

BOOK NOTICES.

EASTER AND BIRTH DAY CARDS.—Messrs. H. J. Matthews and Bro., 93 Yonge Street, Toronto, have a fine selection of these very popular ornamental memorials—"The Dove" and a great variety of others, beautifully mounted on silk fringe of various colors.

Messrs. Matthews have also a fine assortment of paintings, chromos, engravings, picture frames, mirrors etc., etc., at unusually moderate prices.

THE BISHOP OF LINCOLN ON
MISSIONARY WORK.

At the sixth anniversary of the "Scholar Cancellarii" at Lincoln, held on February 24th, a missionary Guild was inaugurated by Bishop Wordsworth. It is intended to form a bond of union between the present and the past students on the basis of prayer and almsgiving for the promotion of mission work both at home and abroad.

After a short service conducted by Bishop Wordsworth, the proposed rules of the guild were read over and accepted; after which the Bishop delivered an inaugural address on missionary work.

His lordship commenced by pleading for the substitution of the word "gild" for "association," which had been proposed, "both as an Anglo-Saxon word, and as one typical of the object of the union—viz., the contribution of prayers and alms, on the principle of self-taxation, which was the central idea of a gild," and then proceeded to remark "that in the formation of this gild they were obeying the command and following the example of our Blessed Lord, the Great Missionary of the World, in carrying forward that work which He undertook, to bring mankind in union with His Father through Himself. To act in the same spirit with their great Master was a guarantee of success." "Missionary work," he continued, "was the test of our own individual zeal, and of the life of a Church. A Church which had not missionary zeal could be hardly said to have vitality. Let them look back to the last century. Doubtless there were even then noble examples of individual holiness and personal self-sacrifice, but the general aspect of the Church was very far from satisfactory. The dormant life was by God's grace quickened towards the close of the century, and missionary zeal at once awoke with it. Indeed the two lives, the inner and the outer, were simultaneous. One could not exist without the other. A living Church must be a self-propagating Church. And let them remark that it was the duty of the Church to plant the Church in her integrity, not to scatter isolated missionaries, who might make spasmodic efforts followed by temporary success, but in which the principle of permanence and extension would be wanting. To guarantee these the three divinely appointed orders—Bishop, priest, and deacon—were essential. Let them be thankful for what had been done in this way. In 1787 the first colonial Bishop of the Church of England, the Bishop of Nova Scotia, was consecrated, and now their colonial and missionary Church numbered more than seventy bishops. Three years further back, in 1784, Dr. Seabury, the first Bishop of the Church of America, was consecrated to the see of Connecticut; not, alas! by the Church of England—her action was then paralysed by the State—but at Aberdeen by the disestablished, disendowed, persecuted Church of Scotland; and now that Church reckoned more than sixty bishops. So that, taking the two Churches together, we had more than one hundred and thirty bishops—not isolated missionaries, but living centres, propagating the faith of Christ, and handing it on from generation to generation. This he considered to be one of the greatest proofs of the vitality of the Church of England. If any one's heart faltered, or his spirit flagged—if doubt crept in whether our Church were indeed a living branch of the Catholic Church—let them look at her marvellous propagation throughout the world, and take fresh courage, assured that God was with her of a truth."

His lordship then proceeded to call attention to the promise of Christ, Matt. xxiv. 14. "The Gospel was to be preached 'as a witness to all nations,' and then should the end come? as a witness, let them mark that. Christ did not say the Gospel would be universally received. No. God never interfered with human free will. But it was to be preached, and that to all nations, and by whom? Could they doubt the answer? The Church of England, with her sister and daughter Churches, had special gifts and qualifica-

tions, indicating that the work was her's. God worked by instruments, and fitted His instruments for their work. And He had given her a divine commission and a divine life, and providential aids and helps such as no other Church ever had. Let them compare her with other Churches. Look, first, at the great Latin Church, the Church of Rome. They thankfully acknowledged her zeal and self-sacrifice in the missionary work. No one, for example, could read the life of such a missionary as St. Francis Xavier without admiration. He himself, his lordship continued, "had been at Rome in 1862, when twenty-seven martyrs, who in 1596 had suffered for their faith in Japan were canonised. Noble witnesses to Christ they were; fruits of Xavier's labours, by which many thousands had been baptised into the Church in those islands. But how melancholy was the after history. Three hundred years since the spiritual harvest had been very great and glorious, and now there was but a handful of Christians left. Why was this? God forbid they should ever depreciate so noble a work. But let them read the record of it as wise and thoughtful men, and trace the cause of failure. The Church of Christ was a candlestick set to diffuse light. The priest's office was to trim the lamp and keep the wick free from accretions, which would dim the light and mar its clear shining. If they allowed the 'fungi' of human tradition to clog the wick and impair the light of Scriptural truth; if, as the Church of Rome had unhappily done at the Council of Trent, a Church denied the use of the Holy Scriptures in the vernacular, and committed herself to a translation unintelligible to her children, as the only Word of God; if the pure Word of God was not preached, and that in a language understood of the people, she could not hope her work would be permanent. He would also earnestly impress upon them that if they allowed any semblance of idolatry to mingle with God's worship, ultimate failure was certain. Guilty compromises with idolatrous worship had been made by the Church of Rome in China and Japan. She had sought to win converts by dishonesty; and what had been the result? There had been a great appearance of success. But it had been but a precocious blossom, with a canker at the germ; and no fruit had been brought to perfection. There could be no lasting religious life without spiritual worship; nor was the reasonable service which God delighted in possible without a vernacular liturgy."

If, again, they turned from the Latin to the Eastern Churches, they discerned very little missionary zeal. Some small amount was shown by the Russian Church. But in other parts of the East the faith had been so obscured with ignorance and overlaid with superstition, and its Christian character had been so degraded by centuries of Mahometan tyranny, that zeal for the propagation of the faith was a thing almost unknown. Praiseworthy also as was the zeal of our Nonconformist brethren for the spread of Christian truth—often putting our coldness and half-heartedness to shame; it must be asserted that they were in a very great degree disqualified for the efficient performance of the duty by the absence of the essential characteristics of a Church. Our Lord's parting commission was not simply that certain truths should be preached, and certain sacraments administered; but that this should be done by a certain class of persons—viz., by the Apostles, and their successors. The Church of England enjoyed the inestimable blessings of undoubted Apostolic successions and Apostolic order. All Church history showed the necessity of Church organisation for the maintenance of the truth. Apostolic discipline was the surest safeguard of Apostolic doctrine."

The Bishop then went on to address the students on the advantages of a thorough, profound acquaintance with missionary work, which he considered to be "an essential part of theological study." "In it he saw a corrective to that tendency to isolation, of which there was so much danger, especially in small, remote country parishes. Missionary reading showed how Christian teachers must become all things to all men, and exhibited the expansiveness, the elasticity, the pliancy, the plasticity, in one word the sympathy of the Gospel."

"The example of St. Paul at Athens showed us that every Christian teacher, like every Christian missionary, should begin by discovering and acknowledging all that was right in those whom he was seeking to lead to higher truth; not asserting 'I am right and all of you are utterly and totally wrong,' but looking for a common ground. There was a great deal we might learn from the heathen by way of supplementing our own views of truth. The study of their religious history, opinions, characteristics would supply many elements that are deficient to ourselves. From the Mahometans we might learn the importance of ritual to religious life and emulate their tenacity of faith; from Confucius, the Chinese Socrates, a pure and high morality and a reverence for tradition; from the Buddhist self-denial and spiritual concentration; from every heathen faith we might gather fragments of truth which would make us individually wiser, more encyclopaedic, fitted for our work, and prepare

the Church for the reception of fresh elements of rejuvenescence which in her decrepitude she sorely needed. New principles were wanted for fresh vigour."

"In a zeal for Christian Missions," the Bishop also saw "a great safeguard against the intestine discords which were the bane and scandal of our Church. The question of vestment and ritual which now filled the newspapers and distracted the minds of Christians ministers from their proper work vanished into nothing compared with the great duty of evangelising the world. Such questions had their importance; he did not deny it; but it was a relative importance. The fulfilment of Christ's commission left no room for such controversial discussions. 'Go thou and preach the kingdom of God.'"

"And how valuable was the consideration of the difficulties and self-denial of a missionary's life in preparation for their own ministerial career. Everything betokened that candidates for the ministry of the Church of England must be prepared to endure hardness. Never, probably, was there a time when the clergy had to suffer more privations than now. The accounts that reached him daily were truly heart-rending. He could not conceal his admiration for the spirit in which they were enduring such terrible hardships. There was distress and sorrow in almost every clerical family; absolute penury in many; their wants remaining the same or even increasing, and the power of supplying them lessening. And yet there was no complaint, no murmuring; but the calm, patient endurance of faith. It was the great advantage of those whom he was addressing that they were the candidates for the office of the Christian ministry when its prospects was the darkest. This would test their sincerity. He regarded the disestablishment of the Church as the greatest possible calamity to the Crown, to the aristocracy, the gentry, the people at large, especially those in remote country districts; but when they reflected on the present action of the State on the Church, for her, as a needed chastisement, it might be a blessing, though it might rob her of her wealth, her position, her temporal dignity. To prepare themselves for isolation and hard living, and for the actual suffering which might be very near, let them think of the lives of some of our missionaries, such as those in Newfoundland, Canada, or South Africa. They would become utterly ashamed of their own soft, self-seeking lives, and of making so much of such little hardships. To endure hardness uncomplainingly, to meet difficulties unflinchingly, was the true character of the Christian clergy, as the leaders among Christian soldiers. And this they might learn from the example of our noble missionaries. Let them read them, study them, weigh them well, and seek to tread in their footsteps."

"This was a great day. He thanked God his life had been prolonged to see it. It was an inauguration of a blessed union which would bind them all together with indissoluble ties—a union in prayer and almsgiving, which as wings waft the soul to that heaven where they that are wise shall shine as the firmament, and that they turn many to righteousness as the stars for ever and ever."

PLAIN REASONS AGAINST JOINING THE
CHURCH OF ROME.

REFUTATION OF THE PLEA OF HONOURING
THE SACRAMENT.

XXIX. These excuses will not stand inquiry. First of all, as regards the alleged desire to show greater reverence to the Blessed Sacrament by guarding against accidents to the chalice: it cannot be alleged that the saints, doctors, and martyrs of the ancient Church were not as solicitous for its honour as the Latin clergy of the twelfth and fifteenth centuries, yet they never adopted such a precaution. But there is higher ground than that to take. Christians must confess that our Lord, as God, foreknew all the consequences which would flow from the terms of His institution, and freely willed to abide them. Therefore, any attempt to save His sacrament from dishonour, by endeavouring to alter His will, is to incur His stern reprimand to St. Peter for exactly similar conduct:

"From that time forth began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, 'Be it far from thee, Lord: this shall not be unto thee.' But He turned, and said unto Peter, 'Get thee behind Me, Satan: thou art an offence unto Me: for thou