

them upon prejudice. He has got, in due time, to read and reflect, not for the purpose of buttressing and bolstering up some received opinions, but really to arrive at truth. A man who has not reached this stage does not live a true intellectual life in the proper sense of the words. The man whose mind grows under the twofold influence of reading and reflection, is not ashamed to confess that as time goes on he sees reason, occasionally at least, to acknowledge the benefit of new light. He remembers the saying of Archbishop Whately—"People who have no minds don't change them."

The legitimate growth of theological thought within the last thirty years is simply marvelous; and in such an age of mental growth and conquest, excepts a man makes some real effort to keep abreast of contemporary progress, he will be nowhere as a teacher. It has not seldom occurred to us that there ought to be a far greater freedom of discussion allowed in the pulpit than is practically the case. People complain that sermons are dull. Why so? Well, one reason is because some listeners only like to hear what they already know. An old truth is presented say in a new light; they get alarmed, they begin to doubt the orthodoxy of the preacher. There are, of course, limits; but it should be remembered that the sermon is not like the liturgy, it is in one sense an expression of individual opinion. Let it be admitted that it is open to candid criticism, let there be more latitude, and thoughtful men will preach more original and interesting sermons, and bring their reading more to bear.

One of the great weakness of popular Protestantism is what is regarded as a source of its strength. Thus, every person is practically taught to believe he knows all that need be known about theology, and that consequently anything outside his own little circle of knowledge is either useless or pernicious. It is the principle of private judgment driven to a most absurd and injurious extreme.

For example, an ignorant person of this type, with a malicious turn, if the clergyman preaches on the Intermediate state, will say he is preaching Purgatory; if he preaches on the Sacramental Presence, will say he is preaching Transubstantiation; if he tries to use and apply the lessons of the Saint's Days in his sermons, will say he is preaching the saints instead of Christ.

Perhaps this is too much of an excursus, let us suggest that a very useful course of reading for a clergyman is good sound English literature. The English poets are, some of them at least, full of theological teaching—Milton, Wordsworth, Tennyson, Browning, not to mention more, will wonderfully enrich a clergyman's stock of ideas and powers of expression, if he be even moderately acquainted with them. Tennyson alone, anything like mastered, is a wonderful instrument of education for any man, and is especially valuable to the clerical reader.

Speaking generally, then, we advise our younger brethren to read mainly on one line, so as to master it; to read a few good books thoroughly; let there, of course, be other reading over and above this, but let there be one solid foundation well laid down and built upon. One of course must read some magazines as well as books, such as the *Expositor* and the *Thinker*. Some of the clerical monthlies are very poor. We do not mention names. A good weekly should also be studied. The *Guardian* has excellent reviews of books, and is very valuable from that point of view alone. Men naturally take papers that reflect their own views, but it is also well to see the other side. Men who cannot afford to subscribe themselves for so much professional literature, manage to get a fair share by joining a few others or by joining a small club for the purpose. After all, when we come to think of it, a little money goes a long way in procuring books; sixpence a day spent in cigarettes would represent

a good deal of literary food. We don't wish to criticize men for moderate smoking and drinking, but only to point out that very often the money spent in these indulgences would go a very long way in filling up the shelves of the study if employed for that purpose. You will hear a man say he is too poor to take the *Record*, the *Guardian*, or the *Spectator*, any of which would cost him say sevenpence a week, but if you asked him if he is too poor to spend sevenpence a week on tobacco he would probably laugh by way of reply. But it is time to conclude our ramble; and we end it by again urging our junior brethren to read: to read regularly: to read with a purpose: to read on a definite line, and over and above this to read anything worth reading they can lay their hands on, remembering that "reading maketh a full man."

### MAN'S CORPORATE LIFE.

"Man does not live by bread alone." He is not merely an animal that eats, and by eating grows up to his perfection as a man. A horse may become a perfect horse (though not trained to any use) by the free exercise of sentient spontaneity, without any relation to other horses or to other animals. Not so with a man. That which is distinctively human in him grows only as he is related to humanity. If he were to be fed in a stable or run wild on the prairies, he might not be a horse, but he surely would not be a man in any fair sense of the word. A human being who should grow up by himself and live to himself would possess very few, if any, of the attributes which we call "manly."

The family, the Church and the State are institutions of divine appointment, in and through which man has his natural and supernatural birth and nurture. Through two of these institutions, the family and the State, human relationships originate and wield their influence. Through them men become mankind, man kin to man, humanity with its oneness of nature, its community of interests, its solidarity of organic life. In and through them men receive and enjoy gifts and blessings without which even this mortal life would be but little above that of the animal.

These corporate and organic blessings, endowments, influences, functions, men are accustomed to receive and regard as a matter of course. In them men are born and bred, and they think of them only (if they think of them at all) as of the laws of gravitation or polarity. They grow up under these corporate relations, live, and move, and have their being in them, and see in them only the natural and necessary conditions of life. In one sense of the word they are "natural," a part of and belonging to our nature; but not in the same sense as chemical affinity and vital force are natural. The organic life, the family and political life of man, is supernatural as compared with that of the animals. It is over and above the natural laws, conditions, endowments, and experience of the isolated individual, living as a unit, if such a state of human existence is conceivable.

While the great mass of mankind accept without question or cavil the relations, duties, and privileges of the Family and the State, they seem not to recognize the obligations and accept the blessings of that other institution ordained of God, co-ordinate and coeval with Family and State, related to both, but not subordinate, namely, the Church. They are "brought up" in the family, never have had any idea of life except as lived in communities under social order and law. In the interests of his physical, mental, and social being, man recognizes his corporate and racial relations and obligations.

How unreasonable it is, then, to assume that the moral and spiritual elements of his being

can be perfected in isolation, in subjective individualism; that the law of man's corporate life holds good only as applied to his temporal affairs; that with reference to his noblest endowments, his rational spirit, his free will, his capacity to know God, and to find the end of his being in doing the will of God, no organic relation or provision has been made or is to be expected; that the supernatural in man has no need of association, or means, or methods for its edification! For the perfection of his intellectual and social capacities he must be a member of a body, an organism, but for the highest development of that which is his highest endowment, his rational spirit, no divine institution or order is required!—*The Living Church*.

### THE BROTHERHOOD OF ST. ANDREW.

The Ninth Annual Convention of the Brotherhood in the United States is to meet in the city of Washington on Thursday, October 11th, and continue to the 14th, inclusive.

The mass meeting which is intended to be held on Sunday afternoon, 14th October, will be under the presidency of Bishop Dudley, of Kentucky, and will be addressed by the Bishop of Albany, the Rev. Dr. Rainsford, and Mr. Silas McBea. The Convention Music Hall, seating over 4,000 people, has been secured for this meeting, and it is expected will be filled.

The Chapters of the Brotherhood in the United States now number 1,206, there having been eleven additions during last month.

On September 18th and 19th twenty-six delegates of the Brotherhood in Kansas met for an evening service, followed by an early celebration and morning conference on Wednesday, the 19th, in connection with the Annual Diocesan Convention of that State held at Solina.

The *St. Andrew's Cross* for October contains an admirable article by the Rev. Dr. Tuttle, Bishop of Missouri, under the title "Making the most of Life." The Rev. R. S. Barret, D.D., General Missionary of the *Parochial Mission's Society*, indicates in another article the work of the Brotherhood in this connection.

Three new Chapters are reported in the October *Cross* as having been formed in the Dominion, viz: one at St. Alban's, Prince Albert, N.W.T.; one at Christ Church, Aylmer, P.Q.; one at St. James', Morrisburg, Ont., the total number of the Chapters being now 156.

The next meeting of the Local Assembly, Montreal, will be held in Grace Church on the evening of October 12.

Plans are on foot to establish a Chapter in the Indian school at St. Luke's Mission, Touchwood Hills, N.W.T.

The Boys' Department of the Brotherhood in Canada is now formally inaugurated; the Manual will be published early in October. The Committee appointed by the Council to have charge of this department consists of the Revs. C. L. Ingles, Parkdale, Toronto; C. B. Kendrick, Peterborough; W. F. Quartermaine, and F. Dumoulin, together with Messrs. Davidson, Clougher, Moon, Tilley, and others. For information address the Rev. C. L. Ingles, Parkdale, Toronto.

### BROTHERHOOD OF ST. ANDREW IN CANADA.

#### FIFTH ANNUAL CONVENTION.

The Canadian Council have decided to hold their Convention just prior to next Lent at Woodstock, Ontario, on Thursday, Friday, Saturday and Sunday, February 7th, 8th, 9th and 10th, 1895. The dates have been settled thus in advance that all may have them in mind when arranging any other Church gatherings for the early spring. A strong Convention is looked for.