of what would otherwise be a most perplexing problem. We see men—earnest, devoted disciples of the Lord Jesus Christ—teaching and preaching in His name, and yet making and countenancing division, propagating heresies, or denying portions of the teaching of the Catholic Church, of the traditions which have been received from the earliest ages. And we should not know how to judge of them, but here we are taught that there is no salvation except on the one foundation, and that all who are building upon it shall be saved, but that some of the saved shall suffer grievous loss—so that right and wrong, truth and error, are not equally acceptable with God, and will be differently treated. Much confusion is caused by, and serious error originates from, forgetfulness of the clearly revealed fact that there are degrees of happiness and glory in heaven, that one man will reign over ten cities and another over five—that, in short, every man shall be awarded according to his works. What may be the nature of