

published sermons, or opinions of the clergy of the present day ought to be to our great grand children in the years to come. And we would be very sorry if one hundred years hence, the mind or thought of the Church, as a body, should be influenced and guided by some printed volumes of sermons, by popular preachers of to-day, which we have fresh, and not "musty" on our bookshelves. The Liturgy of the Church is her authoritative declaration of all doctrinal teaching, and for that alone she is responsible. But with all that concerns the Church it must ever be remembered that religion, and all that concerns it, is a reality. There is nothing of show, or pretence. "Figments" are unknown to her. There are "signs" but only as associated with the things signified. There are sacraments, but only as means of grace. There is the outward body, but only as the tenement of the inner life. She repudiates the idea that Baptism is the mere decent and religious form of bestowing a name upon a child, or the other idea, that the Holy Communion is a mere act of Christian fellowship. The elements, the outward "signs," have meaning only as representing the inward grace, the thing signified; and they who are brought to baptism in infancy on the assured faith of their natural guardians, and those who came to it in mature life, penitent and believing, do actually and really receive the inward grace. If this be not true, then religion is a myth, lacking the substance of reality.

The *Living Church* regards the Lambeth Encyclical which we published last week, as deserving the high praise which has been awarded it on all sides. Indeed, the more carefully it is examined the more it impresses the candid mind with its value and importance. While it is prudent it is aggressive; while it emphasises dogma it manifests a generous liberality towards the advanced thought of the age; while it exalts the precepts of the faith it is profoundly wise in dealing with practical problems. Notwithstanding the disparaging criticism of some journals not in sympathy with the Anglican Church, we cannot believe that the more intelligent of our brethren of other communions will fail to note the Catholic spirit, practical wisdom, and wide scope of this important document, and be ready to accord to it the respectful attention which it deserves. It cannot fail to have an influence for good much wider than the limits of our Communion, and we believe it has set in motion more than one agency and operation which will eventuate in lasting good to the entire body of Christ."

The *Church Record*, of Conn., says:—

It often seems to us that we of the clergy take too much for granted. It is so long ago that we learned the fundamentals of the Church idea,—perhaps we were so blessed in our early surroundings that we imbibed Church principles as unconsciously as the air we breathed—that we do not realize that these fundamental truths are not the A. B. C. to others that they are to us, and ignore the needed remembrance that the majority of those now connected with the Church have been drawn according to the very law of her being from other Christian bodies, and many of those truths that to us are axioms to them are propositions to be proved. This non-realization of the lack of knowledge on the part of laymen, is the fruitful cause of much strife. Criticisms which might easily be converted into questions for information, and lead to instruction of the best kind, are too often met by dogmatic questions, which initiate and produce strife, and contention. A little recognition of the character of the age—so busy that men must get their knowledge crystalized and compact—and of the way in which many laymen have come to the Church—from without and for various reasons—would result in more patience, more of the

primary teachings, greater influence of spiritual life and deeper peace.

*Church Bells*, London, England, remarks that:

Lord Carnarvon and the Archbishop of Canterbury, in a brace of letters which will commend themselves to all who value the religious character of the nation, have combined to advocate the more general opening of churches during the week for private prayer, rest, and meditation. That there are practical difficulties in many places in the way of acting upon the suggestion cannot be denied, but by a little energy and self-sacrifice on the part of the few for the good of the many they can easily be overcome, and no one who has watched the plan in operation, especially in crowded centres of population, can question its benefit. The publication of the letters of the noble Earl and the Primate, supplemented as they are by the approving signatures of the Bishops of London and Durham and many other well-known Churchmen, will at any rate serve to call attention to the subject, and may possibly lead clergy and churchwardens to adopt the practice which has so much to recommend it.

The *Young Churchman* makes these eminently wise remarks regarding Vested Choirs:

The rapid multiplication of vested choirs must attract the attention of every thoughtful Churchman. It is the most aggressive movement in Church life, aside from doctrinal issues, that has ever taken place. It is placing the music of the congregation in a leadership at once churchly and decorous. But with the choir comes a great responsibility. If the leadership is not in the hands of the rector, great care should be taken to have it placed in proper hands. He should always be a devout communicant, reverent in manner, and consistent in his daily life. Unless one can be found possessing such qualifications it were better to defer the formation of the choir until such a person is available. The boys who can sing, are frequently those who have had no previous training in the Church, and hence are raw material to be moulded in character. To allow them to officiate in the uniform prescribed as a fitting garment for the choir, and to be unruly and irreverent, brings disgrace upon the Church, and is an injury to the boy. When once a boy enters the choir, the discipline should be such as to make him conform to proper behaviour; for if permitted long to go unchecked without respect for God's house, there is danger to the soul of the boy. Therefore any looseness or freedom that tends to dwarf the spiritual life, instead of cultivating it for a higher appreciation of holy things, is risking the souls of young people, where a careful guardianship should be extended. It is to be hoped that the great responsibility resting on those who have charge of such choirs will be thoroughly appreciated, and that the young souls may be trained to give of their talents to the glory of God.

The *Southern Churchman*, Richmond, Va., (Evangelical) under a title "I Believe—The Church," says:

*Strong convictions are the need of to-day. Opinions are plentiful, convictions are rare. Opinionated men—there is no lack of them—but it is only once in a while you find a man of strong convictions. His is an unquestioned power. The world gives way right and left before the man who believes intensely.*

We are thinking of this in relation to the Church. We have a Church with *distinctive doctrines*, sharply defined principles.

Do you believe the Church? Do you believe its doctrines? Do you believe the *principles which differentiate this Church from every other religious organization*? It is to be hoped you do, but many do not. Many are Churchmen because their fathers were, and their church-

manship came to them along with the family spoons. Many are Churchmen because their friends are, and their churchmanship is the result of social influence.—Many are Churchmen from sentiment, and their churchmanship is the product of aesthetic taste. A fig for all such churchmanship. *That alone is valuable which rests upon conviction.* He who believes in the Church with a well founded faith, he alone will truly love it; and he who thus loves it alone will work for it. Knowledge before faith, faith before love, love before work, this is the natural order, and along this line must all true development proceed.

The *Family Churchman*, London, says:—

The ENCYCLICAL LETTER is an eminently comprehensive and profoundly sensible document. Its grasp of the needs of the day, and the immediate duties of Churchmen, is masterly, discreet, and practical. It posts (so to speak) up to date the Church's accounts with her fellow-Christians of other folds. The balance is one of mutual love and charity. To our readers we commend a careful and prayerful study of the letter as being addressed to each one of them individually. Though it would be rash to predict either that it will pass uncriticized or that cavillers will not find in it food for complaint, yet we venture to think it is less open to controversy than could possibly have been expected. A letter of large-minded, humane intention, its perusal will give pleasure, instruction, and profit wherever the English language is the mother tongue of the people.

BISHOP HUNTINGTON in his recent Convention address goes to the root of Christianity, as he is wont to do. He puts "distracted" as one of the perils of our day no less than heresy, schism, unbelief, and materialism:

"In the multiplying of the arts, pursuits, studies, interests of modern life, there is a multiplying of objects of attention and subjects of discourses even in the pulpit. It falls to me to meet young men who are beginning to think of the ministry. I am apt to ask them why they want to be clergymen. Their answers show how vague is the common conception of a calling which is really, in its Divine appointment, as specific as any in the world. Because religion touches everything that men do, it comes to be imagined that everything that men are doing is in the province of an order of men whose only business it really is to be ambassadors of the King who is our Saviour. It takes all the binding power of Scripture, the Christian year, the solemn traditions—and more too, sometimes—to keep preachers from straying off into every green field of fact and fancy, of letters and manners. Our Lord saw how tempting these attractions would be when He set all things in their order, and put the supremacy where it belongs. He said: "Seek ye first the Kingdom of God and His righteousness." All other seekings fall aside to the right and left, all educational, financial, industrial, intellectual, political ambitions."

Putting character as the result of seeking God's kingdom and righteousness, and saying that in the phrase *Christian character* the modifying word points to "the one governing law, the one determining principle, which is union with Christ," the address proceeds:

"See then precisely, you who minister in this Household, what your calling is. For this you are trained, for this ordained, for this sent, for this suffered to continue without rebuke. See then, also, you who are ministered to, what you ought to expect, what you are shepherded for, what alone can justify you in any visible relation to the Church. You may be sure that all the world's industries and gains will be taken care of. You are not bidden to fly from them or despise them. But you are commanded to make them secondary, in every thought and