

consistent, pious Churchman, living in a neighbourhood has an influence greater than that exercised by a thousand sermons.

Our clergy are indefatigable workers in the cause of Christ. But this is not enough. There must be in them an ever-abiding presence of God's Holy Spirit, so that people may see that they have been "on the mount with God." Reverence and Godly fear should characterize all their actions. A great deepening of the spiritual life is required, a feeling of solemn awe at the terrible responsibility assumed by those who are called to turn many to righteousness.

This is a grumbling age. But do not let us deceive ourselves. The world does not hate us because we are like Christ. It has somewhat changed in that respect. It hates us because we have so largely lost His Spirit, professing so much and doing so little. It avails us little that the Church has a long history, a magnificent organization, a sound form of words, and an Apostolical Succession, unless we fully realize the responsibilities which come from these, and follow in the footsteps of the Master.

"High Church," "Low Church," "Broad Church," "Hard Church," "Scarcely-any-kind of Church," all these have become tiresome to the ear, and instead of bickerings and fightings we look for opponents to say, "See how these Christians love one another." Thereby forcing upon the world the fact that the Church is a Pious Church—"The *Holy* Catholic Church."

EXTENT OF THE DIOCESES IN THE NORTH-WEST.

It will give our readers some idea of the reason why those living in the North-West are so anxiously pressing on the Church the needs and the prospects of Church extension, if we mention the area of the present Dioceses. Rupert's Land, consisting of the Province of Manitoba and the Keewatin district contains about 140,000 square miles. Saskatchewan includes the civil districts of Saskatchewan and Alberta, the former 114,000, and the latter 100,000 square miles. The new Diocese of Assiniboia contains 95,000 square miles of fertile land. The new Diocese of Southern Athabasca contains 100,000 square miles, including the celebrated Peace River district. It is impossible to give the area of Moosonee or the extent of the present Diocese of Athabasca. Let our readers compare these figures with New Brunswick, for instance, the largest Eastern Diocese, containing 27,000 square miles, and they will see why it is that men living in that country, realizing the great immigration, and looking forward to the time, in a few years, when the prairies will be filled by English settlers, large numbers of them belonging to the Church of England, are pressing upon the Church at large the need of help, so as to lay the foundation deep and strong, and retain the children of the Mother Church, and build up in the North-West a strong united body.

WHO ARE THE ROMANIZERS?

An esteemed American contemporary has the following:—"The true Romanizers in our Church," says Bishop Perry, 'are the parents who patronize the Romish schools.' We cannot wrestle with a charcoal man without being smirched. If foolish parents will attempt to realize the fable

of the lion and the lamb, they should remember that the lamb never lay quiet with the lion until it lay inside of him. Of course, it is said, they do not try to influence Protestant children. That is impossible. To send the children to such schools is treason, alike to the children and the Church. As to the pretence that Roman schools are better than our own, it is nonsense. Mothers, who claim to love the Church and labor for it, send their daughters to such schools. If they build up the Church with one hand, they tear down with the other; like the daughters of Danaus, they draw up water with sieves.

"The motive of economy often decides parents in the choice of schools, and it is undeniable that Roman schools are cheaper than ours. All the teaching and much of the service is gratuitous, and everything needful is supplied by the contributions of the people. But then, after all, is it economy to pay a small price for a poor article? That the teaching and training offered in these schools by women who know little of life and nothing of business, are very weak, has been long since demonstrated."

We have before alluded to this subject, and have especially pointed out that often the most rabid Protestants are the chief offenders in helping Romanism in this way. The Church of Rome is wise in its generation, and is quite satisfied to make no efforts to proselytize the men and women, if only the children are given over to it.

The Bishop of Minnesota tells of a conversation which he once had with a priest of the Roman Catholic Church regarding the difficulty of reaching the people in the far West. "We are taking care of the children," said the Roman missionary, "the children will take care of the nation."

CHRISTIAN EVIDENCES.

No. VI.

THE PERSONALITY OF GOD—THE MORAL ARGUMENT FROM THE CONSCIOUSNESS OF THE SOUL.

DR. NEWMAN says—"There are three main elements which Nature furnishes for acquiring the knowledge of God, viz., our own minds, the voice of mankind, and the course of the world, *i. e.*, of human life and affairs. The most authoritative of these three means of knowledge, as being especially our own, is our own mind, whose information gives us the rule by which we test, interpret, and correct what is presented to us for belief, whether by the universal testimony of mankind, or by the history of society and the world."

The argument for a personal Ruler, drawn from the moral nature and the moral world is a strong argument. There exists in man something which we call a *moral Nature* that is a power to distinguish and weigh actions, and to class them under the headings respectively of right or wrong. Also, a motive which impels the mind to do or not to do, and which connects one class of actions with approval and happiness, and another class of actions with disapproval and unhappiness. We need not enter upon any enquiry as to the source or the plan of development of man's moral consciousness. The fact of the existence of a moral consciousness in man is admitted by all. Whether or not, the lower orders of animals possess in any degree this moral consciousness, does not affect the fact, that there exists in man a moral Nature distinct from and often antagonistic to his

animal Nature. The moral in man presupposes the moral in the world. Man can be neither moral nor immoral, except in society, because the actions of a moral law can only be distinguishable on the supposition of the existence of beings in conscious relationship to one another. Can we imagine moral order which results from the conscious relationships of personal beings to one another, as capable of being self-sustained? Does not reason tell us that moral order between conscious personal beings, must have at its head a conscious Moral Personal Being. Directly conscience in a man acts, it demands a ruler and a judge. Conscience never reposes on itself, but reaches out to something beyond self, to a sanction higher than self, to mark the boundaries of right and wrong. We speak of conscience as a voice; every conscience must bow to the same voice, or there would be hopeless confusion in the moral consciousness of humanity. Is it not more reasonable to believe in the voice of each conscience, being the echo of one High voice, than in a multitude of unconnected voices giving judgment between right and wrong. Could the moral order of the universe be sustained, unless there be one source and one authority in the difference between right and wrong—a supreme personal, moral consciousness—which is itself the test by which every case of right or wrong is ultimately tried.

Mr. Thomas Erskine thus writes—"When I attentively consider what is going on in my conscience, the chief thing forced on my notice is, that I find myself face to face with a purpose not my own, for I am often conscious of resisting it, but which dominates me, and makes itself felt, as ever present, in the very root and reason of my being. This consciousness of a purpose concerning me, that I should be a good man—right, true and unselfish—is the first firm footing that I have in the region of religious thought, for I cannot disassociate the idea of a purpose from that of a purposer; and I cannot but identify this purposer with the author of my being and the Being of all beings; and furthermore, I cannot but regard this purpose towards me (that I should be a good man, right, true and unselfish) as the unmistakable indication of His own character."

What, then, is conscience? It is a *law* which implies a *Lawgiver*; a *command* laid upon me by a *personal Commander* or *Ruler*.

CLERICAL RECREATION.

MANY people desire to regulate the amusements as well as the duties of clergymen. This is unfair so long as the clergyman does not join in any amusement likely to hurt his influence in the Church. A vigorous relaxation is needed by clergymen as well as by others. The following anecdote of St. John the Evangelist on this point is worth reading:—

"St. John the Evangelist, as Cassian relates, amusing himself one day with a tame partridge on his hand, was asked by a huntsman, how such a man as he could spend his time in so unprofitable a manner. To whom St. John replied, why dost not thou carry thy bow always bent? Because, answered the huntsman, if it were always bent I fear it would lose its spring and become useless. Be not surprised then, replied the apostle, that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation that I may afterwards employ myself more fervently in divine contemplation."