

ter at heart, would let slip no opportunity of imprinting a moral lesson at any hour of the day; but there must be method, system; and these cannot be had without a text book.

I must apologise for taking so much room; but the question deserves it, although its treatment may not. I do trust that the matter may not be allowed to drop. My own opinion is that if those who have hitherto nobly, but, I fear, hopelessly, battled for the re-introduction of religious teaching into the schools, would turn their attention to a more feasible project, their aims would be substantially attained; or, at any rate, the thing next best in order be secured.

#### THE UNIVERSITY CONFEDERATION SCHEME.

THE scheme proposed to bring about a federation of the colleges of Ontario, has been published—too late however for us to discuss in this issue. Of the various proposals, No. 19 has the most significance.

19. The curriculum in arts of the provincial university shall include the subjects of biblical Greek, biblical literature, christian ethics, apologetics, or the evidences of natural and revealed religion and church history, but provision shall be made by a system of options to prevent such subjects being made compulsory by the university upon any candidates for degrees.

While so very momentous, a subject is under discussion, we wish to abstain from criticism not likely to be helpful to a wise issue. But we ask especial attention to No. 19, as evidence of the influence in these discussions of the gifted and scholarly Provost of Trinity College, and the able and clear sighted, statesman like minded, principal of Victoria College. We trust that the government will not be allowed under any pretext whatever, to grant any public monies to the secular department of the new scheme, what may become a Secular State College, which it is not prepared to grant in like proportion to these colleges which are not Secular. There are very grave principles involved in this—principles of justice and equity. It is mere verbal trickery to tell us that the State ought not to endow a religious college, while it may rightly endow a non-religious college. The distinction here sought to be drawn does not exist so far as any relevance to the subject in hand is concerned. A Secular College has a creed, a defined, dogmatic, disputable, denominational Creed, just as sectional, just as narrow, just as divisive in operation, as that of any Church. That that creed is chiefly made up of a wide negation is no special feature, all our creeds are largely negative and could be framed in a negative form. One citizen says, "I believe that religion has no bearing upon education," and thereupon he demands public money to maintain his creed. Another citizen says, "I believe that religion has a bearing upon education," and behold! when he asks for the same grants as the believer of an opposite creed, he is told impudently enough, that "the State ought not to endow a creed!" It is pitiable that educated people allow their intellects to be so blunted by selfish prejudices, as to imagine that the cry of no state aid to religious colleges, has in it a shadow of logic, or a trace of justice, or a scintilla of equity. The bare fact is that the exclusive endowment of a Secular state College, is a brazen game of bluff to rob the religious part of the community of their money, for the purpose of endowing a system of godless education, against

which their principles, their consciences, their whole moral and intellectual, life indignantly protests. If the new scheme does that, it will be an iniquity, and a reproach and a danger to the well being of our country.

#### THE AGENCIES BEST ADAPTED TO ATTACH THE PEOPLE TO THE CHURCH.

BY REV. O. E. WHITCOMBE, TORONTO.

By the terms of this heading upon our programme, I am saved the necessity of defining my interpretation, or as humorously remarked by the Assistant Bishop of New York, of giving you "my squint" as to what I understand by the term "the Church." In this Congress it is the Church of England.

I am pleased also that the committee selected the phrase "agencies to attach the people," rather than that expression, in common vogue now a days, "attract the masses." Far from mere attractions proving efficient for the attachment of the people to the Church, I may emphatically declare that the multiplication of schemes for attracting the masses is attended step by step, by a constant detachment of the people from the Church. We have a plethora of attractions; we need agencies for attachment.

The whole programme of this Congress, from the initial paper by our diocesan on the cathedral system, to the speech of the last gentleman upon this platform, has been a continuous consideration of the agencies best adapted to attach the people to the Church.

I would remind you that the great centre of attachments,—the test by which every agency must be tried, must ever be—the lifting up of Christ crucified. "I, if I be lifted up, will draw all men unto me." If this principle underlie any agency that may be adopted, sooner or later, (often later, for thus does God try our faith) such agency will be blessed by the Holy Spirit, for the accomplishment of that for which it has been set in motion.

A most lovely attachment is that in the Bible record of the love of David and Jonathan, an attachment which was built upon intermutual respect.

One of the most universal and inviolable attachments which exists among men to-day, is that of a man to his *alma mater*, the university, college or school whence he had received that mine of wealth of instruction from which, through life, he never ceases to draw rich treasures.

Whether a man sports through life the light or the dark blue ribbon, he has ever a love for his *alma mater*. And this attachment is based on respectful gratitude for the gifts of instruction that he has received therein. We never hear of provost, professor, master or tutor belittling before his students, the college which he represents.

This cause of attachment, which is based on respect for his *alma mater*, should have yet more binding force as between his *ecclesia materna*. If a man is to be attached through life to the church, the church must earn his respect by instructing him in those truths, the possession of which will comprise his surest wealth both here and hereafter.

The church, especially as represented in the persons of those who are her ordained teachers, must not belittle herself, nor fear to teach boldly and dogmatically what she is, and the divine source from which she has her origin and authority, and whence she draws her life. Her teachers must lift up Christ as her divine Head, for I no more know of a Christ without His Church on earth, than I can conceive of the church without Christ her ever present Head.

The attachment of the people to the Church must rest on no less solid a foundation than the Dogma, that she who is to last on earth, in paradise, and before the judgment throne of Christ, is the living ever present, tangible continuation of the great central fact of facts, incarnation of the Son of God. Such a position demanded for the Church is the very highest and most effectual source of attachment of the people. Once let a man embrace this great truth, that the Church is the ever present continuation of the mystery of the incarnation, and nothing can sunder him from her fold.

I have spoken of the dogmatic teaching of what the Church of Christ claiming to be on earth as the great instrumentality for attaching the people: let me say on the negative side that those whom she has lost from her fold, have ever been the numerical equivalent of the disregard of the doctrine of the Church, as the visible Body of Christ on earth. The loss of thousands of her children on the demise of John Wesley, was contemporary with an utter disregard of her claim to be the divine witness of Christ on earth. She has ever lost her untaught children.

We have been told again and again, that to attach the people we are to preach the pure gospel. I agree to that dogma—but by what test is the purity of the preached gospel to be gauged? Is the amount of milk (and water) to be tested by a private lactometer carried in the pocket of the individual, or by the interpretation of the Church as offered in her creed and standards, the dogmatia of that Body which is set on earth for a witness to Christ her Head, and a keeper of the Faith once delivered to the saints.

My time will only allow me to glance at minor agencies for the attachment of the people to the Church. Free seats attach the people to the Church, whilst pew rents attach the people to the seats.

The Prayer Book was compiled when all conformed to the Church. Under the changed circumstances of English Christianity of this age, we need to put in practice that elasticity of our services which the decrees of the Convocations of Canterbury and York, and the canon of our own Provincial Synod, set us free to adopt. In the last two minutes now allowed to me, I would return to my early proposition, that the standard of healthful means for the attachment of the people to the Church, must ever be the "lifting up of Christ"—a present Christ—a really present Christ—present in His Church at all times—present to receive the little ones into His holy arms in baptism—present to give His Body and Blood to the faithful in the Lord's Supper—present where two or three are gathered together in His Name.

#### LITERARY NOTICES.

THE EDUCATIONAL WEEKLY.—Is the title of a new journal, which we the more gladly welcome, because its conductors seem to have right views as to the imperfection of secular education. The Editor in his Greeting asks for light from all who will kindly give it, but most of all for that greater light promises to give to every one that asks it of Him. He who seeks the light of Christ will not see light in the darkness of secular training. Having already some measure of this sacred light, we ask our contemporary to stand firm in asking with us for all our educational institutions, having based upon the teaching of Him who is the Light of the world. We trust he will not be cowedly doing his duty, in this regard as a Christian man. The article on moral education, the great want of the age, by Rev. Peter Prescott, is valuable and timely. We are glad to see a friendly notice of the retirement of Dr. Davies from his post at the Normal School. The retirement was, we believe, a political act, Dr. Davies, not being of the same stripe as the minister of education. A journal devoted to education, should lift up its voice boldly against the policy of forcing men out of appointments, or forcing them into appointments for political reasons. If its mouth is gagged in such