

his brethren. He seems, however, not yet to have learned that, as Dr. Lightfoot points out, these words have a proper and legitimate sense, in which they may be used of the Gospel system without in any way lessening its evangelical character.

But let us welcome with thankfulness the improvement already observable, and hope for even better things next time. For in many respects the address is admirable as setting forth the completeness of Christ's work, and the absolute necessity, if we would have any success in our ministry, of preaching Christ—"Christ in His person, His work, His offices, His marvellous completeness, His entire sufficiency, His changeless love and sympathy; the whole Christ, Christ crucified as well as Christ incarnate." Again he says, "Christ is all and in all. Apart from Him Christian morality and Christian character have no being. All personal religion is summed up in the New Testament phrase—'Cleaving unto the Lord.'"

But the questions force themselves upon us, if this is the doctrine they have at last determined to teach at Wycliffe College, why longer divide the Church by having two institutions? Why not cast in their lot with the older and well established College, which for more than a quarter of a century has been most faithfully teaching these very truths? We turn with loving remembrance to our college days and refer to the notes, taken nearly twenty years ago, of the lectures of the learned and holy man, who so long and so efficiently did many men's work at Trinity College and we select two of these notes by way of illustration as really covering all the ground. In the lectures on the Gospel of St. John we find the following note on the text "Abide in me and I in you"—"We are justified by being united to Christ. The righteousness of justification is always complete when we are in Christ." Again on the passage in the epistle to the Hebrews "Let us draw near with a true heart in full assurance of faith &c.:"—"This probably refers to the ceremonies of purification of the High Priest, who alone could approach:—now it applies to all; for all may approach through the offering of the Great High Priest." What can be more express as to the "universal priesthood of believers" and the all sufficiency of Christ than these two brief notes? and yet they are in perfect keeping with the whole tenor of the teaching of that holy man to whom the Canadian Church owes so much, Provost Whitaker. Why then weaken the Church by prolonged division, if this is the doctrine to be taught at the new College?

We cannot refrain from noticing one or two points however, which shew a want of due thought in what is on the whole a very creditable address. Prof. Sheraton lays down a corollary to one of his three great principles of evangelical theology thus—"the universal priesthood of all believers with the implied right and duty of private judgment." (The italics are ours.) Now what possible connection is there between the two? Does the Professor mean to maintain that to priests alone belong the right and duty of private judgment?

Again his logic sadly fails when speaking of the attitude of Churchmen to other Christian workers. It does not at all follow because men agree with us "in the one supreme aim and object of all Christian work" that we can recognise them, or endorse their systems. Their *object* and *aim* may be good, while the means they adopt to attain them may be doing endless harm to our Master's cause. This is precisely our objection to the new Divinity School, even though the object it aims at be the same as we ourselves and the whole Church have always sought. For the plan adopted results in division and weakness; to say nothing of the fact that strife and unchristian feeling gave rise to the movement and have in a much larger degree been caused by it. In just the same way the unhappy divisions of Christendom weaken the cause of Christ; and can hardly fail in rooting Christianity out of Protestant countries, unless some means be devised to reunite the scattered fragments. Even the most casual observer of what is going on amongst us and in the neighbouring Republic cannot shut his eyes to this.

There is one point more which deserves commendation, namely, the fearless rebuke Prof. Sheraton has really given his own party in reference to the trouble they have caused about the mere externals

of religion. Speaking of the earnest devoted Christian minister he says, "Will such an one have time or thought left for the miserable puerilities of ritualism and the trifles of ecclesiastical etiquette? Will he be likely to set a parish by the ears because of his foolish insistence upon some particular mode or posture or furnishings in the House of Prayer, and the conduct of public worship? Will he ruthlessly trample even upon what for argument's sake we may concede to be sometimes more prejudices? No, all this strife and folly is born of the vanity and worldliness of hearts that have not yet rightly taken in and embraced the true purpose of their ministry." While these telling remarks may well apply to those who indulge in unauthorized and excessive ritual, they do indeed contain a withering rebuke for the whole party, who for years past have done little else than set, not a parish only, but a whole diocese "by the ears," because that for the sake of simplicity and convenience some have chosen to preach in a surplice instead of a gown, or to wear a cassock rather than a fashionable coat, or to adopt other practices equally unimportant or trifling. Let us hope that the Professor's advice will be taken by his own friends; and that we have now heard the last of those "miserable puerilities" which have so long disfigured the columns of their party paper, and caused so much heart burning and mischief in the diocese of Toronto.

OBITUARY.

THE Rev. Marsham Frederic Argles, B.D., of the Oxford mission, Calcutta, and late Principal of St. Stephen's House, Oxford, died at Torquay at the early age of 31. The deceased was the youngest son of the Rev. Marsham Argles, Canon of Peterborough by his marriage with Margaret Julia, daughter of the late Right Rev. George Davys, D.D., Bishop of Peterborough. Mr. Argles graduated at Baliol College, Oxford, taking his Bachelor's degree and a second class in Literæ Humaniores in 1875, and obtaining a Theological Scholarship in 1876, in which year he was elected a Fellow of St. John's College; he also obtained the Denyer and Johnson Theological Scholarship. He was ordained deacon in 1877, and a priest in 1878 by the Bishop of Oxford, and was appointed to the Principalship of St. Stephen's House, Oxford. He continued to reside at Oxford until his departure from England in November, 1881, to join the Oxford mission at Calcutta, where he spent a year of devoted labour. Repeated attacks of fever, with lung affection, necessitated his return to England, where he died of congestion of the lungs 18 days after landing. The deceased was a cousin of Mr. Henry Argles, Toronto.

LITERARY NOTE.

The Rev. Dr. Cross' "Coals from the Altar: Sermons for the Christian Year" (two volumes which were recently noticed in these columns,) is announced for a second edition. A London publisher has ordered two hundred and fifty sets for the English market. Mr. Whittaker is also preparing a new cheaper edition of "Salad for the Solitary and Social" by Frederick Saunders the well known librarian at the Astor Library.

Our readers will do well to take notice that on Mr. Floyd's retiring from the firm of Armson and Floyd, they will offer their exceptionally select stock of silks and dress goods at really low prices for a limited period, and we feel great confidence in recommending this firm to our readers as having good taste and taking great pains to please customers.

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THE WHOLE OF A THING.

THE fact which comes out most clearly after a full and careful survey of the eighteen centuries of Church history, is that the slow progress of Christianity in the world (so far as that slowness is not of Providential design), and the recurrent periods of actual retrogression in long Christianized lands, are due to the fault of Christian teachers in trying to make a part of the Gospel theory and practice do the work of the whole.

It is a sufficiently trite commonplace that such is the distinguishing character of the sects, as differentiated from the Church; that the tendency of a sect, as such, is to dwell all but exclusively on some one particular tenet or usage, to the dwarfing, if not the actual exclusion, of all besides. Hence come narrowness of view, and the certain repulsion of all who have once learnt to look outside the circle bounded by the formularies and practice of any of these societies. The sect, in all cases, derives its vitality from the truth or truths which it holds, not from the errors wherewith the truth is joined and diluted. And the wise Church teacher will be always ready to show how the special truth for which any sect contends is part of the Church's teaching too, and can be proved to be such, even if neglected and forgotten by the clergy.

We need not work out this part of the subject, for we may assume that the notion is by this time familiar to our readers; but we desire to remind them that the Church itself has never been wholly free from the same error in any age of its existence. The mere fact of any sect arising at all proves the charge for any given time. For in all cases the leader and founder of every sect which was not a mere brute revolt against goodness (and there are but few such on record) felt himself seized upon and dominated by some great religious idea which seemed to him needed for himself and others, but which he was unable to find proclaimed from the pulpit or acted on in the lives of his contemporaries.

We believe that this would be found to hold good of even the wild Gnostic sects of the first ages of Christianity, did we know all the facts. They at least look as if there was not enough intellectualism in the Church teaching of their time to satisfy their craving for a philosophy of religion, and hence that they invented their new systems to fill somehow a gap of which they were conscious. But there is no doubt at all that it holds good of each great Christian body in our own day. The failures of the Roman and of the Eastern Churches are notorious to all who look facts in the face; but it is likely that the surprising revival of the Church of England during the last half century has made too many of her children think she is free from any like reproach, and even from peril of incurring it in the future. They can understand that there are schools within the Church which are thoroughly sectarian in temper, and would gladly expel all who do not agree minutely with them, but they are scarcely prepared to allow that their own section, whatever it be, is equally chargeable with the tendency to be merely eclectic, even if not to so great a degree.

What people fail to realise is that Christianity, if it is true at all, must be all true. It cannot be designed for cutting up into little pieces for distribution; still less for locking up all the pieces save one or two, and trying to work with the remainder. It is like taking a watch asunder and expecting it to go and to keep correct time after a wheel here, and a spring there, have been left out in the putting together again. The simple fact that in every great town of England there are people by the ten thousand who never enter a place of worship of any kind, is the plainest proof that none of these pieces gives them what they are conscious of wanting. The Salvation Army has at least this value, that it has forced the heathenism of cities on public attention; but even without dwelling on the severe censures which have been passed on Mr. Booth and his methods, it is at any rate clear that the religion he offers to his hearers is but the merest fragment of Christianity, forcibly dissociated from much else which is just as true and divine, and that we can, therefore, predict with absolute certainty that the Salvation Army must fail in the long run, as so many other enthusiastic revivals have failed before it.