

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

CHURCH THOUGHTS BY A LAYMAN.

No. 56.

ON BLOWING THE TRUMPET, OR WORLDLY WAYS  
IN CHURCH WORK.

ONE of the most subtle devices of the power of evil is the giving CHRIST's people a notion that His work can be done by worldly ways. This delusion leads men who are Christians only in name to lay the flattering unction to their souls that they are doing work for CHRIST, therefore likely in some way to reap His reward, when in truth they are simply indulging their worldly dispositions under the disguise of religious zeal. The money changers no doubt beguiled themselves into a belief that their rascalities were less evil in the Temple than in the street, that the assistance their operations gave to worshippers sanctified their bargains, and justified their presence. The Master thought otherwise, as He now thinks of those who defile His Temple, the Church, to-day by doing His work in order to secure the applause of men, for either the doers in person or for some institution they are anxious to commend to public favour. The English Church has been so free from this reproach, that when the evil breaks out in any quarter we know at once that too free contact has led to the copying of one of the scandals of the more illiterate sections of nonconformity, which is the conducting of religious affairs on the same secular, selfish, purely mercantile lines as men conduct a store, as though the Gospel could be pushed by advertizing, or the kingdom of heaven advanced by puffery like a patent medicine or a new brand of soap.

Like causes, like effects, the competition of sects has caused their managers to compete with each other like rivals in trade. Hence comes the infection of the fever which will bring weakness, leave a morbid tendency to excitement in the system it has touched, and spread to healthier natures. The evil spirit of competition, with its inseparable attendant spirits of envy, strife, jealousy, uncharity, heartlessness, has entered into a certain section of the Church. Its outward and visible signs are constant trumpet-blowing of self-praise, giving to Christian work and workers the tone of the market-places. Our readers will know well to what we refer, who have read the notices in the daily press calling public attention to the evangelistic work of some young divinity students. The work done, or sought to be done, by them, has our most earnest sympathy; although all is not gold that shines in this glitter of zeal. We so sympathize with these labours that we would fain see them purged of the dross of ostentation by which they are so defiled. The first point noticeable is that while the divinity students of all the colleges devote as much time to mission work, the public papers never contain notices of the labours of any set of students except those connected with, and nominally under Church of England auspices. The students of Queen's, Knox, McMaster, Victoria are, we believe, all occupied in doing evangelistic work in the name of their several colleges.

Our own College, Trinity, sends out its students on mission work constantly, but neither Trinity nor any of these colleges advertize themselves by sending puffing notices of their students labours, this derogatory policy is confined to one institution. These notices are not the outcome of the ordinary reporter, if it were so he would give each college periodic notices, for this official is not only ubiquitous, but impartial. No, these puffs are officially communicated to the press by those who carry into Christian enterprise the utter worldliness, the debasing spirit of self-display which we expect only to find in competitive trade. This worldly, pushing spirit suits the men of the world, they love to see the things of CHRIST, they chuckle to see the life of His Church, they delight in watching the ways and speech of Christians grovelling in the same sty of self-praise, vanity, jealousy, envy and coarse emulation in which the worldling uncleanly rolls and revels. To take up the cross of self-abnegation is to this class of persons repulsive, but to engage ostensibly in the work of CHRIST in the same temper, with the same low ambitions, the same competitive aims as they show in their business, gives them a serene satisfaction. They are in reality following the example of the poor Papist, who for money buys an indulgence, for these men, although worldly to the last fibre of their souls, are accorded coveted positions of influence in the Church on the strength of their support of an institution which they degrade by incessant puffing. The negro preacher declined to preach from the text, "Thou shalt not steal," "because," said he, "it would throw a chill over the congregation." The same effect is feared of men of the world who lay their profane hands on sacred things would be told that Christian workers cannot be blessed by having their vanity fed by advertizing, nor can their labours be helped by being paraded like the testimonials of a quack doctor. But, retorts one, "Should not men show forth their good works?" Certainly, we reply; but parading and puffing your good works in newspapers is not such a manifestation as will lead men to glorify God, but rather to condemn your motives as inspired by vanity. It is the deed itself which is to shine out to the glory of God, not an advertisement of the deed, which shines chiefly to glorify the doer, or his party. A Puritan divine in Commonwealth days said, "Some run like boys after a ball, not for the love of itself but to deprive others of it." This is the case of those who seek to snatch an advantage over their brethren engaged in a similar work by giving the public an impression that they are alone in this zeal, because others are too high-minded, that is, too noble minded, to stoop to such unworthy tactics. Those are wise words of the Rev. Phillip Brooks, "The mere power of activity is often overrated. It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men."

Last summer we watched the high cliffs which frown over Lake Ontario beaten by the violent gales without any change in their form being made by these batteries of wind. But along the coast we watched silent rills flowing out ceaselessly from the heart of the cliffs, and again and again saw that by these almost imperceptible streams the towering banks of clay, with their superimposed stratum of sand, were undermined, until vast masses split away, leaving fissures and gaps to witness to the resistless force of those silent, unobtrusive rills of water. So it is with work and workers for CHRIST. The noisy winds of

ostentatious publicity will fail to do the work of sapping the powers of evil which is being done by humble, modest, Christ-hearted workers, who labour not to be seen or praised of men, but only for love of Him whose they are and whose divine love inspires, sustains and rewards all their work. Young workers in the Church, of all types, need keep close watch over their spirits, lest they become defiled by the desire growing up like a foul weed for any form or phase of popularity, the breath of which is a quick, fatal poison to spiritual life.

The love of men's applause is an appetite which grows with what it feeds upon, until it enslaves its victim. He who has acquired this taste will find ere long that he is doing good work for the sake of popular plaudits: he will soon not dare do right lest popularity be withdrawn. So down the steep of moral ruin slides the helpless victim of this debased passion. Young evangelists, all indeed to whose conscience our warning comes home, may find it now a pleasant excitement to see their zeal paraded before the public eye, but as the deeper responsibilities, the sterner trials of the Christian life come on those who have suffered the appetite for publicity, the craving for popularity to acquire a mastering force over their souls, will, in the agony of humiliation, in the despair of shame cry out in the bitter consciousness of enslavement, "Wretched man that I am, who shall deliver me from this body of death." Who works for CHRIST does not earn, therefore should not look to draw, the Devil's wages in the shape of this world's applause. Who learns to blow the trumpet of self-laudation for zeal in Christian work, has Satan for a music master.

PROFESSOR CLARKE'S LECTURES ON  
REASON AND FAITH.

II. REASON AND DOCTRINE.

THE preacher began by saying that he assumed in this discourse, on the part of his hearers, a belief in divine revelation. The question which they had to consider was the relation between revelation and human reason. A preliminary question might be considered: Might we be reasonably required to believe a doctrine we could not understand? This question might be answered either way truly or falsely. In one sense we could not believe a doctrine or a statement which we did not understand. On the other hand we believed much we could not explain. Take the most sublime and mysterious doctrine of the Christian Faith—the doctrine of the Holy Trinity. We believe that doctrine no further than we understand the propositions in which it was stated. But while we understand the terms of the statement, we could not understand how there could be Trinity in Unity. But neither could we understand how body and soul are united to constitute one human being; and yet most of them believed that as a fact.

To proceed. He came to the main question: Has reason a right to reject Christian doctrines which seem at variance with its own perceptions and conclusions? Certain answers might be given to this question. In the first place no one could be required to believe, or could believe, contradictory propositions. Further, there can be no real opposition between two sorts of truth—between the conclusions of reason rightly and legitimately exercised, and the contents of revelation properly understood. This being so, we ought to hesitate to admit a contradiction without careful examina-