

they could in their own spheres. He did not propose that it should be remitted to the Diocesan Council, because it was a matter which ought to be taken up by the clergy.

A special Synod was also held at the same place, under the presidency of the Dean of Brechin, for the purpose of electing two representatives to the ensuing General Synod, to be held at Edinburgh, Oct. 10th.

The first meeting of the Diocesan Council was held on the following day. The first thing they had to do was to complete their numbers. It was then agreed that the right to vote for the representatives to the Council should be given to all the members of the congregation, that is, to all communicants. The Bishop defined the objects of the Council—to meet for the benefit of the diocese, and to assist the Bishop in carrying on his work. He brought two or three subjects forward, chiefly relating to foreign missions, and education. In reference to both these subjects, he made some remarks which are deserving of attentive consideration. He said he held that every Christian man, every baptised member of the Church ought to look upon himself as a missionary, bound to assist in the spread of the Gospel, to the utmost extent of his ability; and therefore he thought the subject ought to be taken up by the Diocesan Council. The subject of Education, also, he considered should be taken up by the Council. The education of the people he considered a work of the greatest importance to the Church; in fact, in a great many places, he did not see how the Church is to live in years to come, simply because the education of children is given up entirely into the hands of those who are not members of the Church. "With such an education of the lambs of the flock," says the Bishop, "how they can possibly grow up as genuine members of the Church, with a Presbyterian education given to them, I cannot see. Only half sort of members has been the ruin of the Church for years." He considered a school board education to be simply an education adverse to the Church. He therefore wished the matter of education to be taken up by the Diocesan Council, and that they should appoint an education committee to have the matter specifically and definitely in their hand.

These remarks of Bishop Jermyn's are even less applicable to Scotland than to Canada, where the Church, as an ecclesiastical body, has done so little to secure the training of the youthful members of the flock. When the Lord issued the commission to St. Peter, "Feed my lambs," He gave a charge through St. Peter to the spiritual guides of the Church, to educate, to train the rising generation of each successive age; thus particularly including the education of the young within the province of the clergy. In extended missions, and country parishes, it might not be possible to attempt a great deal in this direction; but in towns, and in older settled districts, something might, at least, be attempted by the Church, in the education of the children of her own members.

#### BISHOP PADDOCK'S TRIENNIAL CHARGE.

We have been favoured with a copy of the first Triennial Charge of the Bishop of Massachusetts to the Clergy of the Diocese. We much regret that we have not space to give the document in its entire form, but we hasten to give as extended a notice of its contents as we can. The eloquent and masterly manner in which the subjects the Bishop alludes to are treated, entitles the charge to a very high position among productions of a similar kind.

The Bishop begins with a recognition of "our apostolicity as a church, our unbroken continuity, and our heritage in respect of the Faith, Ministry and Sacraments;" and with claims so high, and so unassailable, he thinks "we may most wisely leave alone the duties of other people," and consider those which peculiarly belong to ourselves. And therefore he addresses his Clergy on the church's duty as a teaching church; although "not to the exclusion of her duty as a worshipping and a working church; for the full view must include these three essential parts of a church's duty." He considers the especial call for the exercise of teaching to arise from the fact that the age is intellectually active and daring, beyond all precedent, so that even if there has been a call for the teaching church since the church's early conflict with the old Greek philosophers, it is now. So that there is hardly a market place or an Areopagus that sees not the erection of an altar to an unknown God; and very much of the splendid activity we see around us is doing its best to bring every human thought out of a holy and happy captivity to the obedience of Christ.

The attitude of the avowedly unchristian thought, and also much of the so-called Christian thought of the age, invoke the office of the teaching church. The unchristian thought of this age has reconnoitred all the field, and is attacking the Christian legion from every quarter. Each of the several departments of human learning, like the several nations in the mediæval crusades, is summoned by some peripatetic preacher who can speak its language fluently, or else by some great authority from a chair of supposed infallibility to contribute towards driving out of humanity's sacred domain the believers in a personal God and a revealed religion. In this crusade physical science is the most conspicuous leader, though not necessarily the most fearless adventurer; and from the palaces of its high priests we learn that the only God is law, the only revelation the latest book on physical science, the only piety obedience to nature. And then mental science is brought to question whether there can be any possible convincing evidence of the existence of a God; whether there can be any absolute truth or only relative; and whether mind is anything more than the phosphorescence of the brain. Only one step beyond this is that monster materialism, begotten out

of the unlawful orgies of mental and physical science, that "sublime maggot theory of the universe," whose "name is nothingness"; although it finds entertainment in high places of learning, and tempts our noble youth. Historic science too has brought its forces to discredit Bible history, to furnish a mythical solvent of the Word of God, and to give us, with Renan, an impossible Christ, and a romance of history too incredible to be believed by any but a sceptic.

The Bishop then traces the progress of avowedly unchristian thought from the days of Bacon and Descartes to the present time, and says that, in the writings which have delivered it to us, he recognizes not echoes of the past merely, but utterances all around him. Among the "denominations," he says:—"Creeds are made and unmade in councils no more œcumenical than a popular preacher convenes every week, to the unsettlement of all humble believers, and the joy of all patronizing ones not yet beyond Pilate's cavil," "What is truth?" He speaks of Channing's religion of reason and of negations as an "eating of sour grapes, which must set the children's teeth on edge"; and the impulsive, irrational intuitionism of Parker, as varied forms of Christian thought and worship, whose humanity is so broad and cultured, whose charity is so beautiful, whose enterprise is so liberal, but whose experiment of a Christianity without a Divine Christ, a religion without an unquestionable revelation, and a church without a creed is so disastrous. He then glances at the recent successes of the Roman Church in her perversion of Gospel truth. He says she has now "climbed to the dizzyest height and topmost reach of religious error," in the claim of infallibility by her Patriarch, the Bishop of Rome; and that by the decrees of the late Vatican Council, eighty millions of Greek Christians were only schismatics before 1870, but then, suddenly, without changing their creed, they became heretics. This onslaught against historic Christianity, as well as Christian civilization, is only one instance of this church's efforts for absolute power, for less than which she has never rested content in any corner of God's earth for the last thousand years.

In view of these multifarious heresies and evils around and within, the Bishop asks:—Is this an age when the church may cease from warning every man and teaching every man in all wisdom? Is this a day when an educated ministry, rooted and built up in Christ, and established in the faith, are to turn their ambassadorship for Christ into the unmanly business of pleasing an audience?

He reminds us that Physical Science is in the flush and conceit of its youth, and so far as the promulgation of a creed is concerned, it has much need of the prayer to be delivered from its friends. He truly says:—"It is not Christianity but Science that has successfully overthrown and ground under the heel of its contempt more articles of its