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bride of the paupers in al independ- g and State orters. The from a State ting house, is ss in citizen- ards another and of that The com- see that it rate citizens. and that its ords of sick- But to pre- ss or collapse r excuse for It would be, as undertak- er to prevent terate. This, because as a alone really education are er matter of children has State schools

ut elementary State schools. ce of history, r, was sadly an old and telling us in ame, that the t the Reform- norance. Yet n to schools ories pass for anders of the of such crass State, whom

give Church- of honorable heir sons edu- f the Church, pauper bread. re is so little No wonder,

patriotism is too lofty a sentiment to spring up in a people who have bemeaned themselves into using State taxation to help them in paying their domestic expenses. One of the greatest of patriots had as a motto, "God and Italy." By that sign he conquered his country's independence. "God and Canada." must be our patriot cry if we are ever to rise to national dignity. But the State school cry is only "This Canada of ours." God in the State schools is forgotten, for His Bible the State shoos have substituted is one made by a politician, the Gospel of Christ is ignored in the State schools, the history of His Church is falsified,—the whole system is a reproach and a scandal to a christian community.

MR. SPURGEON'S OMISSIONS.

NEVER, we suppose, since preaching began, has any one preacher kept together, for so many years, so large a congregation as Mr. Spurgeon. And certainly no other preacher has published so many sermons. The publishers have just issued a Textual Index of 1989 of his sermons, or within 11 of 2000. Of course during the thirty-five years, or thereabouts, during which he has been preaching in London,—to say nothing of his few youthful years in the country—he has preached many more than 2000 sermons. Three sermons a-week for thirty-five years would give 5478. Due allowance for holidays and illness would, however, reduce this number considerably; and the 1989 which have been published may be taken as a very substantial sample of Mr. Spurgeon's teaching. For some time past he has been sounding loud notes of warning; and now at last he has clothed his words in a deed which has sent a wondrous thrill through his own denomination, the Baptists, its cousins the Independents, and, perhaps, others. Mr. Spurgeon has withdrawn from the Baptist Union, on the ground that many of the Baptist preachers are teachers of error in fundamentals. He declares that the Independents are no better, and intimates that, on the whole, there is more chance of hearing the Gospel in the Church of England than in a Dissenting Chapel. He has also cried out with much pathos, and evidently from his heart, for some higher and better union than denominationalism can afford. Surely it becomes us Churchmen to ponder well Mr. Spurgeon's course, and to see how far we can supply that which he calls for.

Mr. Spurgeon's kindly words must not pass unheeded. He affords one more instance—and a very striking instance—of that drawing together which, in answer to many prayers, seems now to be bringing the Reunion of Christendom near its dawn.

With this thought in our minds we turned to the Textual Index of these 1989 sermons. We think the result will surprise not only our readers, but Mr. Spurgeon himself. So far as his published sermons show, we find he has preached on the leading text for Christian Union John, xvii. 20-23, in two sermons Nos. 668 and

1472. How he has treated it we do not know But the following texts are omitted:—
Isa. xlix. 23, Kings, nursing fathers....
Matt. xvi. 13-20, Rock, Church, keys....
" xviii. 17, Hear the Church....
John xx. 23, Whose soever sins....
Acts ii. 42, Continued steadfastly in fellowship....
" viii. 1-25, The Samaritan Confirmation.
" vi. 1-6, The appointment of Deacons.
" xiii. 1-3, The ministering ('liturgising') and laying on of hands.
Rom. xv. 6, With one accord ye may with one mouth....
" xvi. 17, Mark them which are causing the divisions....
I Cor. i. 10, That there be no divisions....
" i. 12, I am of Paul....
" iii. 3, Are ye not carnal.... divisions....
Gal. v. 19-21, Factions, divisions, heresies (or parties).
Eph. iv. 4-6, One body....
" iv. 14-16, Every wind of doctrine.... every joint....
I Tim. i. 3, To tarry at Ephesus.... charge certain men....
I Tim. iii. 1-13, Bishops and Deacons.
" iv. 14, Laying on of the hands of the presbytery.
I Tim. v. 1, Rebuke not an elder, but exhort him as a father....
I Tim. v. 22, Lay hands hastily on no man.
Titus, i. 5-9 Bishops.
" iii. 5, Laver of regeneration.
Heb. vi. 1-3, Principles.... laying on of hands....
" x. 22, Pure water....
" x. 25, Not forsaking the assembling.
" x. 29, Blood of the covenant an unholy thing.
" xiii. 7, Remember them that had the rule.
" xiii. 17, Obey them that have the rule.
James v. 13-16, Elders, anointing, confession...
I Pet. ii. 17, Honor all men.... honor the King....
Rev. xxi. 24-26, Nations and kings bringing their glory....

It is more than possible, it is highly probable, that several of these passages have been dealt with in some or other of the 2000 sermons. Two of them, which we have marked with asterisks, have parallel passages at Eph. v. 26 and 2 Tim. i. 6, and these stand in his Textual Index. On the other hand, we must remark that this list we give is not a mere residuum of texts not found in the Index, after a great majority were found. Quite the contrary. We first turned the texts out in the Bible, and then turned to the Index. Except in John xvii. 20-23, Eph. v. 26, and 2 Tim. i. 6, we did not find a single text we searched for! The proportion found was three in thirty-five, less than one in eleven.

If our texts had been sought at random, we should have been prepared for such a result. The most prolific of preachers cannot in the longest lifetime preach a separate sermon on every verse of the Bible, much less print one. But our readers will see that or texts all bear on one subject, and that the duty of Christian union. Even if we strike out the first and the last as of disputed meaning, and leave the question of Church and State untouched, there remains a large class of Scriptural texts which Mr. Spurgeon has almost entirely passed over in choosing texts for his sermons. This came out all the more forcibly when we noticed, as we did that in several cases Mr. Spurgeon had

come close up to the edge of—shall we say?—the uncongenial teaching, sometimes on both sides of it, but without venturing further. May we suggest that if he will give to these texts the same care and prayer, which we doubt not he has given to others, he may find grace to help in this time of his need; and if he cannot then quite see his way into the National Church, he will at least admit that the plan of that Church has all along embodied the principles of these texts? Perhaps he may see further—namely, that divisions are not only evil in themselves, but naturally liable to produce the great evil which he is now denouncing. Does not the history of the word 'heresy' tell as much? It first meant a faction; it now means a falsehood.—J. F. in Church Bells.

THE NAME OF JESUS.

NOTES FOR A SERMON FOR THE FEAST OF THE CIRCUMCISION.

"His name was called Jesus"—St. Luke ii. 21.

Introduction.—Names should correspond to the properties of the person or thing named, cf. Gen. i. 19. Names as given or changed by God convey a divine enabling gift, cf.; for names changed, Gen. xvii. 5, 15, and xxxii. 27, St. Mark iii. 16, 17; for names given, Gen. xvii. 19, St. Luke i. 18, St. Matt. i. 21. The name of Jesus was given by Him who had the best right, God, the Father of our Lord and Saviour Jesus Christ, and it corresponds to the reality of the God-man; for the name of Jesus sums up and expresses, (1) the loving-kindness of the Incarnation, (2) its power, (3) its glory.

1. The Loving-Kindness of the Incarnation.—(a) Jesus satisfies the longings of the mind of man.—Truth is the soul's ailment; man by the nature of his being must seek after God, i.e. truth; yet man can not by searching find out God; cf. Plato, speaking for the ancient world, "We must wait for some one, be he God or inspired man, to take away the darkness from our eyes. Only God could answer the questions which man must ask as to his origin, destiny, &c. And so the Son of God came down from heaven, full of 'light and truth'; but He could not come amongst us except as Jesus; He could not be Emmanuel, unless He were also Jesus, sinful man's Saviour, Redeemer, Reasoner.

(b) Jesus satisfies the longings of the heart of man.—The heart of man can be satisfied by no love lower than the divine. Yet if men's hearts are to be kindled into love for God, God must show Himself to man, and dwell with him; but this He cannot do except as Jesus. And so He who is (Heb. i. 8) came to us and said (St. John xiv. 7, 9), of St. John i. 18.

2. The Name of Jesus Reveals the Power of the Incarnation.—(a) Power evidenced by His life of perfect obedience to the law, by His delivering us from the tyranny of hell, (Heb. xi. 14). From the day of His baptism He is (Isa. viii. 1) Maher-shalal-hash-baz, "hasting to the spoil. He speeds to the prey." Therefore we cry (Ps. xlv. et. seqq.

(b) Power evidenced by Word, (St. John vii. 46., St. Luke iv. 82); by miracles, wonders and signs, (Acts ii. 22, x. 38); continued by the power of His Name after His Ascension, (Acts iv. 10 and references).

3. The Name of Jesus Foretells the Glory of the Incarnation.—(a) The work of Jesus was a glorious work; "glorious things were done by Him," (St. Luke xiii. 17).—The primeval unity of all created being in Christ, had been marred and broken by sin. To restore this and so enable man once more to sum up and present to God his own homage, and that of all creation beneath him, the Son of God became man, (Eph. ii. 14), "He is our Peace," the actual title of unity between God and man, (vers. 16), "that He might reconcile both (Jew and Gentile) to God in one (mystical) body by the cross, having slain the enmity (the barrier