

were brought, and free grants of land given to them. In this way the old Protestant population was effectually outnumbered, and schools and municipal councils were gradually taken out of their hands. The fallacy is a common one in logic—or rather, let us say, rhetoric. It is well to be on our guard against it. Mill says: "Nothing can be more ludicrous than the sort of parodies on experimental reasoning which one is accustomed to meet with, not in popular discussion only, but in grave treatises when the affairs of nations are the theme. 'How,' it is asked, can an institution be bad when the country has prospered under it?" Let those to whom such reasoning is addressed during the next few weeks simply pause and ask with the "Retired Missionary" "Has it?"

"A CITY WITHOUT A CHURCH."

A Review of an Address by Henry Drummond, F. R. S. E., By John S. Davenport.

This is one of the minor productions of this author, gotten up in dainty style by Messrs. Pott & Co., and has had a large circulation. There is one tendency of all these tracts to bring Christianity down to the level of humanitarian ethics without anything of the supernatural. "The Programme of Christianity" is a series of good works amongst men, leaving out all the provisions for raising the spirits of men to the higher spiritual level by the power of the Holy Spirit. "The Greatest Thing in the World" is natural human benevolence, another divine gift of charity imparted by the Holy Spirit.

This present pamphlet is remarkable as being a contradiction of one of the essential articles of the Christian Faith: "I believe in one Holy Catholic Apostolic Church."

"A City without a Church," means a churchless and creedless Christianity. There is imprinted on the blank leaf following the title page a part of the text from the Apocalypse, giving the description of the New Jerusalem. "I John saw the holy city, New Jerusalem, coming down from God out of heaven—and saw no temple therein—but His servants shall serve Him, and they shall see His face and His name shall be on their foreheads." In this Mr. Drummond says John holds up to the world the picture of a city without a church as the ideal of the heavenly life. He says: "By far the most original thing here is the simple conception of heaven as a city." This conception is not original with St. John, as the Old Testament is full of it.

But it is not true that the apostolic seer here is giving an ideal of the heavenly life on earth. He is representing not earthly things but heavenly things. With all the high associations connected with this passage as descriptive of the Church after the Resurrection it is something of a shock to have it used as suggestive of a life here on earth, and that life "a city without a church."

Mr. Drummond's conception of a city is quite wide of that of the prophet. The latter looked upon the city as a constitution, an ordered society. Mr. Drummond seems to look upon the city simply as an aggregation of people, and the forming of cities as the chief end of social life. "To make cities that is what we are here for. To make good cities that is for the present hour the main work of Christianity. For the city is strategic."

Mr. Drummond says many things perfectly good, true, and just, with regard to the influence that good men may have, and the opportunities that the life of a city, in the midst of a multitude of people, affords for beneficent action and influence, but when he makes the great end and aim of Christianity, that is, the end and object of all that our Blessed Lord effected by His Incarnation, sufferings, and death, to be the pro-

motion of a perfect social life on earth, it is manifest that he has no conception of the wide reach of the Incarnation in "the life of the world to come."

Mr. Drummond lays special stress on what he says is the absence of a Church in the New Jerusalem. "I saw no Church there," said St. John, nor is there any note of surprise as he marks the omission of what one-half of Christendom would have considered the first essential. There could hardly be a greater perversion of a text of Scripture. St. John does not say, "I saw no Church there." In the vision, the Church and the city are identical. The Church is the city and the city is the Church. But the prophet says: "I saw no temple therein," (Authorized Version). The word temple here used does not answer to the idea of a building in which people gather together for worship, as Mr. Drummond seems to suppose. The word rendered temple properly signifies the shrine, or innermost sanctuary, as the most holy place in the tabernacle, the temple. There was no shrine there, because the actual presence of the Lord God and the Lamb were directly manifested, and they were the shrine. The manifested presence of the divine glory was open to the view of all.

The great aim of this part of Mr. Drummond's address is to make the entire ecclesiastical system of the Church appear as a perversion of Christianity. He says: "Perhaps the most dismal fact of history is the failure of the great organized bodies of ecclesiasticism to understand the simple genius of Christ's religion," and in this strain all through. All services of worship, all ceremony or order, is regarded as worthless. The belief in the Church as a divine organization is represented as a superstition. The Church is a mere temporary provision adapted to the weakness of men. Mr. Drummond deprecates the suggestion that he means to depreciate the Church. "On the contrary," he says, "if it were mine to build a city, the first stone I should lay there would be the foundation of a church. Why? Because, among other reasons, the product which the Church on the whole best helps to develop and in the largest quantity, is that which is most needed by the city." He recognizes the Church as the most powerful instrument of civilization and culture, but not at all as the divine constitution which is to exist forever. "The Church is a divine institution because it is so very human an institution." What Church services really express is the want of Christianity, and when that which is perfect in Christianity is come, all this, as the mere passing stay and scaffolding of struggling souls, must vanish away. "What then are we to make of all that is said in the New Testament, of the Church as the Body of Christ, of which He is the Head and we the members? What of the Church as the Bride of the Lamb, which is spoken of as the consummation of the work of divine salvation?"

There are other equally obvious perversions of the meaning of this passage of Scripture, but this will suffice to show the spirit and tendency of the address. The entire conception of the Church as a divine institution—the habitation of God by the Spirit—to continue to all ages, carrying with it the conception of a divine ministry and sacraments and spiritual endowment, is swept away. Such teachings must be mischievous as tending to turn away attention from the fixed ordinances of God's house and the sacredness and reality of the Church as the Body of Christ.—*Living Church.*

THE POWER OF PRAYER.

The revered Bishop Wilmer of Alabama gives in *The Church Record* for March a very touching and suggestive "reminiscence" of over fifty years ago. An old parish had been without a rector for years in Virginia, the church build-

ing was forsaken and in a ruinous condition. An aged communicant had been dwelling upon the sad condition of things. One day she took her widowed daughter into her confidence. "I told her that I had been much impressed by one of the Saviour's promises, which I had met with in my days reading—'If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for you of My Father, which is in Heaven.' Now, daughter, let us two agree together, and make it our daily prayer, that our Father will send down His blessing upon our church, and raise it from the dust. We thus agreed, and many and fervent were the prayers sent up on high from our hearts,

"We continued this for some time, when one day my daughter said to me, 'Mother, this is all right, but we must do more than pray; God works through His ministry; 'His way is in the sanctuary.' Let us ask some of our clergy to come and give us the offices of the Church.' This led to her writing to Bishop Wilmer, then Rector of a church in Virginia. As he says: "It was a plaintive and tearful appeal; one which the heart could not refuse." He and a brother Priest went, they opened the church, and held what would now be called a "mission." The deepest interest was stirred up throughout the whole community.

On Sunday morning there was a vast congregation for a rural community. The aisles were crowded, and numbers occupied the windows. My good brother "said" Morning Prayer. Ah! he "prayed" morning prayer! When he came to the suffrage in the Litany—"O God the Holy Ghost, proceeding from the Father and the Son" the entire assembly, minister and people sobbed audibly the response—"Have mercy upon us, miserable sinners." For the first and last time in my life I heard the Litany prayed as "miserable sinners" should pray it.

It was my turn to preach. I preached from the text, "How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him." I write that "I preached." I mean that I said the words; but there was a power not mine own; a power never before nor since realized in the same degree; a power which, "sharper than a two-edged sword," pierced the hearts of the people. In a word, if I know aught of revealed truth, as set forth in Holy Scripture, exemplified throughout the Christian era, it was the Pentecostal power—that by which St. Paul brought into holy obedience the hearts of the Corinthians. I described in the Apostle's own words, "We preach Christ crucified;" "with demonstration of the Spirit and of power."

"As a result of the "Mission" a large number came to Confirmation."

And then the good Bishop draws the moral. When these two godly women day by day kneeled in prayer, they put in motion a spiritual force which melted men's hearts, subdued stubborn wills, brought into subjection wayward passions, and rescued "men from the power of Satan unto God."

"Whoso is wise will ponder these things; and he shall understand the loving kindness of the Lord."

There are vacant parishes and missions not only in our own Diocese, but all over the land,—sheep without a shepherd. In all these vacant places there are always to be found a few earnest souls. But how seldom has it occurred to them to unite in interceding for the parish or mission, like the good woman and her daughter spoken of by Bishop Wilmer. Let all such ponder well this story, and agree to pray daily for the upbuilding of the Kingdom of God in their midst, remembering the sure promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Again, "The effectual fervent prayer of the righteous man availeth much."—*Diocese Fond du Lac.*