

new organic force at the root of our being to repair the damage of the Fall. When our first parents fell, humanity, viewed in the abstract, fell with them; but the individual members of the human race become partakers of that aboriginal calamity by the process of natural generation. When the Redeemer of humanity triumphed over death, human nature viewed in the abstract, was saved; but the individual members of it become partakers of that salvation by means of spiritual regeneration through sacramental agency. A large portion of our Lord's teaching and of St. Paul's Epistles become meaningless on any other view of the relation between the Fall and the Redemption of man. If original sin is a fact, it is a transmitted flaw or quality from the father of our race. If Redemption is a fact, we must become partakers of it, by veritable contact in some way, with Christ's humanity—contact as real as our contact with Adam's fallen nature. The Church is thus 'the continuation of the Incarnation'—that is to say, she disseminates by means of the sacramental system, the risen humanity of our blessed Lord, in as real a sense as the fallen humanity of Adam is disseminated by natural generation. St. Paul accordingly speaks of her ministers as 'stewards of the mysteries of God.'

TWENTIETH SUNDAY AFTER TRINITY.

WE have in the Gospel a wonderful example of the love and wisdom which marked the teaching of our Lord. In a discourse which sets forth how sinners of every degree were invited to a fellowship in the blessings of the Gospel, it was most fitting that they should be reminded likewise, that for the lasting enjoyment of these, they must put off their former conversation,—“that,” to use the words of an ancient writer, “the entrance, indeed, to the marriage feast is without scrutiny, for by grace alone we are called, as well bad as good; but the life of those that have entered, shall not hereafter be without scrutiny; the king will make a very strict examination of those who, having entered into the faith, shall be found with filthy garments”—a most needful caution, lest any should abuse the grace of God, and forget that while, as regarded the past, they were freely called to the privileges, the blessings of the Gospel, they are also called unto holiness. In this parable we see how the Lord is revealing himself in an ever clearer light, as the central Person of His kingdom, giving the plainest possible hint of the nobility and the Divinity of His descent. Here His race is royal, and He appears as Himself at once the King, and the King's Son. This appearance of the Householder as the king announces that the sphere in which this parable moves is the New Testament Dispensation, is the kingdom which was announced before, but was only actually present with the coming of the King. Here we have a parable of grace, God appears as giving something to man, but, although He imparts goodness, His goodness is not accepted.

The two favourite images under which the old Jewish prophets loved to set forth the blessings of the coming dispensation, were those of a festival and of a marriage. These ideas are united and they interpenetrate one another in the marriage festival in the Gospel. There appears indeed this inconvenience resulting from the inadequacy of things human to set forth things Divine, that the members of the Church are at once the guests invited to the feast, and, in their collective capacity, constitute the bride at whose espousals the feast is

giving. But in the progress of the narrative, the circumstances of the marriage fall altogether into the back ground, the conduct of the guests invited to the marriage feast is the prominent feature of the narration. The parallel has its groundwork and its rudiments among the prophets of the Old Testament; and it entered quite into the circle of Jewish expectations, that the setting up of the kingdom of Messiah should be accompanied with a glorious festival, and should be ushered in by one. In other passages our Lord Himself does not refuse to use the same image for setting forth the same truths. It is true that the marriage is spoken of in Rev. xix. 7 as one that shall not take place till the end of the present age, while here the Lord speaks of it as already present; but the two statements are easily reconcilable if we keep in mind how distinct the espousals and the actual marriage were held in the East, and contemplate His first coming as the time of His espousals, while not till His second coming will He lead home His Bride.

CHURCH THOUGHTS BY A LAYMAN.

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A WORD IN SEASON TO PARTY AGITATORS.

IN the whole range of crimes against humanity and the religion of Christ, none can be found more revolting than the massacres by Cromwell of the men, women and children of the Irish towns of Wexford, Tredah, and Ross. Had these murders been committed by a heathen warrior, history would have ranked him with Attila, or the Danish savages, who swept over England like a hurricane of swords.

But Cromwell was astute enough to do his work of blood and tyranny in the name of the Prince of peace. In describing his deeds of savagery at Tredah, he wrote that it was done “not by power or might but by the Spirit of God;” and in a sentence or two he adds, “I believe all their clergy were knocked on the head promiscuously.” On this very day A.D. 1649, this great champion of civil and religious liberty, wrote thus to the Governor of Ross: “I meddle not with any man's conscience, but if by liberty of conscience you mean a liberty to exercise the service of your Church that will not be allowed of.”

Cromwell's pious phraseology in speaking of his atrocities, his lofty air of liberalism in meddling with no man's conscience, while in the same breath threatening to brain any with a musket whose conscience led them to attend the service of the Church, finds a counterpart to-day in those who make use of the cant words of the so-called “Evangelical party” in order to cloak their designs against the liberties of Churchmen to worship God according to their conscience and the order of the service book of the Church of England. They claim to meddle with no man's conscience, but they claim also to prohibit the celebration of divine service except in the bald, cold, meaningless, slovenly, irreverential style which accords with their apathetic consciences, and harmonises with their worldly self-adoration.

Cromwell's notions touching the sphere within which civil and religious liberty ought to be restricted are identically those of the Puritan church demagogues of to-day. The cloak of the tyrant who tried to stamp out the Catholic Church under the butts of his muskets has fallen on the shoulders of the clique, who in the sacred name of

Evangelical religion are setting not merely every apostolic injunction at naught, but seem bent upon controlling all liberty of worship, of thought and action in the diocese of Toronto. Their proceedings will ere long be most faithfully reported in the Cromwellian phrase, “By the Spirit of God, I believe all their clergy were knocked on the head promiscuously.” Indeed in a recent issue of the organ of the godless agitators a shout of the coarsest, most vulgar joy is sent up over the death of one of God's saints, the late Archdeacon Palmer, because his removal was the departure of a clergyman too manly to run in the Blake-Campbell harness or wear their livery.

We decline to recognize an “Evangelical” in one who dances on a clergyman's grave gloating over an opponent's death; we decline to recognize such a one as a Christian in any sense, or a man with any sense of the sacredness of human life. But the phenomenon, though scandalous to religion, is no novelty. These men who raise a great noise in every market place, proclaiming themselves the “friends of the people,” are the Jack Cades of the Church, or rather the Robespierres who run a party guillotine in the name of liberty, and interpret popular rights to mean the right to do, and do only what they dictate. Their organ, sailing under the Evangelical banner, is comparable to a pirate ship flying the flag of a nation. It reminds us of the two-headed deities of heathenism, for it quotes and adopts the sceptical phrases of Robertson, the bitterest foe of the “Evangelical party,” wherein he sneers at the operation of the Holy Spirit as “Magic,” and speaks of prayer as “Incantation;” quotes also with a serene unconsciousness of innocence, and lauds as a prophet, Carlyle, who mocked at the evangelical faith. Thus with its one face set watching and reflecting the rays of the flickering planets of broad, or sceptical Churchmen, it looks out also to the opposite pole where shine the twin stars Bishop Cummings and Spurgeon, never once raising its glance to the zenith where shines in beauty the Catholic Church.

We must speak out plainly on the claims being made to the support of the laity by these men on the ground of their evangelical character and enlarged liberalism, for they seek to give the impression that loyal Churchmen are neither Evangelicals nor lovers of lay rights. A cry more false never shamed the arena of politics whence its spirit comes: it is a mere electioneering trick, to ensure votes in Synod and secure success to a party conspiracy against the independence of the laity, and the honour, the moral influence, and just spiritual power of the clergy. The article rejoicing over Archdeacon Palmer's death chuckles over the displacement also by death or removal of others whom the party could not control, and affects to see the day near at hand when every clergyman in the Toronto Diocese will wear the livery and echo the notions of the Blake-Campbell coterie of despots. At Roach's Point the people were almost unanimous in supporting the self-denying clergyman—who, without fee or reward, ministered the priest's office for their souls' welfare. He brought a very large proportionate accession to the ranks of communicants; his wardens stood by him, and the Church prospered under his zealous care as it had never before. But up goes a spy to disturb the quiet hamlet, one who sits at home in a church where a concert is performed on Sundays by professional singers, to which the people go to be amused at so-called “Evening Prayer.” This person finds the service so ordered at Roach's Point, that the minds and hearts of the worshippers are drawn out and centred upon Him whose