

a man have this, and he would be perfect as his Father in Heaven is perfect. He would be like Jesus Christ, who was the Image of the Invisible God, and who has taught us by His own example what perfection is. How, then, is this perfection reached? What is the method? When Philosophy would reach perfection, it takes man as he is, and strives to perfect him through education; its word, involving its method, is "culture." Superstition—religion subverted, the best thing come to the worst—takes man as he is, and degrades him. Christianity takes a man as he is, and seeks to produce a radical transformation. Its words are, "repentance and faith"—repentance recognizing sin, and faith, dependent on another.

Here we come to that of which philosophy knows nothing. It knows of what is opposed to the conscience, and of crime as opposed to civil law, but it does not know of sin as opposed to the government of a personal and holy God—a moral government. This word "sin," is the most awful word in the vocabulary of this or any other world; it brings us face to face with problems that philosophy cannot solve. God only can say on what terms and by what means a sinner can be restored. Here, then, Christianity comes in. The theory of Christianity is that the evils of this world have come through the departures of men from God, and its remedy is to bring them back to Him. Christ came into the world to save the people from their sins. The whole object of Christianity is remedial. If there be one in the world who has no sin, or who is able to make himself perfect, Christianity has nothing to say to him—not a word. Its whole object is to work a radical transformation from alienation to sonship, from selfishness to love. It strikes directly at that which is most central and deepest in man, and works from within outward. That is the principle and the method of all true reform. It is plain, then, that Christianity is adapted to perfect society. The character which it forms is composed of love and righteousness. The essence and outcome of such a character must be love of God with all the heart, and of one's neighbor as one's self. Let such love be universal, and we should have the most perfect possible material for a perfect society.

Even as imperfectly as Christianity has been accepted and applied, it is marvellous what overturnings and revolutions it has produced. In its beginning it founded no school, it built no college. It made no invention, it did nothing to extend the dominion of man over nature, it ignored art that people make so much of now, it disregarded wealth, it sought no political influence or offices, and yet it has founded new civilizations, with elements of permanence unknown before. There never was a civilization without Christianity that could stand, and never will be, and it only needs full scope to make society as perfect as it can be in this world. But any perfection which may be reached here, any millennium which men may look forward to here, comes far short of the ideal of Christianity. That can be reached only in the new heavens and the new earth wherein dwelleth righteousness. Those heavens and that earth are revealed as the scene and theatre of a moral and social system corresponding in extent to the physical system which is revealed by modern science. From that system all evil, moral and physical, will be excluded. In that system there will be beings higher than man, and an innumerable company of angels, rank above rank, that will form a part of that system; and of

it God and Christ will be the centre and the light, and in it will be found the only permanent home of man—the Father's House, where many mansions are. There humanity will be perfected: perfected humanity will be there. It is there now in the person of Christ.

Such is that Christianity which our Epiphany appeal calls us to bear to the nations—a Christianity that shall take its place as originating a perfection that shall glorify God for evermore.

Editorial Notes.

The New Year has already contributed two distinguished names to the roll of the Church's honored dead. The Right Rev. Dr. John Jackson, Bishop of London, was the son of a London merchant, and was born February 22nd, 1811. His early education was conducted at Reading school, under the celebrated classical scholar, Dr. Valpy. His talents there gave token of the future eminence of their possessor; and he proceeded thence to Pembroke College, Oxford, with the reputation of a promising scholar. He graduated B. A. in 1833, with first-class honors, and gained the Ellerton theological prize. In 1836, he took his M.A., and was shortly afterwards appointed head master of the proprietary school at Wellington, which position he occupied for ten years. He was, shortly after his appointment, presented to the incumbency of St. James', Muswell Hill, in the parish of Hornsey. This preferment was followed by his appointment to the rectory of St. James', Piccadilly, in 1846. In the following year he was nominated Chaplain to the Queen, and in 1852 he became Canon of Bristol. He was appointed select preacher before the University of Oxford on no fewer than four occasions, in 1845, 1850, 1862 and 1866. In 1853, he delivered the Boyle Lectures, and in the same year was raised to the Episcopal bench, as Bishop of Lincoln. When, in 1869, Dr. Tait was translated from the bishopric of London to the highest ecclesiastical dignity in the realm, Dr. Jackson was promoted to the metropolitan see, amid general signs of approbation, which his subsequent career amply justified. Bishop Jackson was an excellent administrator, a clear and forcible writer, and one of the ablest preachers of the day. By his sudden and unexpected death on the 6th inst., the Anglican Church has lost one of its brightest ornaments, who, as scholar, Christian, and prelate, reflected honor on the communion to which he belonged.

The sister Church in the United States is also mourning one of her most widely-known and respected priests—the Rev. Dr. Noah Hant Schenck, of Brooklyn, N.Y. Dr. Schenck visited this country a few years ago, as a delegate from the General Convention of the American Church to our Provincial Synod, and those who met him on that occasion retain a vivid impression of his noble presence, genial manners, and fervid eloquence.

NOTE.—We wish to add several thousand new subscribers to the GUARDIAN'S list during the coming year. Will you help to do it? It can be done if each present Subscriber will aid.

Church Life.

Let no one imagine that he can do nothing to benefit his fellow-men because his means are scanty, or the sphere of his influence limited. Responsibility ceases when means are exhausted, and duty never calls us beyond our appropriate spheres; but, up to the extent of our means, responsibility rests solemnly upon us, and within our respective spheres duty is imperative and uncompromising in its claims. The servant to whom but one talent was given was summoned to activity and effort not less than he to whom ten were entrusted. It is not numbers, it is not wealth, it is not splendid and imposing rites, as many are disposed to imagine, that clothe a people with their mightiest influence for good. A church and congregation may be small, and destitute alike of wealth and all the distinctions of worldly greatness; but if they are characterized by unbending adherence to the principles they avow—by consistency of life, and by earnestness in the employment of such means as they can command for the diffusion of the Gospel and the happiness of their fellow-men—they will shed around them an influence that will be irresistible, subduing prejudice and kindling admiration. There may be no voice heard in the streets, nothing to draw the wonderful observation of the multitude; but their very silence and unobtrusiveness will constitute a part of their power. It will surround them as an atmosphere, which their fellow-men will breathe; and, like the balmy influence of spring stealing gently over the face of creation and quickening death into life, it will transform and renew—like the perfume of ointment that is poured forth, it will diffuse itself aound, gliding noiselessly over all barriers and drawing the gratified attention of all whom it reaches—or, like the light of the sun, it will stream forth in silent beauty, entering the cottage and the mansion alike, commanding the admiration of beholders, and leading wanderers to God and to heaven.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Allow me to express my gratitude and thankfulness, through your columns, for the valuable contributions sent me for the "Christmas Trees" in my Mission, and also for general purposes. I am deeply indebted to the following friends for the above.

Geo. E. Robinson, Esq., Mrs. Robinson, Mrs. Geo. Codd, and the Ven. Archdeacon Lindsay, of Waterloo, Que., the Rev. Canon Henderson, Montreal, the Rev. A. H. Baldwin, Mrs. Buchan and Miss Spencer of Toronto; also from St. Peter's Church, Toronto, per Mrs. Boddy, a box; from St. Luke's Church Sunday School, Waterloo, P. Q., per Mrs. Robinson and Mrs. Codd, a parcel; from St. Timothy's Church Sunday School, Collingwood, Ont., per Miss McMaster, a parcel; and a valuable and choice lot of Christmas cards from an unknown friend in England.

Very respectfully yours,

R. W. PLANTE,

Incumbent "Mary Lake Mission."

PORT SYDNEY, Muskoka,
Diocese of Algoma.