

PAY YOUR SUBSCRIPTIONS.

IN this number of the DOMINION CHURCHMAN envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1888 at the rate \$2.00 per annum, one dollar additional will pay up to 31st December, 1889. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Merry Christmas and a Happy and Prosperous New Year."

IN MEMORIAM.

WE record with sorrow unfeigned the passing away to rest of John H. Iles, Archdeacon of Stafford, who was well known to us when curate and vicar of St. Peter's, Wolverhampton. Mr. Iles was a man of striking individuality. His presence was impressive, he was tall, strongly built, wore a full, black beard and looked, what he was, a force. We met him first at a private meeting held at the house of a mutual friend, called to discuss "Lay work." We were requested to write to the Bishop stating the wish of the meeting and asking an interview. We retired to our friends' study, drafted the letter, and showed it to Mr. Iles, who, surprised at our promptness, expressed his appreciation in a few curt, but most kind words. We well remember his somewhat masterful way of taking up our M.S., as though expecting to read the letter in pieces, which doubtless he often had to do with documents before receiving his signature, but he quietly replaced it on the table without a criticism, or suggestion, smiling, as much as to say, "I am baulked for once."

We once saw Mr. Iles when near him stood Mr. Gladstone, the late Dr. Selwyn, and the late Lord Lyttelton, all of them stalwarts in body and mind. Our thought was, "What other land could show four their equals?" and that four *such* men were all champions of the Church, we reflected upon with pride. Mr. Iles seemed to scorn clericalness in pulpit or street. His manner, on the surface, seemed abrupt, brusque, and some said, who connect spirituality with whining—was *worldly*. But the richest, sweetest fruits are those whose rind is repellent. He gave offence by *plain words*, but never by *unkind deeds*. He took great interest in a Friendly Society in whose councils we shared with him the confidence of a body of working men numbering many thousands. They quickly forgot his *manner* in his *meaning*, he wished them well, he longed to help them, and they gave him their hearts and their hands freely. The deceased was difficult to place in

regard to party, he would have no such nonsense as putting *him* into a party pen, like cattle are sorted at a fair—he was too big for that treatment. His curates were usually far more easily placed, but were, as we knew them, men of remarkable gifts as preachers, or evangelists, notably, now, Canon Body, and Mr. C. Bodington. Mr. Iles revolutionized the Church in Wolverhampton, it was dead, he made it a great power for good and for God. In a deeply pathetic address he recently declared that "it was not work that was killing him, but a heart weak from childhood." We doubt this, fearing that his great physical strength had led him to overtask its powers in early life. As Archdeacon, he enjoyed the affection, and uttermost regard of the Bishop of Lichfield, the clergy of that huge diocese, and, to a rare degree, the respect of all classes of laity.

While the Church of England can draw to her ministry men of such power as the late John Hodgson Iles, she may meet her enemies in the gate with proud confidence. Those who knew the deceased will be glad to hear that his eldest son was recently bracketted Senior Wrangler. With a writer in Church Bells we say, "God has given him rest in His Paradise, and we trust that He, too, will minister consolation to those who mourn the loss of a husband and father so strong and yet so gentle." To the bereaved we, from this far land, extend our condolences.

THE PRESENT VALUE OF PATRISTIC STUDIES.

AT the recent Church Congress, held at Buffalo, two papers on the study of the Fathers were read, the former one by the Rev. Professor Clark, of Trinity College, the second by the Rev. Dr. Nelson of the Theological College, Va.

Professor Clark began by pointing out that the differences of opinion with respect to the value of the fathers arose from want of a clear understanding as to the use made of their writings. They were not to be regarded as co-ordinate with the inspired writers. They were not authorities, they were witnesses; and the value of their testimony depended upon their date and upon the concurrence of their statements. It was generally agreed that the testimony of early Christian writers was of value when they bore witness to the authorship of the sacred writers, and when they testified to the unique position assigned to them in the earliest times, but there was a less general agreement with reference to their testimony to the meaning of the contents of the sacred Scriptures and the doctrine of the Christian Church. When, however, they came to look at the matter in the light of common sense, it would be apparent that such testimony, showing how the Christian faith had been understood from the earliest times, was of the greatest value.

This point would become clearer if they considered some objections popularly urged against the study of the fathers. One was, that it

tended to depreciate the importance of Holy Scripture. But the sufficient reply to this objection was that the fathers did not come into competition with the inspired writers, that they were witnesses to the supreme authority of Holy Scripture, that they were a means for preserving the true and original meaning of the sacred records, and of guarding against any depravation of their contents. Quoting Strauss, he said, "The true criticism of a doctrine is its history." If we would decide as to the truth of any doctrine which claimed our adhesion, we must ask whence it came and how it had assumed its present form.

With regard to a second objection, that the study of the fathers lent support to the Roman system, he remarked that, while it was quite easy to understand how such a notion had arisen, it would be difficult to imagine one which had less foundation. The fathers, instead of supporting the papal claims, afforded the only means of effectually refuting them. And this was clearly shown when Archbishop Manning denounced the appeal to history as treason against the truth and the teaching office of the Church. Indeed, the Romans had lately imitated certain forms of Protestantism by taking isolated texts and attaching their own interpretation to them as infallible. Thus, it was thought enough to say, "Thou art Peter," etc., as though this text by itself substantiated the papal claims. Those who were acquainted with earliest Christian history knew perfectly well that neither did St. Peter obtain any such authority over the other apostles as the Romans claimed for him, nor did he transmit any such authority to the Bishop of Rome. Early Christian writers knew nothing of such authority. On the contrary, they gave evidence inconsistent with it.

In conclusion, he glanced at a point which he had not time to develop, namely, the compatibility of the use of the fathers with a present and future development of divine truth. Some Anglicans have seemed inclined to stereotype the teaching of the first five centuries. There was no necessity for this. So long as they forbid accretions from without, and were faithful to the original deposit, by bringing out more and more fully its contents and significance, they were only bearing witness to its vitality and universality.

"OF SUCH IS THE KINGDOM OF GOD."

Extracts from a sermon by the Rev. John Pearson, preached at the annual service of "The Toronto Church Sunday School Association" in Holy Trinity Church, Toronto, Nov. 22nd, 1888.

THESE words, which relate to children, to the little children, are familiar to us from our hearing them in the Gospel which is read in the Office for Baptizing Infants.

I have chosen them as the text of my sermon this evening, because they plainly set forth that the visible Church of Christ is declared by our Lord Himself to consist, among others, of little children. In the language of our Lord in the New Testament, the expressions the "Kingdom of God," the "Kingdom of