

personal success in debate and proselytizing. Certainly the Psalmist's inspired declaration is true, 'The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel.' Man cannot do this. 'Except the Lord build the house, their labour is but lost who build it.'

'Now of these things which we have spoken, this is the sum. We are members of an

HISTORIC BODY,

founded by Christ, officered by Him, and 'set in order' in its machinery and operation during the great forty days between His Resurrection and Ascension.

This Body is the *Family* or *Household* of God. We did not choose this family, nor construct it ourselves, but God made it and brought us into it for His own loving purposes, in the New Birth of water and of the Spirit.

We are bound as dutiful children to respect, and conform to, its traditions and principles, and its continuous policy derived from Apostolic inspiration; and not to fashion ourselves . . . in our ignorance.

We are not in the same category as are the members of other religious bodies. They can conscientiously and consistently do, with their organizations and their views of duty, what we members of the historic Anglican Communion cannot possibly do, with ours. They, from their standpoint of belief in the individual interpretation of Scripture, and of practical disbelief in any historic Church, think they can please God in ways in which we honestly think if we should act, we should offend and displease Him. We believe *the Church*, and not any individual, however great and wise and learned, is the 'Pillar and Ground of the Truth'; and we know her ways are widely different from the ways of individualism so often urged upon us. We must act with the Body. The whole weight of precedent, and the spirit and action of the historic past is forcing us on in a definite and clearly marked out line of action. The Saviour said in regard to a member of the One Body, 'If he will not hear the Church, let him be as a heathen man and a publican;' i. e., as an outsider and renegade. And this was in regard even to what we should consider a very trifling and purely personal matter.

A Church member must stay in his place and bear his witness to the will of God and the Divine way; and this though it bring misapprehension and persecution. He must speak and act the truth lovingly, but firmly. He must keep the old light burning. He must maintain the old life and the old maxims, even though they appear weird and strange, and out of date, in the glare and gaslight of this modern civilization, this 'Vanity Fair.' And it is usually a good sign for the Christian when the world criticises, and faults as old fashioned and behind the times his Church conformity.

The office of the Church is to educate the world and assimilate it to the Divine ways of the Eternal Kingdom above; which ways never change, being ways of Divine perfection.

The Church is not to conform to the world, to become like it and to be absorbed into it, and to abandon the ancient method for the modern invention. It is not to adapt itself to the world, but to adapt the world to itself. It is not proof that the Church is not right because the world does not like it, and does not approve its ancient, changeless fashions and discipline; but it is very good proof that the world is all wrong and needs reconciling to God.

The issue, which has made this discussion necessary, really narrows down to this: Is there a revelation from God? Is the Church set in the world to make known this revelation and to exemplify it? Is the membership of the Church the family of God, and composed of a race of exiled kings soon to enter into their ancestral possessions, and trying now to reclaim to their Father the lost possessions of the world? If so, the way is clear; and it is a way

of exclusiveness (Truth is always exclusive of error, and right of wrong); a way of straightforwardness, of uncompromising adherence to the thing that is from God. It is a way of patient waiting. One can wait for results as long as God can; and can say with the Psalmist, 'it is good for me to hold me fast by God, and to put my trust in Him.'

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes into the common market with his wares, and gets as many people to accept them as he possibly can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.

One can champion Buddhism and affirm the doctrinal soundness of the 'Light of Asia,' with as much reasonableness as the Christian can of the prophecy of Isaiah or the Gospels of the New Testament.

And, correlatively and resultantly, if the way we are advocating, of dealing with Sectarianism, is God's way, then our strenuous adhesion to it is evidence of the charity which 'rejoiceth in the Truth,' and of meekness, humility and modesty.

And if, on the other hand (and this the Book of God will tell), it is merely our way, then our ardent adherence to it may possibly be just the bigotry, intolerance and self-sufficiency it is too often considered to be, and is constantly charged as being.

THE BISHOP OF DURHAM ON RECREATION.

The Bishop of Durham, in opening a gymnasium in the city of Durham a few days ago, said: It seemed to him their meeting for the opening of a gymnasium really represented an important principle with which they were all familiar, that their Christian faith dealt with the whole sum of human powers—with body, with soul, and with spirit. And they were reminded on all sides that they were so made that their physical training had an important effect on their whole life. The skill, the courage, the endurance, the self-control which they so gained could not but increase in a remarkable degree their powers of usefulness, and so it was that they constantly found that images of physical training were used to bring vividly before them the powers of a higher life. 'He that striveth for the mastery is temperate in all things' was the maxim which St. Paul employed to speak to the hearts of those whom he addressed. Even while that physical training was, as they felt, so precious, and carried with it such promises and such capabilities, they must remember that it must be used in due proportion, not alone, not excessively, not to the setting aside of other discipline and other training and the development of the other forces with which it has pleased God to endow them. He could remember in his early days when physical training first received that attention which was its due. It soon passed into excess. He could also remember when what was called 'Muscular Christianity' became exceedingly popular. But Christianity seemed almost to pass out of sight, and muscularity assumed a very remarkable predominance. That brought before them a truth on which he wished to lay stress. Their physical development must take its *true and its proportionate* place in development of the whole of their nature. If it was excessive, if it was unduly preponderant, then would follow sad trouble. As they reflected upon such a principle he thought they would be able to gain a tolerably clear sense of what the law of amusement was. They recognized frankly and without the least reserve that, men

being such creatures as they were, they sought amusement naturally and rightly. They sought something of the nature of excitement, but then how did they seek it? They did not seek it as an end in itself, they did not seek it as a serious occupation of life, they did not seek it 'to kill time,' a phrase which might well fill them with amazement. As an American writer had said, 'Can a man kill time and not hurt eternity?' They did not then seek amusement, excitement and refreshment for such purposes as those. They sought them as recreation, and if they would only pause upon that word they would see how rich it was in suggestiveness. What was recreation? The finding them anew to be what they were at first, giving back to them that vigour, that force, and that freshness which the wear and tear of their occupation had perhaps diminished; their amusement, that refreshment then must be sought as recreation, that they might be once again possessed of that fulness of vigour which they needed for the fulfilment of the real serious duties of life. And that which applied to the body applied, if he might venture to say so, also to the mind. Their spiritual no less than their bodily and physical refreshments must be used in moderation. They must feel that they were the preparation for something which after all was their real business. Man was not made for spiritual or physical exercises only. Man was made to live amongst his fellows, and bodily exercise must be gained that it might be used in the fulfilment of his real, serious, God-given duties. Therefore they had in a certain sense in the recognition of that principle what was to be the law of their amusements. He would say this, that their amusements, their excitements, their refreshments must be *occasional* and *self-sufficing*. Their amusements, if they were to recreate them and make them masters again of all the energy with which God had endowed them, must be *occasional*, and he trusted that in the use of that room they would let their amusement in order that it might be really efficacious, be occasional. Their amusements must not only be occasional but *self-sufficing*, and must in themselves give them that kind of help which they needed. If they found it necessary to add to the physical effort, or the particular feat which they were aiming to accomplish, some other attraction, they might be quite sure that their amusement had failed. If they could not play a game except for money it would cease to be a gain for them. He knew enough of human nature and of common nature to know what the case was. He was quite sure that if even now he were to play a game for money or to endeavour to accomplish some difficult feat for a wager, the game or the feat would assume an entirely changed character in his mind. He was not going to argue a mere abstract question whether, as had been said by a very competent authority, it was right to back his skill against another's. He did not care about the abstract principle, but he was perfectly sure of the concrete fact that if he did do it, what he should seek would be *superiority* over the person who was matched with him, and not merely the healthy independent exercise of his own powers. What he would seek would be simply to be better than another man, and not good in himself. He earnestly hoped when they were engaged in that room that what they would think most of would be how well they could do different exercises that were proposed to them, and not whether they could do them better than someone who might do them very badly. These were the two principles which he trusted might rule them in the use of that room.

—Family Churchman.

A well spent Lord's Day should always commence with that supreme act of Christian worship in which we meet Jesus verily and indeed: the only public service known to the early and Apostolic Church; the most Holy Sacrament of the Body and Blood of our Redeemer.—Liddon.