

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 method 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.

A LAYMAN'S WORK.

THE growing need for lay help in even city parishes grows apace far more rapidly than the spirit of willing devotion to the work, or the disposition to accept what aid could be made available. We give the following as an example of what a layman's work is, and the clergy as well as laity would do the Church infinite service by providing this Canada of ours with followers in so admirable a work.

St. Laurence's church, Reading, is fortunate in having a specially active "lay-reader," in the person of Mr. C. O. Fullbrook, who is engaged in one of the banks here. This gentleman has done, and is doing, much to help on the Church work here, and if I could have made his acquaintance I should have been glad to learn more about it from him, if he had been willing to tell me, which very likely he would not. As it is I can only write from hearsay. One important work which he has started in the parish is the St. Laurence Institute—now, I think, called the "Abbey Club." This is an institution for men. He wisely makes no religious qualification for membership, and in this way brings many outsiders under Church influences. He provides here rooms for reading, lectures, in-door games, and such like, and he encourages all kinds of athletic sports among the members. One thing connected with the club struck me as novel. I understand he has whist and chess competitions, and gives prizes to the best players—an admirable method to my thinking, of bringing out the mental energies of the members. During the winter the rooms are crowded. But I understand that Mr. Fullbrook is not satisfied with merely providing for the mental and physical development of his poorer towns folk, but lays himself out to attract them to the Church, and not only gives any that wish for it general instruction in religious matters, but is ready to help anyone who needs spiritual assistance of a more private nature, and to give ghostly counsel and advice in matters of doubt and difficulty. It is always a great comfort to hear of anyone who has grasped the great Catholic principle of the priesthood of the laity in the Church. When I was at St. Laurence last Sunday, and before I had made inquiries, the result of which I had just given, I was surprised to see so many working men at the service. I suspect that the influence of the Abbey Club has a good deal to do with it.

The Church Times in the above notice brings out a point which is worthy the attention of those who are so alarmed about "sacerdotalism," that is "the great Catholic principle of the priesthood of the laity in the Church." In consistency they should protest against this "principle," for if the priesthood of the laity is accepted, it will be hard to deny that of the Clergy, for if they as clergy are, as these persons say, merely laymen, then they are still vested with "the priesthood of the laity." The dilemma is amusing.

"The clergyman," says an eminent divine, "cannot accomplish his work single-handed, although practically he is often expected to do so. It is contrary to the analogy which the apostle employs to illustrate the life and work of the Church; it is contrary to all experience in every other department of human activity to demand of the head its own allotted work, conjoined with that of eye and ear, of hand and foot. No other religious body has as little aid from its laymen in the way of side-by-side co-operation as we have. They give money, and that, as a rule, is all. And yet in our general missionary field, there are a few splendid examples to stimulate the devotion of the rest. When our people waken to a sense of responsibility in this regard; when each parish can show its little band of men zealous in good works, aiding in the Sunday school or Bible-class, seeking out strangers and making them welcome in the church, or acting as agents of the Bishop in disseminating missionary information and interest among the congregation, we shall witness a great revival of zeal, and the Church will enter on a new career of prosperity.

PROFESOR CLARKE'S LECTURES ON REASON AND FAITH.

I. REASON AND REVELATION.

THE preacher began by referring the existence of infidelity and scepticism, and asking how they were to be dealt with. One thing was clear, that we could not put down unbelief by force. We had therefore either to ignore it, or to meet it with such arguments as we could command. However it might be with others, this was the duty of Christian teachers. He reminded his hearers that unbelief was no new thing. Although its forms changed, its substance remained much the same. In all ages there had been (under different names) Deism, Agnosticism, Atheism. In the present day the second of these prevailed most widely. We must be careful not to concede to unbelievers that reason was on their side. It was a deadly error when Christians sought to disparage reason in order to exalt faith. Reason was that which raised man above the mere animal. Nor must we allow a divorce between reason and faith. Unbelievers would offer this and Christians some times accept it, thinking that it was intended to concede that faith had a proper sphere of its own. But this was not their meaning. They simply relegated the products of faith to the region of illusions. The one cannot do the work of the other; but it is the office of reason to lead up to faith, to examine the credentials of the authority which claimed to speak to our faith, and to give heed to it, if its claims were well founded. There is a point (he said) at which, by universal confession, reason comes to a stop and can go no further. And at that point reason was compelled to ask many questions which she could not answer. Men had in all ages asked whether there was such a thing as human liberty, as immortality, as God. Reason could give no certain answers to these questions. And yet by her persistency in asking them she raised a presumption that they might be answered. Now here the positivist and the materialist broke off from us. Yet there was a certain agreement. Both held that there was an eternal something containing potentially all that could ever come into existence. Add to this the idea of personality, and we have God. In any case potentiality came from this being, for personal man was a product of Nature, or God. Seeing then that we were brought to this point, were they reasonable who cared to hear no more on this subject? Observation and experience gave them no knowledge of God, and they did not care to inquire whether there was any other source of knowledge. Or were they reasonable who said they would examine the answer that might be given to these questions and test their validity? Surely they could not count the latter unanswerable. And if men would only take this reasonable attitude towards Christianity and its evidences, he had no fear for the result. Consider for a moment what the Gospel offered us as a basis for faith. It offered (1) the unique and superhuman character of JESUS CHRIST—a character which nature had not produced, for it was inconceivable that she should have broken her mould and never produced another; (2) a system of teaching which, while it confirmed all that was best and highest in human knowledge, supplemented and confirmed it, and (not to speak of the particular doctrines of the Gospel) the teaching of CHRIST and the apostles—supernatural in itself—was fitly attended by supernatural signs, by miracles which were worked by divine power. He re-

mind them, in conclusion, that Christianity came claiming and demanding men's homage; and those who investigated its claims most rigorously, would have least fear as to its being disowned by reason.

THE WHITE CROSS ARMY.

SOME time ago the Bishop of Durham, a prelate who has taken a great interest in the moral training of young men, inaugurated a movement for the promotion of Purity. It took the form of an Association, under the expressive title of "The White Cross Army," and seems to be destined to accomplish, under the Divine blessing, a vast amount of good.

The true way to apply a remedy, the Bishop maintains, is to go direct to the causes which lead to that degradation. To establish penitentiaries for the reception and reform of degraded women is like establishing hospitals in order "to accommodate the results of open drains and neglected sewers." Upon this head he says:—

Penitentiaries, reformatories, hospitals—these and other curative agencies, however benevolent in purpose and useful in operation, are quite powerless to stem the torrent of misery and vice. We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity.

It is this conviction, then, that has led to the formation of the "White Cross Army," a peculiarly happy designation, combining, as it does the idea of purity, of Christian principle, and of discipline and order. It has adopted as its motto, the words:—"My strength is as the strength of ten because my heart is pure."

A year or two ago, in the choir vestry of St. Peter's Church, Eaton Square (at that time the parish of holy George Wilkinson, now Bishop of Truro), five simple obligations had been worked out, which have been substantially adopted by the White Cross Army. They are as follows:—

- I PROMISE WITH THE HELP OF GOD.
- 1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
- 2. To endeavor to put down all indecent language and coarse jests.
- 3. To maintain the law of purity as equally binding upon men and women.
- 4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
- 5. To use every possible means to fulfil the command, "Keep thyself pure."

On this simple basis, at crowded meetings of men and boys—solemn, earnest, enthusiastic meetings—organizations have been formed in affiliation with the white Cross Army, in various parts of England. The nature and order of these gatherings is thus described:—

The order of the meeting is a very solemn one. The principal speaker gives the opening address. The chairman then passes the obligations one by one, those who assent to take them as the principles of their daily conduct being asked to hold up their hands to God. Before the last, from its peculiarly responsible and solemn character, there is generally five minutes silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves, at any rate, to the acknowledgment of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where the right principle is not always acted up to. Then comes the enrolling of those who are willing to take a step further, and