

Yes! that exactly pictures what many are so engaged in, and so fascinated by—"papering one of the back attics!" Here in Canada there are great, main, pressing, vital questions, but there is no time to hear them, no time to discuss them, so absorbing are those minutiae which fascinate the minds of some who shrink from serious debates, because they are so disturbing. The fire alarm must not be rung, the burglars must not be driven away. No! those operations need decision, even harshness, and sternness, therefore go on quietly papering the back attic, and muttering "that blessed word Mesopotamia."

But the Church of England in Canada needs a nobler policy than cowardice in dealing with her enemies, obscurity of expression in declaring the truth, and that indifference which in one of the Seven Churches, moved the Spirit of God to vehement condemnation, and a threat of destruction.

FAULTY ACCENTUATION.

DR. CARRY was good enough to favor us with a letter suggested by our brief editorial on faulty accentuation in public speakers. The learned Doctor points out that the Church of Rome takes care to guard her clergy from false quantities in Latin by having service books carefully marked, and suggests that Bibles for the desk should be marked in such a way as to guide all readers in the pronunciation of the proper names of Scripture. This would be indeed a very valuable reform, and should be pushed. Dr. Carry, however, seems to doubt whether such other faults as we alluded to, faults of accentuation and intonation, which are at times so painful to hear in the reading desk, can be corrected. In this also the Church of Rome sets us an example. In her Jesuit Colleges at least, the students are severely disciplined for the very purpose of correcting any provincial vulgarity of tone they have acquired at home. The following is taken from "A glimpse into a Jesuit Novitiate," in Blackwood for Sept. last.

The class of pronunciation, from eleven to half-past, is a very important time, particularly here, for a good accent is absolutely necessary to a public speaker, and the accent is very bad in the south of France. The difference between *à* and *â*, *ô* and *ò*, *é*, *è* and *ê*, and the nasal vowels especially, *O ye Gascons!* are most particularly dwelt upon, both by precedent and example. An explanation of the rules takes up half the time, reading and criticism by the fellow novices occupies the other half. Now and then giggles, threatening to become fits of laughter, are occasioned by some slight mistake, for the novices' nerves are highly strung, and they are perhaps more inclined to laughter than any other class of human beings. We are informed that this discipline of speech goes on in other R. C. colleges, and that it is especially severe in those of the Dominican order, we have good evidence in hand.

So the work we desiderate is a possible one. What a Jesuit College does, might surely be done by all our Colleges, and their worldly wisdom in this might well be copied by all who have the training of divinity students.

UTILITY OF EPISCOPACY.

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PART V.

OF course there is an element of conservatism in Episcopacy for any who may think the very foundations of the faith are to be overturned with every breath of popular opinion, Episcopacy is not the thing. From the firm grasp of Episcopacy sustained by forms of prayer, it is exceedingly difficult to match an important truth.

All this may be treated as folly, and answered as it was some time ago by a Toronto congregational divine as follows: "Creeds should be what I believe not what you must. The Unity we strive for is of the Spirit, and not of the letter, assured as each plant left free will develop after its kind,—so true Christian life left free from special pleading of Creeds, will develop after its kind, in other words Christ will be preached wherever Christ is felt as life."

All this doubtless seems quite plausible to a great body of present day religionism, but examine it in the light of experience,—ancient and modern, and it seems actually ridiculous.

Is it possible to have a Christian life free from the special pleading of Creeds? "Credo" means "I believe," can we have a Christian life free from the special pleading of faith? The Church's Creed *par excellence*—that generally called the Apostle's—is simply the Scripture in broad outline, the new testament *in parvo*, and the collection of the books of the New Testament into one volume, we owe under God to Episcopacy. Is not the New Testament our Creed? Are we to free ourselves from its special pleading?

"What I believe not what you must." If this sentence contains real spiritual wisdom, how upon earth are we to answer the question "What *must* I do to be saved?"

While not understanding how Christian life can be uninfluenced by Creeds, we can understand how all life will develop itself after its kind.

We see how Congregationalism has developed itself in New England, without that safeguard which the Historic Church amid her many failures and mistakes has ever found a sheet anchor of the faith once delivered to the saints. We see the same kind of development in progress among the Congregationalists and Baptists of Britain; and in the past (those who know the history of Irish Presbyterianism) have gazed at the great community in throes of agony in the endeavour to prevent the same kind of development.

Are we in the wrong in standing firmly by what has proved so useful in preventing deadly error being sprung upon an unsuspecting people?

Are we in the wrong in clinging to the Apostolic institution which is so helpful in protecting an unwary people from that rage of the age, an oratorical flourisher?

One of the best vindications of Episcopacy is a note in a religious paper called "The

Truth," written by a Dr. Brooks, it is headed "Spurgeon vindicated." The Dr. refers to the fact that some time ago Mr. Spurgeon resigned his membership of the "Baptist Union." He then quotes from a lecture of a member of the "Baptist Union" delivered before that body, and heartily received by it. The lecturer said among other things, "Biblical criticism has done much to clear theology of superstition. The recent revision of the New Testament has cut out bodily the passage which was regarded as the chief proof text of the doctrine of the Trinity in the Epistle of St. John." He seems to have been first enlightened as to the spurious nature of this passage by the revised version of the New Testament. We had thought that all well-informed people had known this long years before the revised version was undertaken. Erasmus, a Roman Catholic divine, pointed out the truth regarding this passage at the time of the Reformation. Dr. Brooks after having quoted from addresses of other members of the "Union" of the same "advanced" nature, goes on as follows: "What makes these fellows such sneaks? If they believe a thing, why not say they believe it? But multitudes of them are enemies in the camp of Christ, and are only waiting for a favourable opportunity to stab Him to the heart. They go on for years as pastors of Evangelical Churches, and no one dreams that there is lurking in their hearts a deadly hatred of the truths they have preached; but when they have a sufficient backing to secure a good congregation and salary, they throw off their disguise and appear in their nature deformity. It is well that they have exposed themselves, for thus Mr. Spurgeon stands vindicated before all who love God's Word, and even before honourable men of the world."

We have now completed our task by endeavouring to show that Episcopacy is a centre of Union, and thus a tower of strength to the Christian Church, and that it is also (sustained by forms of prayer), a bulwark against attacks against "the Faith" in its entirety. We have applied the test of Utilitarianism, and have endeavoured to show that it fully satisfies the test. We may have taken higher ground in our advocacy for this Apostolic Institution, but our present object is attained if we have established the real Utility of Episcopacy.

A SUNDAY SCHOOL SERMON

Preached at St. Simon's Church, Toronto, Oct. 20th, 1889, by the Rev. C. LeV. Brine, B.A.

"He said unto him, feed My lambs." (St. John xxi. 15).
(Continued.)

What is the meaning of that struggle now going on in the Old Land? We see England's ancient Church faithful till death to her deposit of truth and alive to her high and blessed mission, claiming for her children in her public schools, against nonconformity and infidelity, a religious instruction which is something more than the baldest Theism.

Again, what a dismal spectacle Australia presents to us? There for the most part not only has religious instruction been discarded in the Public Schools, but some of the text-books used are to a degree anti-Christian. Who can reflect upon these things without a shudder? Who can have the shadow of a doubt as to what, in the next 50 or 100 years, must, from the nature of things, be the consequences? And, then, to come nearer home,—what is there in our own Public School system, admirable as that system is from a worldly