

they are lived and moved among us in the daily converse of contemporaries and equals, with (not for) whose sorrows you weep, with (not for) whose joys you rejoice. Let not the shutting up among the 'four men which have a vow upon them,' begin sooner than it must—let it begin late, or never. For the ministry of England's Church we want men who know well England's people. Not men industrious with the microscope of petty self-introspections, or handy with the telescope of magnificent 'views,' but men having wide open the natural eye of a wide and intelligent observation, a deeply Christian judgment, and an intensely human sympathy. If all this be so, what can be so desirable as that the future clergyman should be trained in the society of men of all sorts and kinds of aptitudes, dispositions and prospects—as various as the hearers to whom he will afterwards have to minister, and whose divergent courses and characters it will be his success or failure to have wisely tracked or ignorantly guessed at."

### FREE AND OPEN CHURCHES.

RT. REV. W. BACON STEVENS, D.D., L.L.D.

Portion of a sermon preached at the opening of the Chapel of Christ Church Philadelphia:

What we want is calm inquiry of the Divine Oracles as to "What sayeth the Lord;" careful research as to the customs of the Primitive Church; a diligent survey of the fungus-like growth of the pew system from its first appearance in England in the fourteenth century, until it has finally resulted in partitioning of the House of God into lease-holds or copy-holds purchasable and heritable; a true understanding of the real purpose and intent of the House of God; and a reception of and practical application of, the truth that the worship of God is to be supported, not by rent and taxes but by voluntary gifts, elevating Giving to its right position in the Christian Church as a Grace in which it is our duty to abound.

As these ideas gradually make their way they will change public opinion, and enable another generation to accomplish what the present are prevented from fully doing, viz to proclaim and maintain the perfect liberty, equality, and fraternity of all worshippers in the Lord's House of Prayer.

Another important feature which it is hoped may be carried out here, is, *the keeping an open house of God*, as well as a free seated house of God. Not simply opening the church for Sunday or daily service for an hour or two each day, as if the Lord of the Temple was only Home at such times, but leaving it open all day, so that at any hour the seeker after private meditation and prayer can enter and, in the silence of the sanctuary, commune with his heart and with his God. \* \* \*

There are hundreds of nominally Christian households where there is no place for personal and private prayer, where there is no "closet" into which they can enter, and no secrecy in which they can "pray to the Father that seeth in secret." There are many young men and women boarding in families, dwelling two or three or more, in the same room; there are many artisans and mechanics; many salesmen and saleswomen; many clerks and apprentices; many seamstresses and school teachers; aye, many a mother and father of a family; many a gentle woman of intelligence and piety; many a merchant of full occupation; many a student fitting himself for some profession; toiling men and women of all grades, from the highest to the lowest, to whom an ever-open church would be a great attraction and a lasting blessing, as offering to them not only the desired "silent

hour," but also the "silent place" of meditation and prayer. I hold that this is a proper and rightful use of God's House.

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I am well aware that objections will be made to this use of a church; that it will be stigmatized as Romish; that it will be opposed on economical grounds; that it will offend many of the steady church-goers, who think that this will be making the House of God too common; a resort for loungers; a meeting place for improper purposes; that it will subject the Church to theft and disfigurement and disease; that it will drive away the staid and the wealthy, and the refined; and that it will be a stepping stone to superstitious uses and abuses. Objections like these have met every advance of the Church out of the old stiff ways of former generations. Such objections confronted us when the Church began to build hospitals; to establish sisterhoods; to organize parish guilds; to introduce more frequent celebrations of the Eucharist. We are getting accustomed to this kind of objections—thee bugbears of fear and superstition that are ever rising in the onward path of the Church; but if we wait till all these objections are reasoned down and levelled by the syllogisms of an inexorable logic, we shall wait long and fruitlessly. Put the thing into action; show it in its practical work, and it will live down opposition, and assert its excellence and power. If these plans and schemes are, as we believe grounded on God's word; if they are in accordance with primitive usage; if they fall in with the very aim and object of Church Scriptures; if they are legitimately fostered by our formularies of devotion; if they meet and supply a felt need in the human soul, and if we can conscientiously invoke upon them the blessing of Him who is no respecter of persons, and who has declared "My House shall be a House of Prayer for all people; and I will make them joyful in My House of Prayer," then may you be strong and of good courage in the way thus begun; and if failure come, it will be, not because of anything wrong in the principles, but because of something wrong in the practical application and adjustment of them to the necessities of the case.

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### EDITORIAL NOTES.

THE DEGREE CONFERRING POWER.—How the attempt to confer the degree giving power upon every little institution which springs up calling itself a college is viewed in secular circles is well illustrated in the remarks of *The Week* (probably one of the most ably edited papers in the Dominion) in reference to the intended application of the Baptist College at Woodstock for a University Charter. The good faith and seriousness of those who opposed the granting of University Powers to the Montreal Theological College, on purely educational grounds, were impugned and questioned time and again and all sorts of motives for their action, (e. g., bigotry, High Churchism, selfishness, and

envy),—other than this the chief one were openly attributed to them; but the outspoken denunciation of a secular paper of a like movement in the West affords a striking confirmation of the good faith of the so-called minority in the Diocese of Montreal. *The Week* says:—"As an offset against the happy accession of Victoria to the Provincial University we are sorry to observe that another local and denominational college, the Baptist College at Woodstock, is about to apply for a University charter. The Government cannot possibly believe that the application ought to be granted. Their own conduct with regard to Confederation shows that they are of the opposite opinion; but they may be hampered by the consequences of their weakness as in the case of London. The concession of university powers to London was not untainted with nepotism and the conditions of efficiency which were imposed upon the grant were, as might have been expected, completely evaded by colourable endowments. Are institutions sometimes scarcely superior in equipment to a high school to be invested with the power of granting degrees, upon their own examinations, in all the departments of human knowledge? Can there be a more palpable fraud? If it is deemed that degrees are absolute, or aristocratic or in any way unsuited to the circumstances of Canadian society, let them be abolished, and let each place of education stand on its commercial footing and be judged of simply by results. But if degrees are to be retained and the State is to stamp them as certificates of proficiency in learning and science, let them be genuine and not as a great mass of them here and in the States are now—impositions on the public. In the States, the system of 'one-horse' and sectarian universities is the despair of all the friends of high education. It is also a social evil, inasmuch as it tempts a number of ambitious and ill-advised youths away from business or the farm, to intellectual callings, in which they cannot be useful or happy. A Government which propagates it here..... will have little claim to the gratitude of the friends of Provincial Education."

It has been suggested that if it were practicable it might be advisable in the interests of the Church in the Dioceses of Quebec and Montreal to remove the College and University of Bishops to the great centre of commercial life—Montreal—and that, if this could be done, the necessity of any such powers for the Montreal Theological College as were lately sought could not even be claimed to exist. Amalgamation on fair basis would probably follow and a stronger Church University be the result. Would such removal be possible?

We would express the hope that no time may be lost in taking up and considering the wider question of a *Church University for the whole ecclesiastical province*. If a serious effort be made we are convinced that a *modus operandi* may be found. The Church cannot afford to have the value of her degrees lowered; nor should she lose any opportunity of making them still more desirable and appreciated. If conferred by a body representing the *whole* Church the degree would, we think, without doubt be more honorable and valued.