

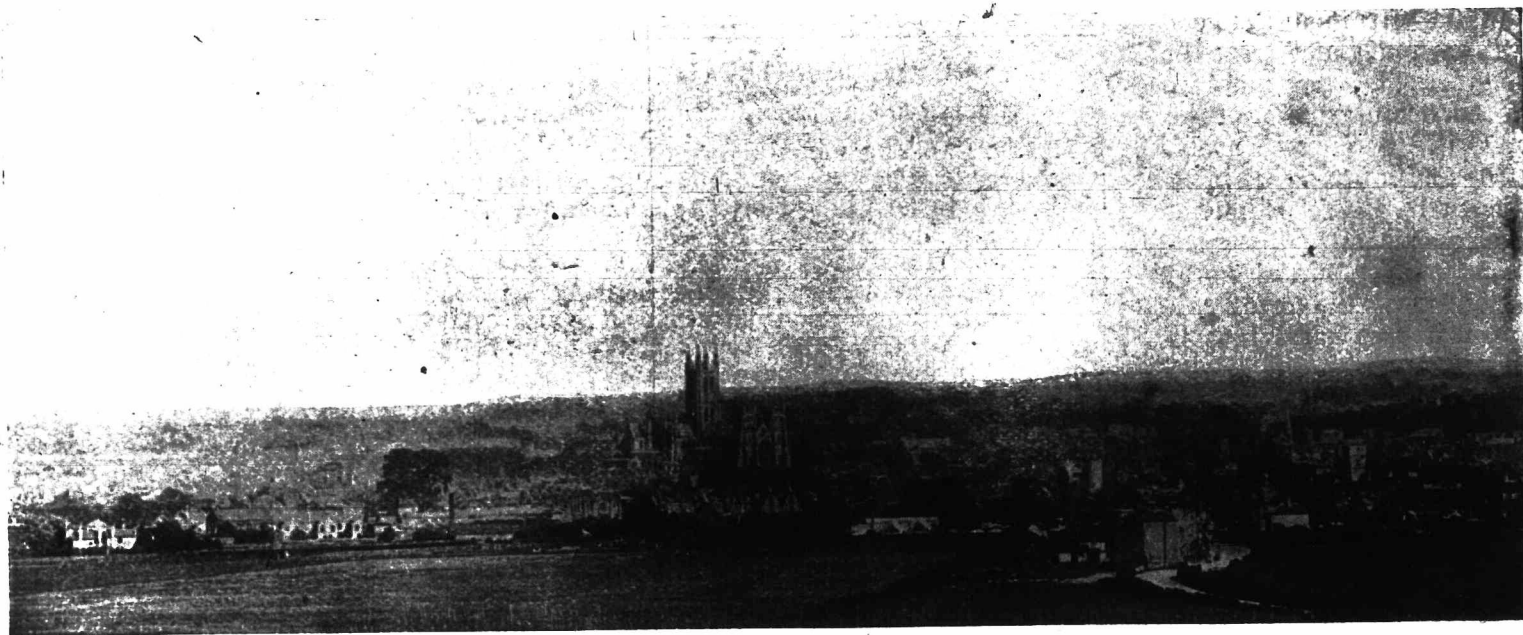
give, quite indiscriminately, all sorts of privileges to all sorts of people, simply because they like to take them. Those great and ancient churches, let them be open to all who will go into them, to look at them, or listen to sermons, or delight in music, or to sit down and be quiet, and rest, and think a little. Let us give as largely as possible all that they wish in worship, preaching, listening to the word of God, and that fellowship let it be perfectly indiscriminate. For, indeed, the kingdom of Christ is a great tree—"the birds of the air shall come and lodge in the branches thereof." All this largeness of privilege, surely it can be given quite indiscriminately. But when you come to something beyond that, when you come to giving back to men and women the share which they ought to have in the government of the Church, the rights of the laity, then it is a principle surely self-evident that no self-respecting society can give rights to men unless it has some guarantee that they are accepting the principle of the society itself. You cannot give rights to men unless you have some guarantee that they themselves are orderly members of the society in which they are to exercise their rights; and no human society, from the smallest, the most insignificant, up to the most important, can violate that principle without allowing the very principle

depends. Or, again, they must be themselves recipients of the Church's sacraments—baptism, confirmation, breaking of bread, communicating at the altar. So, in the same way, it must be recognized that men who notoriously scandalize the Christian community by open and notorious evil living, must fall out of those privileges which they would otherwise enjoy. That men openly convicted of flagrant immorality in the public courts, or as teachers subverting elementary maxims of the Christian faith, or men notoriously not themselves fulfilling their duty in the worship of the Church, cannot be allowed the privileges of membership, where those privileges involve a share of government—that is a self-evident fact. I don't think we can desire too earnestly the restoration to the laity of proper and primitive privileges; but I don't think we can affirm too strongly that in the Christian Society (as in any self-respecting body) privileges are correlative to duties; and you cannot give a man any share in power unless he is himself accepting the principles on which the Society is based.

PROFESSOR CLARK AT S. MARGARET'S

This third question: Is sin a reality? The question now before us, the preacher remarked, was this: Is there such a thing as sin—different

cause it was foreseen by God, and on the other, because men must obey the strongest motive. As this argument has little weight in the present day, it would be sufficient to say on the one hand, that it assumed that God could not possibly make a free creature, and, on the other hand, it used the word "motive" in a very indefinite manner. More popular and prevalent was the doctrine of determinism, according to which all a man's actions were determined by his antecedents and his circumstances. We have a certain nature, derived from our parents and forefathers, we have a certain education by which that nature is moulded and modified, and we are placed within a certain environment or set of circumstances. And every thought and word and deed was the offspring of the character so formed, and of the circumstances in which that character was placed, and in such a sense that it could not have been otherwise. There is a certain measure of truth in the determinist view of the case. Men do not start equal. There are degrees of responsibility of merit and demerit. Even if human law cannot recognize this difference, yet even here, in recent times, the principle has been partially recognized. And in Holy Scripture, and with reasonable men, it is fully acknowledged. To whom much is given, of him will much be required. Moreover, we are sure



CANTERBURY CATHEDRAL FROM ST. THOMAS'S HILL.

ples of its own being to be extinguished and destroyed. So, let us restore to the laity, and that as speedily as may be, step by step, the rights which we find, the privileges which we find exercised by the laity in the first Church. They ought to have some real control over the appointment of their pastor. They ought to have some real share, within limits, in regard to the worship of the Church. A congregation ought not to be liable to find arbitrary alterations of ritual and order in the Church to which they have been accustomed, merely at the arbitrary will of an individual clergyman; no doubt about that. They ought to have some share in consultation and the government of the Church. Certainly they ought to have these things. But quite as certainly they can only have that, if they, on their part, will recognize that they must submit—I do not say to discipline, because discipline has a sort of false idea attached to it, as the word is commonly used; it seems a sort of individual authority of one or others over the rest—but they must be living in obedience to the elementary rule which binds the whole Church in one. If they are to teach, even in such an office as Sunday school teacher, they must be content to teach according to the Creed and Catechism of the Church. Otherwise, the Church subverts that on which her corporate life

from error or blundering? Sin, involving blame-worthiness, or is there not? This is a question properly asked at this point. Supposing that we accept the conclusions arrived at in the first two discourses—first, that there is an intelligent origin of the world, and secondly, that the evolution of the world is truly the revelation of God; and moreover that Jesus Christ was, in a supreme sense, the revelation of God—the question would then arise, what is the meaning of this revelation, and of the work of Christ? What did He really tell us about ourselves and about God? Did He come to be merely a Teacher and a Guide, or did He come to "save His people from their sins?" Doubts had been raised as to the very existence and reality of the thing from which He professed to save His people, and these doubts must be considered. Are men in such a position that they need pardon and cleansing? Such has been the opinion of men in all ages. But it has been supposed by some, if not many, that there were difficulties in the way of such a belief. Thus, some have held that the uniformity of nature and the law of causation would positively exclude any idea of human liberty and responsibility. This has been urged on various grounds. For example, the old necessitarians held that every act of man was necessary—on the one hand, be-

that where men placed in unfavourable circumstances do wrong, the actual penalty in their own consciences and wills is less than in the case of one who sins against a clearer light. But after all, we are free, in a very real sense. In the former discourse it was pointed out that man was not merely a part of nature—that, being made in the image of God, he had some reflection of the divine freedom, and the divine power of origination. This was assumed in all our intercourse. Was the assumption a mere fiction? But then it might be said that even if we were free and if we did not take the best course, but some worse course, that might be the mere stumbling of ignorance, and not the guiltiness of what was called sin. This was not a correct account of man's life and conduct. "I see the better," says one, "and follow the worse." Moreover, there is in man, beyond all question, a deep-rooted self-love which poisons his whole life. We may trace it back from generation to generation, and in this principle we find the root of the original sin of man. But, after all, the convincing proof that sin is a reality, is found in the commands and testimony of conscience. We hear a voice speaking within ourselves with a clearness and decision which admit of no question. We accuse ourselves if we do not listen to that voice. We excuse ourselves when we are