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AUTHORIZED REPORT

OF THE PROCEEDINGS OF

THE FIRST CONGRESS

OF THE

CHURCH OF ENGLAND

CANADA



AUTHORIZED REPORT

OF THE PROCEEDINGS OF

THE FIRST CONGRESS

—OF—

THE CHURCH OF ENGLAND

IN CANADA.

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COMPILED BY THE SECRETARY.

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HAMILTON:  
SPECTATOR PRINTING COMPANY.

1883.

The Original Con  
Rules of Order . .

Rev. Provost Bod  
Rev. J. S. Cole, B  
Rev. Dr. Wildes .

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Rev. Rural Dean  
Rev. J. P. Lewis .  
Rev. Canon Hous  
Rev. Dr. Read . .  
Rt. Rev. Bishop C

Mr. Adam Brown  
Rev. A. H. Baldw  
Mr. R. D. Freema  
Mr. A. Gaviller . .  
Mr. Thos. White,  
Rev. Dr. Mockridg  
Mr. R. S. Brooke .

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Rev. Dr. Wilson . .  
Rev. H. Carmicha  
Rev. W. J. Macken  
Rev. J. Gribble . . .  
Rt. Rev. Bishop C

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Rev. Dr. Kramer .  
Divine Service in  
Courtney . . . .

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For the First Congress held in September, 1888 at the call of Rt. Rev.

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The following are the resolutions of Congresses:—

1. None but members with her, will be permitted to speak twice on the same subject.
2. All questions of order to be decided by the man, whose decision is final.
3. Any member desiring to speak at a meeting must hand his name to the Chairman, who shall give to those who have the right of precedence.
4. Every speaker shall be given a subject before the meeting.
5. No question arising out of the proceedings shall be discussed.
6. The time allowed for the reading of papers or to give preparation for the bell will be sounded at the end of the hour.



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## The Original Committee of Management

For the First Congress consisted of the following clergymen, appointed at a meeting held in September, 1882, in the school house of Christ Church Cathedral, Hamilton, at the call of Rt. Rev. Dr. Fuller, Bishop of Niagara :

- REV. CANON READ, D.D., Grimsby, *Chairman*.
- VEN. ARCHDEACON DIXON, B.A., Guelph.
- REV. CANON CURRAN, M.A., Hamilton.
- REV. RURAL DEAN BULL, M.A., Hamilton.
- REV. RURAL DEAN HOLLAND, M.A., St. Catharines.
- REV. R. G. SUTHERLAND, M.A., Hamilton.
- REV. C. H. MOCKRIDGE, D.D., Hamilton, *Secretary*.

## RULES OF ORDER.

The following are the Rules of Order adopted by the Committee for the guidance of Congresses:—

1. None but members of the Church of England, or of the churches in communion with her, will be permitted to address the Congress; no person will be permitted to speak twice on the same subject.
2. All questions of order in the proceedings will be in the discretion of the Chairman, whose decision shall be final.
3. Any member desirous of addressing the Congress on the subject before the meeting must hand his card to the Secretary in attendance, and wait the call of the Chairman, who shall take the names in the order presented, precedence always being given to those who have not previously addressed the Congress.
4. Every speaker shall address the chair only, and shall confine himself to the subject before the meeting.
5. No question arising out of any paper or subject shall be put to vote.
6. The time allowed to each speaker, other than those specially invited to read papers or to give prepared addresses, shall not exceed ten minutes. The Chairman's bell will be sounded at the expiration of the allotted time.

# Church

## PROCEEDINGS

### HAMILTON

The first Congress in  
opening session in the  
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After opening prayer  
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was appointed Secreta

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BY THE REV. C. V.

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# Church of England in Canada

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## PROCEEDINGS OF THE FIRST CHURCH CONGRESS.

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HAMILTON, ONT. (DIOCESE OF NIAGARA).

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The first Congress in connection with the Church of England in Canada, held its opening session in the School House of the Church of the Ascension, Hamilton, Ont., on the 7th day of June, 1883.

After opening prayers, Rev. Dr. Read, Chairman of the Congress Committee, in a few graceful words sketched the history of the Church Congresses in England, and bespoke for the present attempt the favorable consideration of the audience.

In accordance with the rule obtaining in England and the United States, regarding Church Congresses, that the Bishop of the Diocese in which any Congress may be held is to be considered the President, the chair was taken upon this occasion by the Rt. Rev. Thomas Brock Fuller, D.D., D.C.L., Lord Bishop of Niagara.

The Rev. Dr. Mockridge, Rector in charge of Christ Church Cathedral, Hamilton, was appointed Secretary.

The Bishop expressed his great pleasure at being privileged to preside at this the first attempt at a Congress of the Church in Canada. It was something to be proud of that the first Congress of this kind should be held in the little diocese of Niagara. This was not strange when it was remembered that the place chosen as the scene of this auspicious event was the "Ambitious City"—ambitious of precedence in religious matters as well as secular. But, he pointed out, almost all the papers were to be read by persons living outside this diocese; the Congress was to be an outside matter so far as this diocese was concerned. The chief difference between a Congress and a Synod was, that no votes would be taken here; all was to be talk. But talk was very often productive of much good. He hoped that this Congress would result in the spiritual and intellectual enlightenment of all who would attend its sessions.

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### CLERICAL EDUCATION.

BY THE REV. C. W. E. BODY, M. A., PROVOST OF TRINITY COLLEGE,  
TORONTO.

Clerical education may perhaps be defined as the engrafting upon the best and most liberal general culture of the special training requisite for the minister of Christ. It falls clearly into two divisions—general and special education, the first embracing all the preparatory culture on which the latter is based.



Here, at the outset, let me vindicate for education its rightful and adequate meaning—the drawing out or developing of all the several faculties of our nature, not the acquirement of intellectual knowledge merely, which is often but the smallest part of a true education. The Christian minister should be, as far as may be, an ideal man, with every faculty trained and developed, not a mere seminarist, but full of power for intellectual and spiritual contact with his people; a man of deep, vigorous, not narrow-minded piety, of a well cultivated mind; large-hearted, so as to be able to judge fairly, and to care for, the several departments of human life and thought; and, if possible, of strong robust physique; such is undoubtedly the standard we should set up for one who is to be an example to the flock, a leader in the army of God.

But upon this general education must be reared an adequate *special* training, which is more particularly the subject of this paper. We of the Church of England have, in a period now happily almost entirely past, been singularly behind in the matter of the special training of the clergy. It requires no eagle eye to trace the fruits of such neglect in much of the self-willed misdirected working, the vacillating and conflicting teaching among our clergy, with the inevitable consequence of a lack of ardent, self-sacrificing love for the Church, or of clear, definite acquaintance with her teaching, on the part of the laity. Hence come most of the evils which we in this Canadian Church have at present to deplore.

An English clergyman, writing in a recent number of the *Contemporary Review*, repeats with some satisfaction a remark of the late Archbishop Tait as to the inadequate test of a man's working powers furnished by the Bishop's examination—that a friend who went up for examination with himself, whilst showing a lamentable ignorance of Bishop Browne's learned work on the Articles, afterwards became, to use his own language, one of the strongest horses in the London Diocese. Alas! the sad sequel points the moral only too clearly. That clergyman was one who, after employing his undoubtedly high talent for nine years in the ministry of the Church, withdrew on account of the condemnation of Mr. Voyses for denying the Godhead of our Lord, congratulating himself that he was well out of it, and according to his own letter quoted by his friend, made use of his personal friendship with the Archbishop to endeavor to turn him into a neologian. This is but one case in hundreds in which the most talented amongst the clergy, simply for lack of preparation, become the greatest hindrances to the Church's work. What wonder if, with facts like these before our eyes, theological colleges for the definite training of the clergy have been established in so many parts of England, whilst at a recent conference of all those concerned in the training of candidates for Holy Orders, whether as professors in the university, or tutors in theological colleges, or examining chaplains of the bishops, it was resolved to petition the bishops to require from all university graduates a more systematic training than that which is at present given in the universities by the professors of divinity, and that the preparatory training of non-graduates should in all cases extend over three years. I may mention that at the University of Trinity College, we have for graduates a two year post-graduate divinity course, and for non-graduates exactly

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The importance next to consider in training—intellect

To take these p thorough. These thought, especially citation of a text o of its proper mean formulary, silence different; and, be in the contrast. V away the dross fro breaking down the theories which hav body of Christ. S is no hope for the broad and deep, w interpreted in the

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Second only in in the history of the doctrine must be r deposit of truth emb test, verifying our ap

the time of three years recommended for adoption in England, the first of which must be spent in Arts' work only, in all cases. In this respect, therefore, we are actually maintaining the standard which it is sought to adopt in England.

The importance of special preparation being then admitted, we have next to consider its nature. Our Candidates for Orders need a special training—intellectually, spiritually, practically.

To take these points in detail. The theological teachings should be thorough. These are times of critical sifting in every department of thought, especially religious thought. Time was when the vigorous citation of a text of Holy Scripture, albeit often applied in direct defiance of its proper meaning, or at least the authoritative appeal to a dogmatic formulary, silenced all argument and controversy. Now, the case is far different; and, believe me, there is much that is cheering and hopeful in the contrast. We believe that by this fiery test our Lord is purging away the dross from the fine gold of the apostolic faith, and is thus breaking down the merely human system of shibboleths and traditional theories which have all too long stood in the way of the unity of the body of Christ. Still, if there is much ground for humble hope, there is no hope for the Church which cannot lay her theological foundations broad and deep, which fears the appeal to the Apostolic Scriptures, interpreted in the light of Christian history and teaching.

The accurate critical study of Scripture is more than ever indispensable, as the solid foundation of all theological teachings. The students must be taught to study their New Testament, not to find out the thousand conflicting opinions of commentators without end, but to gain the conviction that, when studied in the light of their historical setting, and with the same accurate scholarship which we bring to other studies, but which has too long been deemed unnecessary for the study of Divine revelation, the words of Scripture become living words, so that, although we do not as yet grasp their whole force, we cannot mistake their meaning. In a word, as the babel of human interpreters is silenced, we pass into actual conscious fellowship with the apostolic writers, nay, we listen to the Holy Ghost himself, speaking to us through those divine words which gain ever-increasing fullness of meaning from every advance of human knowledge, and every successive experience of the Church's life. The gradual development of the canon of Scripture must be thoroughly apprehended; men must fully recognize the various types of doctrine which were given by S. Paul, by S. Peter, and by S. James, as each having a distinct place in the fullness of Christian truth. At least some idea should be gained of the manifold complexity and impregnable strength of the historical evidence for the authenticity of the several books. As it proved in the sixteenth century, so is it ever; the accurate, devout study of the Holy Scriptures in their original tongues will renew the spiritual life, giving power to the preaching, and guard from doctrinal error the mind of the preacher.

Second only in importance to the study of the Scriptures is that of the history of the Church and of doctrine. All genuine Christian doctrine must be rooted in, and grow naturally out of, the original deposit of truth embodied in the Apostolic Scriptures; and as a further test, verifying our application of the first, it must at least implicitly have

formed part of the teaching of the Church all through the ages. The student of Christian history will trace the unvarying course which all doctrinal controversies have run. First, the difficulty is felt as to the reconciling of what seem contradictory truths. Then attempts are made by heresies on either side to get rid of the difficulty by cutting the Gordian knot, and denying in greater or less degree one or other of the two truths, the Church meanwhile occupying a position midway, although not yet having gained the connecting link by which these truths are finally brought into perfect harmony. Let the Christian student trace out thus the history of the doctrine of the Holy Trinity, for example, and he will gain a conviction of its truth, as well as an insight into its beauty, which will never leave him. Perhaps no passage is more touching in that sad book, Newman's *Apologia*, than the passage in which he mentions, as the reason which actually caused his secession from the Church of his fathers, a view of the Church of the Nicene age which a wider acquaintance with the history would have shown to be inadmissible. The test of a doctrine is its history: this is a principle of fundamental importance. It was the unquestionable maxim of the Church of old, and doubly sacred to us, because it guided the English Reformers through the doctrinal perils which beset them, to the firm rock of the historic, apostolic faith, which we prize as our dearest heritage. One word may perhaps be said as to the practical lessons of the past history of the Church; the light which it throws, in each case, upon the causes of her influence or her failure, and the practical wisdom which may thence be gained for the needs of the present time. The study of Liturgies in connection with our Book of Common Prayer falls under the same division, and is exceedingly important, both as testifying to the substantial *unity* of Christian faith and worship, and as throwing a flood of light upon the principles of our own Reformation.

The student thus grounded in Holy Scripture and in the history of the Church, will be in a position to proceed intelligently to the study of the doctrinal standards of the Church, and of the writings of her greatest sons. By this method of approach, his devotion and loyalty to the Church will be deepened, as he finds her doctrinal standards corresponding to the results already arrived at in his previous study, whilst he will carefully distinguish in relative importance the broad fundamental and authorized principles of our Church from the extreme platform of any narrow section within her pale. The theological training will be at once devotedly loyal to the Church, and yet above the vitiated atmosphere of party strife. No more erroneous conception of the proper province of a theological school could, in my judgment, be found, nor one more calculated to weaken the confidence of the Church in it, and divide its support, than the idea that a theological teacher's office is to mould the young student's mind in one cast-iron groove, to narrow down his thoughts or reading to one ready-made system. Such a course seems a cruel wrong to the student, certain ultimately to fail in its object, and in the meantime to cause infinite distraction and weakness in the Church. On the contrary, a theological teacher should ever seek the gift of prophetic power to discern in what direction the harmony of the controverted opinions

is evidently to this point, to prevail. Here accurate knowledge impress upon truth and prevail the Church.

To meet the is needed than these things as belonging to His glory. of the mind of these brings us this is the broad of Apologetics, important. Ere examining chap setting at least the general know ations might no of knowledge in the clergy, at least than it often is.

To turn to an one chief function the spiritual life the minister. eloquence, but leader of the E his *Remains*: " of a devotional division of labor continuously pro habit, carefully matter much ma ing frequent opp ideal of the Pa readings and in and the like. B themselves in th informal charact practical work sufficient import that special inte



through the ages. The trying course which all difficulty is felt as to the. Then attempts are the difficulty by cutting less degree one or other pying a position midway, ing link by which these ony. Let the Christian trine of the Holy Trinity, its truth, as well as an him. Perhaps no passage *Apologia*, than the passage tually caused his secession Church of the Nicene age would have shown to be history: this is a principle unquestionable maxim of the cause it guided the English which beset them, to the firm ch we prize as our dearest as to the practical lessons of which it throws, in each case, r failure, and the practical the needs of the present time. our Book of Common Prayer exceedingly important, both as ristian faith and worship, and the principles of our own

Scripture and in the history of ceed intelligently to the study urch, and of the writings of her roach, his devotion and yalty e finds her doctrinal standards rived at in his previous study, a relative importance the broad ples of our Church from the section within her pale. The evotedly loyal to the Church, and party strife. No more erroneous f a theological school could, in my ulated to weaken the confidence ts support, than the idea that a id the young student's mind in one his thoughts or reading to one e seems a cruel wrong to the student, ect, and in the meantime to cause n the Church. On the contrary, a seek the gift of prophetic power armony of the controverted opinions

is evidently to be found; and by directing his students towards this point, to prepare the way for an ultimate reconciliation. Of all the forces which tend to the peace of the Church, the strongest should be the influence of the theological college. Outside influences, previous training and surroundings, will all operate powerfully towards the perpetuation of party feelings and strife. Within the walls of a theological college let a holier and healthier influence prevail. Here let all that calm judgment, broad and liberal culture, accurate knowledge and loving piety can effect, work together to impress upon the young student a deep loyalty to the Church in which he is a minister, and a single-hearted, well-instructed yearning for truth and peace in regard to the questions which, from time to time, vex the Church.

To meet the special needs of the day, however, a wider training is needed than that of Biblical, Patristic or Dogmatic theology, precious as these things are. The Christian student must claim all truth as belonging to his Master, and, when rightly understood, as conducing to His glory. The laws which govern the universe are the expression of the mind of God; all research that augments our knowledge of these brings us nearer to Him, and contributes to the study of theology; this is the broad basis upon which must be reared the special study of Apologetics, which the circumstances of our times make specially important. Ere leaving this subject, may I respectfully urge upon the examining chaplains and bishops of the Province the advantage of setting at least some selected subjects for detailed study in addition to the general knowledge required. It is doubtful whether these examinations might not be made a little less wide, and a more thorough test of knowledge in selected subjects. I hope that the labor of many of the clergy, at least in the diaconate, may be made thus more systematic than it often is.

To turn to another aspect of our subject. It has been well said that one chief function of a Theological School is to deepen and strengthen the spiritual life of its students. After all, the man is the measure of the minister. The chief weapons of his warfare are not learning or eloquence, but prayer and a life lived very near to God. That great leader of the Evangelical revival in England, Richard Cecil, says, in his *Remains*: "The leading defect of Christian ministers is the want of a devotional habit." Especially in a country like our own, where division of labor is often impracticable, and manifold calls of duty are continuously pressing, the clergyman needs the safeguard of such a habit, carefully formed to protect his own devotional life. In this matter much may be done by the authorities of the college, by providing frequent opportunities for worship in various ways, setting a high ideal of the Pastoral life before the student, by Greek Testament readings and in other ways, encouraging private devotional reading, and the like. But perhaps still more can be done by the candidates themselves in the promotion of voluntary associations, especially of an informal character, for devotional objects, or for various departments of practical work. An association for intercessory prayer is perhaps of sufficient importance to claim special mention, as an encouragement to that special intercession which is the very life of spiritual work. The

occasional visits of old graduates, of bishops, and others eminent in various departments of the Church's work, are always valued, and do much to keep alive the spirit of enthusiastic devotion in the years of preparatory study. I have but little time to do more than mention the necessity of careful training in the various departments of Pastoral Theology; *e. g.*, in Homiletics, Pastoral Care, Sick Visiting, as well as in elocution and delivery.

Much valuable help can be given by eminent clergymen who will give an occasional lecture upon some one department of Pastoral work on which they are specially qualified to speak; *e. g.*, upon important questions like that of enlisting and utilizing lay-help, and the like. Simultaneously with this, the calling out of the sympathies of the students with the actual wants and difficulties of men, by their undertaking some definite practical work—*e. g.*, the teaching of a Bible class, district visiting, holding mission services, and the like, is exceedingly desirable. Such work should be systematically organized, and under careful, loving supervision. The clergy can also give valuable aid by making it a special duty to select and encourage men of piety and promise to come forward for the ministry. There is need of much care on the part of those who have the responsibility of admitting candidates into the Theological School. How infinitely easier would their task be, if they could limit themselves to those who have been for years definitely consecrating themselves to this object under the guidance of a clergyman.

May God mercifully pour upon our Church the spirit of loving sacrifice, that a more ample supply both of men fitted for the work and of means with which to provide for their training may be cheerfully given; may He guide and strengthen those upon whom is laid the responsibility of training the laborers for their work in His vineyard.

After reading this paper, the Rev. the Provost was obliged, through indisposition, to retire from all further proceedings in the Congress.

REV. J. S. COLE, B. A., OF BRACEBRIDGE, MUSKOKA,

then read the following Paper:

There is a trite old adage we all know, informing us that "oftentimes extremes will meet," and as I am sure that there are many here who set a high value on symbolical teaching, permit me to call your attention to a very beautiful symbolical illustration of my adage occurring on the programme I hold in my hand. At the head of the programme we have Clerical Education, at its foot the Deepening of Spiritual Life. Was not I right to say extremes meet here? Is it not true that in proportion as we deepen the spiritual life of the clergy we educate them in the highest sense; and that the very object of all education should be just that deepening of the inner life? There is an education which should begin with our Christian birth and be continued until death; yea, perhaps, in some senses, throughout the countless ages of eternity.

But when your committee so courteously invited me to come forth momentarily from the backwoods of Muskoka to address you here, I did not suppose that they intended to give so wide a definition to the

term Clerical Education and I shall of course be glad to refer to your remarks will refer to you although you will be known to say that after ordination, perhaps are the great matter, Lord, that such a thing and by that expression characterized the process yesterday, and at

If, then, I were to should choose for on which I hope to be a key note of all I do identical with a phrase in hand, I had to speak Latin one, *Poeta nati* abilities are equal pupil of mine once *fit*, "he has to be fit early days than De in both cases, and power at birth, and much; but you can man, train him as you forget this; and do he has not got. I dant Green" was a tisement that he was married. The first Worcestershire currency pound note as prized much more than tions. The committee marry. Don't." My advice of the celebration gave it just one finishing have made a good invaluable. Don't—right raw material for your system of education "all systems of education what sense? Point aptness to teach, and may know much and Permit me to bring education, which I think I once met in France arithmetician I ever Bidders in the one

term Clerical Education as what I have said would seem to imply; and I shall of course treat it in the narrower and intended sense. My remarks will refer to intellectual culture before taking orders; for although you will all agree with the Bishop of Algoma, who has been known to say that he regards all the clergy as theological students, yet after ordination, parish work and the attending congresses and synods are the great means of education at our disposal. Provided, my Lord, that such assemblies are marked by that absence of acrimony and by that expression of good fellowship which so eminently characterized the proceedings at which I had the privilege of being present yesterday, and at which your Lordship so ably presided.

If, then, I were about to preach to these assembled here to-day, I should choose for my text the little apostolic expression, "apt to teach," on which I hope to say a word before I close, and which will be the *key note* of all I do say; aptness to teach, however, being by no means identical with aptness to learn, or aptness to cram. But if, on the other hand, I had to speak to a secular motto, I should choose the well known Latin one, *Poeta nascitur, non fit*. I do not know whether my classical abilities are equal to the task of translating the proverb literally; but a pupil of mine once translated it, *Poeta nascitur non*, "a poet is not born;" *fit*, "he has to be fitted to his calling." Byron was no more a poet in his early days than Demosthenes was an orator; there was the raw material in both cases, and nothing more, at first. Men are the result of their power at birth, and its after development, in combination. Training does much; but you cannot make a Byron or a Demosthenes out of every man, train him as you will; nor can you a clergyman. We often, also, forget this; and demand of a student that he should develop what he has not got. I remember some years ago when the author of "Verdant Green" was a Worcestershire curate. *Punch* put forth an advertisement that he was about to publish advice to persons about to be married. The first chapter of advice was monosyllabic and from the Worcestershire curate; the response to that monosyllable was a ten-pound note as pecuniary recompense, and, what the young curate prized much more highly, a general request to continue his communications. The communication ran thus: "Advice to persons about to marry. Don't." Now, although you and I would not concur in the advice of the celebrated author, yet I believe we should do so if we gave it just one finishing touch, so that it might read, "*Don't*—till you have made a good selection." Applied to our subject, the advice is invaluable. Don't—don't, that is, educate till you have selected the right raw material for your parish priest; or else here's the alternative, your system of education must be itself selective. "Oh! but," you say, "all systems of education are selective." Undoubtedly they are; but in what sense? Point me to a system selective in the sense of discovering aptness to teach, and you will, I submit, point to a right one; but you may know much and be unable to teach anything.

Permit me to bring to your notice an experiment I once made in education, which I thought at the time both interesting and instructive. I once met in France a professor of mathematics, who was the greatest arithmetician I ever heard of. He was ahead, I think, of George Bidders in the one branch, though inferior to Henri Mandeau in the



higher branches. You might write eight figures in a row and eight rows of figures, read them out to him twice, and our friend would repeat them off by heart. Then if you talked to him on indifferent subjects for a couple of hours, till you thought the thing had passed from his mind, you might on meeting him next day take out your paper, and he would again repeat the figures forward or backward or cornerwise. He would solve a cube root with say ten figures in the root, and which it would occupy an average Bachelor of Science of Paris of that day ten hours to extract, in about a minute and a half, or about 400 times faster. The man to me was an educational phenomenon, challenging examination. I made the professor's acquaintance, and when I thought I knew my man, I proposed my experiment by challenging him to a match in mathematics. All my friends but two thought that I was struggling against a foregone conclusion, and that he could not be beaten. I wanted to make my experiment; better be worsted in a good cause than sit still with your hands in your pockets; success in the ordinary sense need never be our only goal. The professor frankly accepted, and as arithmetic was his strong point, proposed to begin with it. He set me six or eight questions, and it took me from six that evening to noon next day to do them (with eight intermissions for rest and refreshment.) The professor called; he was satisfied; and then said, "We must change places now, and you must assume the office of examiner." The point in my favor was, I was tied down by no department, and had no constituency or parish full of people to persuade as to the wisdom of my plans. Now, to set our friend long rows of figures would have been beside the mark; he could handle yards of figures as a giant would toss in the air a crumb. I set six or eight little questions requiring some thought and reasoning before you could set to work at the mechanical routine, and our professor could not do one of them. He took them home, returning next day with the same result. Now, how was this? The thing lay in a nutshell. I gave no marks for mere routine work. What then, I ask, do such experiments show? Do they not show that some subjects are capable of being made tests and developers of very distinct talents? And two conclusions flow therefrom. We must *classify our subjects* as routine or non-routine; but further, we must *classify our marks*—marks awarded for the exercise of a technical faculty and marks for power of thought; and before we can be said to examine or educate on any sound principles, we have to settle *the due percentage between the two*. "He never thought of thinking for himself at all" is now a world-wise phrase. Do we wish it to be applicable to our students or not? In what language must we address them? I know of but one that they will listen to. It is the language of arithmetic, the *language of marks*. To all our languages they are deaf. If a student is ambitious, he reads for marks. If he has a strong sense of duty, still, it is his duty to read for marks; parents and friends, tutors and fellow-students, practically, all tell him so. If he gets plenty of marks he is a success and has done his duty, and thus the examiner, and the examiner alone, is master of the situation; all depends upon the arrangement of marks; and thus arithmetic, which is the foundation of music—arithmetic, which is the unseen controller of beauty; arithmetic, which is the administrator of chemical law, and so on—is the basis, *only we*

*don't half recognize* awarded. Remem mind disciplined in work could possibly

I dare say many and Novum Organum Bacon had invented call the grammarian was as old as the h reasoning by exper mince ple at Christ be indescribable. smaller quantity of say; but yesterday again—must be pas done it!" We hav a logic applicable to apply the scientific tion of the subject argued that in stu come into contact educational means the habits of mind of the pupil. But i authors of our own with the greatest n as one's own mothe open, to us at lea language dead or liv highly distinguished if we find that men mental calibre, if we of moderate talents that the two things then, and then only way in which the But no; we do not increased and decre find it with classical can have the unbo immense amount of the study of languag necessarily here be may undoubtedly be of a thoughtful teach other subjects, and proficient in them ar of anything but med classics as means of the whole examinat preponderate. And



*don't half recognize it*, of all educational systems through the marks awarded. Remember, please, that my French professor possessed a mind disciplined in the very highest degree in so far as mere routine work could possibly make it so.

I dare say many here remember Lord Macaulay's Essay on Bacon and Novum Organum. It has been generally supposed that Lord Bacon had invented a new process of reasoning; about as true as to call the grammarian the inventor of the language; the Novum Organum was as old as the hills, and Macaulay gives an example of this mode of reasoning by experiment. A boy patronizes an exorbitant amount of mince pie at Christmas; as to the consequences, they would naturally be indescribable. Some time after the same boy indulges in a much smaller quantity of the luscious article, and is slightly indisposed, let us say; but yesterday he took more than ever, and the consequences again—must be passed over. "Ah," says he, "the mince pies have done it!" We have here a specimen of what is called Baconian logic, a logic applicable to all sorts of subjects. Now, how are we going to apply the scientific reasoning of the Novum Organum to the classification of the subject of study? Take the classics for example. It is argued that in studying the great authors of Greece and Rome, we come into contact with great minds, and that the greatest of all educational means is contact of mind with mind. I allow that; because the habits of mind of the teacher, to a great extent, become the habits of the pupil. But it must not be forgotten that when we read the great authors of our own language there is contact of mind with mind, and with the greatest minds, and indeed the contact is closer, inasmuch as one's own mother tongue does not in any sense act as a veil, but lays open, to us at least, the speaker's mind more fully than any other language dead or living. Trying the Baconian test, if we find that all highly distinguished classics have been men of great intellectual power, if we find that men devoid of classical ability are always deficient in mental calibre, if we find that men of moderate classical ability are men of moderate talents intellectually, and no more; if we find, in a word, that the two things go together, vary together, rise and fall together, then, and then only, can we agree in favor of classical studies in the way in which the advocates of those studies would have us reason. But no; we do not find this. As the ill effects of the mince pies increased and decreased with the quantity taken, so I say ought we to find it with classical studies, or at least with classical ability, before we can have the unbounded faith that many place therein. There is an immense amount of the merest routine work necessarily connected with the study of languages; a very large proportion of the marks must necessarily here be awarded to cramming, and therefore, though they may undoubtedly be profitable instruments of education *in the hands of a thoughtful teacher*, they are necessarily inferior, I submit, to some other subjects, and, like arithmetic, a man may be marvellously proficient in them and not at all have developed, not at all be possessed of anything but mediocre intellectual powers. If, therefore, we use the classics as means of intellectual culture, we must still take care that on the whole examination the marks awarded to non-routine work largely preponderate. And the same thing holds in the higher mathematics.

I knew a man who was plucked three times at Oxford, and within two years was the leading preacher of London, England. And I believe a Newton would be plucked to-day, for any of our examinations; because while a high memoriter standard is attained, originality of thought is completely handicapped. I remember hearing one of the great speakers of Ontario on this very subject. He first informed us that Sir Isaac Newton could not remember the results of his own investigations for three days running; a true bill, I believe. But the speaker then began to *blame Sir Isaac for not having cultivated his memory*. Now we have a weighty issue here. We have the application of the principle on which present systems are professedly founded. But I submit that that great astronomer, philosopher and theologian, was sound in his handling of himself, that he was right to use those vast reasoning faculties with which his Creator had endowed him for the benefit of his country and the benefit of his race, and that the course prescribed by the educationist would have been a sheer waste of mental power. Sir Isaac was not like the young lady we even yet occasionally meet, who spends hours strumming over the piano she can never learn to touch, and neglecting, meanwhile, more useful occupations in which she might be eminently distinguished. The memoriter faculty, or the cramming faculty, or power of acquiring routine knowledge, is of vast use; useful to the lawyer, useful to the doctor, useful everywhere; but it is not by any means the only mental gift, nor by any means the highest. And it is greatly to be regretted that educationists will not condescend to reconsider their definition of education, handed down through numerous generations of them, and which is the root of the whole evil. Education is not the development of the whole man; cannot be made so, during the present century at least; and we had better not attempt to go far in this direction, as thereby we shall assuredly make, as the vulgar vernacular has it, "Jacks of all trades," since masters of all we certainly cannot all become.

Perhaps it might be well just here to give an illustration of a mere cram question as distinguished from a class of questions, which, for want of a better name, I call "Non-routine questions." Take the subject of English History and a question like this: trace the descent of Queen Victoria from William the Conqueror or Egbert. This is a question of great importance to the student of English History, or, in other words, from a technical point of view, not one of any great importance to the citizens as such; it is a cram question which any boy can "mug up" and answer; and when answered, the genius of a Shakespeare or a Bacon, a Bulwer or a Macaulay, a Hooker or a Kip, or all combined, will not be able to add one word or one idea. But if you ask, name the principal event of each century since the Conquest—a single event only to each century—and your reasons for fixing on it as the principal event, you are setting a question which gives wide scope, not only for the display of any amount of knowledge, but what is of far more importance, the power to handle the knowledge you have acquired. Give a very large proportion of your marks to mere routine questions (the usual plan), and you pluck the men of the greatest intellectual power; you will not be seeking to discover or develop that highest of all intellectual gifts, "aptness to teach."

You, my Lord, the century, when their vast reforms examinations with a man of great in then for doing a been in the school at the root of his the way of using t we seek the theor this: classics will *Mathematics won't* But what did Mr. the great Australian said—and it is the we can have a ratio which to determining examiners. The r far as we need then the whole man (in we must develop faculties as higher instance. In certa (in 1881 at least) composition. I as ever have a pupil v and parsing questi found it impossible the composition is "And the 300 mar the 75 to parsing? course of history, been practically u "No." "Is it not has been of vast im practical art, the la as from the fact th educationists contin We have heard of awarding no marks the first principles bishop on the one public, and injustic "No," says the educ faculty for crammin other gifts shall co it largely, and he l atheism is increasin a theological colle Principal he had s in life, so he thoug

You, my Lord, doubtless remember the epoch near the middle of the century, when Lord Macaulay and Sir Charles Trevelyan inaugurated their vast reforms in the educational world by connecting competitive examinations with the various branches of the Civil Service. Macaulay, a man of great intellectual power and learning, had the opportunity then for doing an immense work for his country; but he had not been in the school-room as a teacher much, and there was a fatal fallacy at the root of his system. He looked to the amassing of subjects, not the way of using them. There is a theory underlying all practice. If we seek the theory of educationists of that day, it amounts simply to this: classics will not do alone as tests or developers of mental power; *Mathematics won't*; *Science won't*; put them together, and they will. But what did Mr. Robert Lowe, himself a doublefirst of Oxford, and the great Australian Educationist, reply years after to all this? He said—and it is the profound utterance of a far-seeing intellect—"Before we can have a rational system of education we require a new science, by which to determine the relative values of the different talents tested by examiners. The rudiments of that science, its fundamental axioms, as far as we need them, are at hand, and we disregard them; we say develop the whole man (in some senses a mistake), and we forget to say that we must develop proportionably, and treat the higher and grander faculties as higher and grander than the lower. Let me give a practical instance. In certain secular examinations, 300 marks can be obtained (in 1881 at least) for analysis and parsing, and only 75 for English composition. I asked a first-class certificated school teacher, "Did you ever have a pupil who could not be taught to answer these analytical and parsing questions?" "No." "Did you ever have a pupil you found it impossible to teach to write a decent letter?" "Plenty." "Then the composition is, in your opinion, a better test of power?" "Yes." "And the 300 marks should have been awarded to composition, and the 75 to parsing?" "Yes." "Secondly, do you know in the whole course of history, or private experience, a case where parsing has been practically useful outside the walls of a Normal College?" "No." "Is it not otherwise with letter writing?" "Yes, letter writing has been of vast importance historically and personally." "Then as a practical art, the larger marks should have gone to composition, as well as from the fact that it is the superior test?" "Yes." Why then will educationists continue to subvert the commonest laws of common sense? We have heard of examining chaplains committing the injustice of awarding no marks for the power of reading well; and a knowledge of the first principles of the law as between the candidate and his future bishop on the one hand, and his wardens on the other; injustice to the public, and injustice to the man. The Church calls aloud for clergy. "No," says the educationist, "you shall only have men with a remarkable faculty for cramming Brown and Pearson. That faculty not strong, all other gifts shall count for naught; but let a man have that, and have it largely, and he has my heart's delight." And then we wonder that atheism is increasing. I remember a friend of mine once, trained at a theological college of England, descanting on the genius of the Principal he had studied under. That Principal owed all his success in life, so he thought, to a private debating and elocution society got up



among the former students of the college. "And do you mean to tell me," I asked, "that that Principal gave you no lessons in reading, no practice in debate? Did success in those essentials give no title to marks and place?" "None." "Then I cannot call your friend a great man; to me he was a thoughtless man; spite of all his clever speeches, a theorist. He need not have done away with the private association, but by having something similar *within the system*, he might have made all the time spent in preparing for the sessions of one or other, tell on his examinations, thus leading his students to do that which had so largely benefited him."

Let me illustrate an error of many by a quotation referring to Canon Liddon: "It may be said that true eloquence is unstudied. But the habitually eloquent speaker must have his mind stored with *knowledge*; flowers do not grow in a garden where the sun shines only at intervals." We have here, not evidence, but opinion. It is a little like the "nothing like leather" of the classic fable. Canon Liddon's sermon may be the result of great thought, great reading, great feeling, and yet his eloquence may be unstudied but habitual. Certainly *knowledge* is not the sun that produces eloquence; far less the knowledge acquired over books in the study, since the man with most knowledge is not the most eloquent, taking *the average*. Deep feeling and deep thought are as much ingredients of eloquence as is the knowledge gained from books.

I find by reference to my notes that there are a whole mass of subjects on which I should speak, but I was originally limited to a quarter of an hour, and although the time has now no prescribed limit, I hardly know how long courtesy or wisdom, in face of so long a list of speakers, would permit me to detain you. I should have liked to speak of the *health* of our students, a matter demanding loudly our attention, because the resources of the Church are being wasted here as much as in the matter of educational selection; and I should have wished to compare the advantages of training at a regularly constituted college with those afforded by working as paid reader or catechist under a parochial clergyman. A combination of systems I believe the best, because I deny the power of the examining chaplain (especially as examinations are generally conducted) to gauge the student's power; and while the Church therefore requires a further guarantee (let the deacons be "proved"), the individual, before taking an almost irrevocable step in life, requires to discover whether he has or has not the gifts necessary for occupying pulpits and presiding over parishes. But I will leave these things, with many others, untouched, and conclude, having tried to call your attention to this one root rule only, *keep down the percentage of your routine marks*. I know what the result will be if you do—to the Church and to the world.

Rev. Dr. WILDES, of New York, was called on by the Bishop, and addressed the Congress briefly and in a humorous strain. He pleasantly pointed out a typographical error in the programme of the Congress, by which the title of the first paper was made to read "Clerical *Eduction*." This was, he said, a happy error. It could be

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### POPULAR LITERATURE AND RECREATION.

THE REV. RURAL DEAN MACKENZIE, RECTOR OF GRACE CHURCH, BRANTFORD,

then read the following paper on the "Attitude Churchmen should occupy towards Popular Literature and Recreation:"

There are many popular amusements of which we all conscientiously and gladly approve, and readily admit that the term includes recreation for the body and mind; not only harmless, but positively necessary and beneficial: while there are more which we must unhesitatingly condemn and do our best to counteract.

But we all feel the difficulty of when and where, and how to draw the line, for the difference of opinion and practice between people equally enlightened and sincere in trying to do right in these matters is simply limitless. So that after all a large margin must be left to the discretion and judgment of the individual.

Where this wide difference of opinion exists, one is naturally diffident in laying down any cast-iron rule as to what is lawful for Christians, and, being lawful, what is expedient.

Therefore what is now said will by some be regarded as too narrow, by others as too wide; hence a free criticism is courted.

We are told that the ceaseless activities of the present age requiring more skill, more energy of body and mind, and more capital than at any previous time, form a strain upon the vital energies of the artisan, the merchant, the manufacturer and the capitalist, which demands, it is said, the stimulants to body and mind derived from popular amusement. All admit that actively employed men and women need recreation. But what we would contend for is, that recreation, as the word implies, must not be simply a stimulant, or a further drain upon the vital energies, but a source of resuscitation and strengthening for future work. Therefore I draw a wide distinction between popular amusements that act as stimulants merely but never resuscitate, and those healthful recreations which put back the balance of power into the workman's hands, which has passed during working hours into the hammer, the engine, the plough and the pen.

It might be shown that the people who become body and brain wearied by the actual work and responsibilities of life, are those who ordinarily do seek recreation in their leisure and amusements; while the half-employed, the idle, the listless, the purposeless in life, seek and crave those amusements which stimulate only.

The history of England tells us that during the reign of the Tudors, when the national character was gathering strength, the only popular amusements openly encouraged by authority were those which associated skill with pleasure. All outdoor exercises with relaxation—hunting, running, leaping, and wrestling—were esteemed manly amusements.

The love of outdoor games in our own day and land are no doubt a heritage from those times—cricket, football, lacrosse, running and

boating. All motion in the open air, under clear skies, is the finest and keenest recreation possible to a healthy minded, full pure-blooded man, and where it is not so regarded, it is because neither mind nor body are in a normal condition. So far as those outdoor pleasures can be kept distinct from the curse of alcoholic drinks, and that bane of our popular amusements—the treating system—they cannot be too highly prized, too warmly encouraged. But unfortunately now the announcement of a boat or foot race, quite as much as that of horseracing, brings together a class of the so-called sporting community, not so much for the old English love of manly sport and exercise, but to ply that most degrading vice of betting and gambling. There can be no two opinions as to the curse of gambling, whether it be in its first apparent harmless beginning at the gentleman's whist table, or more developed at the gambler's haunt; once rooted, cancerlike, its work may be slow, its result is sure—the destruction of all that constitutes true manhood. While sympathizing with most heartily and encouraging all outdoor, manly exercises, the drinking, and betting, and gambling must be condemned in the plainest and most unmistakable terms.

Is there not a work here for the philanthropist and patriot, to rescue the manly sports of our land from being subverted by degrading vice?

It will not be out of place to express a hope that the inhuman and cruel sports of pursuing any of God's creatures with horses and dogs, inflicting torture upon any animal for the mere pleasure's sake, will never obtain any foothold, much less any favor in our land; as surely it must be beneath the dignity of men, and abhorrent to the mind of a Christian, to derive gratification from the torture of any creature that breathes.

There are many places of popular amusement attracting their votaries every night in all our towns and cities—theatres, billiard rooms, gaming tables and public dancing halls, all with their attendant drinking saloons, concerning which the Christian pastor and parent should have no indefinite opinion, nor utter any uncertain sound of warning.

Let all that can be said of the imaginary theatre as exalting virtue and reprobating vice, the play containing a moral lesson, yet we must not forget that in conveying truth, almost everything depends upon the medium; literal truths coming from false lives and feigned lips reach no man's heart. The claim of the ideal theatre as a school of morals, I fear, is practically a false one. Not because it is necessarily immoral, but because it cannot, from its own nature, be a teacher of morals. The truth cannot proceed from that which is false. There are those who sincerely desire and believe in a reformed stage as a public moral educator; they are the few; the mass who patronize and support the theatre desire no reform, nor would they patronize a reformed play-house.

It is a matter of fact that though the Kembles, the Siddons and Macready played Shakespeare in a London theatre, it was to largely unappreciating audiences and unpaid spectators.

But it is claimed the theatre represents an art, and society never drops an art; the stage has stood for 3,000 years, and shows no signs of decadence. So far as it is an art no intelligent age will desire to see it drop out; but surely if it be an art, then it should minister to the

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mental and moral culture, and when it fails to do that it ceases to be art. The crucial question still remains, should Christians visit the theatre? I should say, if at all, very occasionally. When the play is pure, and has some true worth—when the acting has the merit of art, and the place and its associations are respectable, then, perhaps, no logical principle forbids it. But if theatre-going become a habit, and the average play an attraction, surely the mental status is weak, the moral sense low, and the taste somewhat depraved. When the higher life is realized, I imagine, the theatre is rarely, if ever, visited; the expulsive power of a new affection has lifted the life from the sensuous to the mental and spiritual.

Of billiard rooms, gaming tables and public dancing halls, the writer has no experience beyond the knowledge that money, time and morals are thrown away night after night in these places—money that parents, wives and children need—time that could and ought to be better spent, and morals that gave promise of a noble and useful life, but are now dribbled away in amusements that develop no true manhood, but sap its very foundations. These are not recreations, but stimulants to deeper indulgence, for the more wasteful and destroying to the powers of life the amusement, the more deadly the stimulant, the more certainty of the victim's final ruin.

The mothers and daughters of our land have it largely in their power to check these evils by making bright, sweet, and happy homes. If a man is a bread-winner, the woman should be a *home-maker* in its best sense. The true woman can compass it in two rooms as well as in a dozen, upon small means as well as upon ample. But to do this, many of the modern pursuits of our sisters and daughters must give place to the cultivation of more homely arts. A true home is one of God's institutions for the saving of a man—there the overtaxed body and mind will find the best indoor recreation, with social converse, the reading of agreeable and improving books, in music, in the cultivation of flowers, the production of simple works of art; all these are within the reach of the most moderate income.

With respect to social dancing, from my own experience, I cannot unreservedly condemn it. The evil is in the late and long hours, the time and thought and expense thrown away upon dress. Here again Christian matrons have it largely in their power to work a reform, by returning to the sensible and pleasant old-time hours for their social gatherings, say from eight till twelve o'clock. Then, under the roof of a friend, and among the society of those known and esteemed, the social dance may be regarded as a very beautiful and simple amusement, and open to less objection than many parlor games now practised by those who condemn dancing. But the dancing hall, at which a door-keeper takes tickets, bought in the market, where the company is mixed, and the hours for all night, is plainly an unfit place for a pleasure so pure, so natural, so homelike, so liable to abuse as dancing.

Southey tells the story of the Rev. Mr. Smith, Rector of Linton about one hundred years ago, who paid twelve guineas for learning one dance in France, and afterwards, when riding through his parish or elsewhere, he would alight, tie his horse, and dance a hornpipe or two on the road, to the astonishment of any who happened to pass. Dr.



Norman McLeod tells us of his father, a Highland clergyman, playing the violin in the evening for his children and servants to dance.

An old Scotch lady, recently living in Galt, told the writer that she remembered the then Bishop of Aberdeen dancing a quadrille with her mother. Some would call these genial clergymen of the good old time, participating in the innocent amusements of their people. The same pleasures would be open to the bishops and clergy now if the innocent amusement had not degenerated into the untimely dissipation.

What of card-playing? This is particularly delicate ground; the abuse is, admittedly, immense, and yet they supply a use. The wise way, perhaps, is to separate the use from the abuse by some principle of common sense. As a household amusement, what can be more innocent? It is said that boys who have been from the first accustomed to cards, commonly outgrow them, or hold them in small esteem. But stolen bread is sweet, and many a boy has been morally broken down by the temptation to play an innocent game abroad that was prohibited as sinful at home. Gamblers, it is said, do not come from households in which cards are among the trivial sports of childhood. It is claimed their fascination evaporates with the dew of youth. As a means of gambling, as a waste of time, they cannot be too sharply condemned. But the old maxim applies here—what may be harmless to one, may be a snare to ruin another. All will, no doubt, agree that people who devote much time to theatres, billiards, cards, surely lack any noble purpose or any high aim in life. Our young men must be reminded that while the many are amusing themselves, a few earnest ones turn aside and seize the prizes of life; that the dance, the game, the play, may be all quite innocent in themselves, but they are not the food upon which true manhood is nurtured, nor must they enter too largely in it; and that life may be worth living even though it does not provide a stunning amusement every twenty-four hours.

It may be that, as a Church, we have not been sufficiently definite and pronounced in our condemnation and warning against those amusements, which too frequently prove pitfalls to so many, and thereby have failed to exercise that influence which might justly be expected. If it be so, it has come about, no doubt, through a reluctance to draw sharp lines and make rigid rules, where the principle of liberty of judgment must, after all, be granted. It is easy to make rules, but principles are made for us.

If the times are waxing evil in this matter of popular amusements—and we all have to do with those who know not a wise moderation in pleasure-seeking—and mild counsels have failed, we ought not to shrink from the plainest and most unmistakable condemnation of that which we are convinced leads to the ruin of bodies and souls. If we, as parents and pastors, are faithless here, we are unworthy members of the mystical Body of Christ—unworthy sons of our venerable mother, the Church of England. A holy jealousy should possess us, that no Christian communion should outstrip us in zealously condemning all appearance of evil, and upholding all virtue striving for the holiness of God's people.

If, as a body of Christians, we have to take a fourth place in the numerical strength of the Dominion, then, as a branch of Christ's Holy

Catholic Church, and zeal, stand s people.

If there had b which do most eas imaginary shadow to grapple with would have been had been turned a internecine wrangl had a different sto

A hymn was then

REV. J. P.

In addressing r three consideratio the importance of and our homes a moral and spiritu good, and sometin all, even the poor that the intellectu pure feeling, the n tastes and wishes read? This is a exercise, are not n than good, pure, v it to build up the carry the blessing people. Again, th deal with so weight this important con the next two or th that we had by no more that would b the short space all sufficiently guard interests of our pe springs from the c with the subject. me to live in a wo facts much more t pleasing confidenc discussion of this known ability, mo

Popular literatu easily determined. is most popular w

Catholic Church, let us, by devotion to our Head in energy, fidelity and zeal, stand second to none for the purity and holiness of our people.

If there had been expended the energy and zeal against the sins which do most easily beset us, that have been so freely expended against imaginary shadows in the last twenty-five years in Canada, our power to grapple with social evils that grow out of popular amusements would have been so much the stronger. If the batteries of the Church had been turned against the world, the flesh and the devil, and not in internecine wrangling—brother against brother—the census would have had a different story to tell.

A hymn was then sung, after which

REV. J. P. LEWIS, RECTOR OF GRACE CHURCH, TORONTO,

spoke as follows :—

In addressing myself to this subject, I feel greatly embarrassed by three considerations. In the first place, I feel deeply impressed with the importance of my subject. Popular literature touches our Church and our homes at almost every point of our existence, intellectual, moral and spiritual. It influences most powerfully, sometimes for good, and sometimes for evil. It is so cheap it is within the reach of all, even the poorest. It is so varied in substance and presentation that the intellectual and the idiotic, the most refined in thought and pure feeling, the most debased in manners and morals, may have their tastes and wishes thoroughly gratified. What books are our people to read? This is a vital question. Pure air, wholesome food and proper exercise, are not more needed for the health and strength of the body than good, pure, vigorous literature for the mind and heart. We need it to build up the Church, to enlighten and beautify the home, and to carry the blessings of a Christian civilization to the hearts of all our people. Again, the time placed at my disposal is quite insufficient to deal with so weighty a matter as this. If all the wisdom and ability of this important convention were concentrated upon this one subject for the next two or three days, I am persuaded we should feel at the close that we had by no means exhausted it, but if time permitted, much more that would be profitable might still be said. How can I, then, in the short space allotted to me, deal justly with so large a question, and sufficiently guard the life of the Church, the purity of home, and the interests of our people? My greatest embarrassment to-day, however, springs from the consciousness that I am one of the least fitted to deal with the subject. My reading, tastes, and habits of thought, have led me to live in a world of reality rather than in one of fiction. I prize facts much more than fancies. I am, however, much comforted by the pleasing confidence, that the gentlemen who are to follow me in the discussion of this subject will, with their greater knowledge and well-known ability, more than make up for all my deficiencies.

Popular literature is a phrase the precise meaning of which is not easily determined. Possibly it may be defined as that literature which is most popular with the masses, and, therefore, most read by them.

This phrase will by no means embrace all works of fiction, for there is much fiction that is anything but popular. It must include some histories and biographies; for, since the days of Sir Walter Scott, histories and biographies have been written, some of which have all the charm and fascination of the most interesting novels. There is one insurmountable difficulty which makes these works defy accurate definition. The literature which is popular in one country may at the same time be unpopular in another, and that which is most read by one generation may be neglected or forgotten by the next. Popular literature, I am thankful to say, is not synonymous with "yellow covered literature," or even with "light literature." It is a stronger phrase, and has much more that is deep, and good and pure in it.

Large numbers of our Church people feel deeply interested in this matter. They desire to know what books and periodicals they may safely provide for their children, and commend for their perusal. It would be quite impossible for me to lay down rules, and give instructions, which would be suitable in every case. We may, however, state broadly, that no literature is to be thought for one moment admissible, which is not in its *intention* perfectly pure. Delicate matters may be discussed, but they must be discussed with dignity and most evident purity of intention, otherwise they will but foster the evils which they profess to condemn and destroy. It is the duty of our clergy, of parents and guardians, and all who are desirous of preserving the purity of our homes and promoting the best interests of society, to set their faces like flint against all indelicate and obscene publications—and under this head I would group every species and variety of what is known as yellow-covered literature. No matter how distinguished the author, how beautiful his style or fascinating his story, it must receive instant and irreversible condemnation if there be any sign or hint of grossness or impurity. Again, it must be *natural*; and it cannot be natural unless it be true to life. There is a great work which writers of fiction may do with advantage to themselves, and pleasure and profit to their readers. The world is full of rakes and imbeciles, cranks and mountebanks, tyrants and toadies, and a faithful delineation of the characters of these gentry cannot fail to be interesting and instructive. If their true pictures are held up before young men, they will not be so easily drawn into their company, nor will they be so likely to follow their pernicious examples. If writers would but deal with living realities, they would be powerful educators of the people, and do much for the progress of our race. By laying bare the conceits and inhumanities of men, they would mark the rocks and shoals where thousands have been wrecked and ruined, and thus give timely warning to the unwary. But if the picture be overdrawn, if the facts stated have no relation or proportion to character and real life, the reader will be deceived, and through the deception misled, betrayed and possibly ruined. Vicious persons may be so described as to become, to many minds, positively attractive. Richardson, Fielding, Scott, Thackeray, George Eliot, and others of the leading English writers of fiction, have rendered good service in the naturalness and truthfulness of their descriptions of character and real life, although some of them have written much that is anything but commendable. Fiction

should be read by reasoning powers. It should be recreation. It should be read by the injured by them. There are exciting stories as judgments; they are mathematicians. literature will soon be a slighting which will proclaim Reason and judgment, or rather, not deeply injured by invaluable corrections dealing with matters much to correct the balance of judgment by all means to promote to have a Church would be distinguished doctrines and govern hearts of all our spiritual life, and enthusiasm, and it home in the land. degradation, debauchery in my judgment, is some Church literature to do without the

His Lordship, the vision had been present member of that community in which he

THE REV. CANON HO

After listening to Recreations, and then just taken his seat, I say anything on the part of the are looked upon with is an invidious thing though much can be said in their behalf though cards have are God-fearing people have in my mind a deepest piety, the m



should be read by dull-witted, unimaginative men, and by men whose reasoning powers are so strong that they suppress the power of imagination. It should be read by men who run in grooves and stick to crotchets. It should be read by weary men who stand sorely in need of rest and recreation. There is probably no class of persons so fond of reading exciting stories as young women, and none so easily and so deeply injured by them. By nature their imaginations are stronger than their judgments; they succeed well as poets, but rarely do they excel as mathematicians. A young woman much given to reading questionable literature will soon bear evidence of her dangerous dissipation. There will be a flightiness in her manner and an unsteadiness in her eyes which will proclaim the half disorganized condition of her brain. Reason and judgment have been seriously disturbed, and imagination rules, or rather, misrules. Young men, although capable of being deeply injured by an excessive development of the imagination, have invaluable correctives. They are mixing with the practical world, dealing with matters every day which belong to real life, and these do much to correct the excesses of imagination and to restore and maintain the balance of judgment. Our Church should organize, and endeavor by all means to provide suitable literature for her children. We ought to have a Church paper, controlled by the Provincial Synod, which would be distinguished for its ability, moderation and fidelity to the doctrines and government of our Church. It should breathe into the hearts of all our people an imperishable thirst for a deep, pure, spiritual life, and its pages should glow with the fires of missionary enthusiasm, and it should find its way into every Church of England home in the land. The way to save our young people from the degradation, debauchery and soul-destroying effects of the dime novel, in my judgment, is to supply them with abundance of sprightly, wholesome Church literature. This should be done by parents, if they had to do without the necessaries of life to do it.

His Lordship, the chairman, instanced a case where proper supervision had been paid to the matter, and the result was that every member of that family had been a credit to the Church and community in which he lived.

THE REV. CANON HOUSTON, M.A., RECTOR OF NIAGARA FALLS, ONT., SAID:

After listening to the very able paper on the subject of Popular Recreations, and the eloquent address of the able advocate who has just taken his seat, it is with a great deal of diffidence that I get up to say anything on the subject. But I feel prompted to say a few words on the part of the subject described as indoor amusements. Cards are looked upon with so much horror by so many good people that it is an invidious thing to say anything in their favor. Yet, I think, though much can justly be said against them, something can also be said in their behalf. Everything has its use as well as abuse; and though cards have been used as an instrument of so much evil, there are God-fearing people who have extracted good even from them. I have in my mind at the present moment a Christian woman of the deepest piety, the mother of six sons, now grown up to manhood, all of

whom do credit to their mother's training. She herself attributes her success, in part at least, to her having made home as attractive as possible, so that she was able to keep them indoors after nightfall. And one means by which she was able to effect this was by teaching them whist and other games of cards, and sitting down of an evening and taking part with them in these games. Even cards, with their bad reputation and unhallowed associations, ought not to be unqualifiedly condemned. In all such matters judgment ought to be used to distinguish between what is chaff and what is wheat, what is good and what is evil.

Rev. CANON READ, D.D., Rector of Grimsby, Ont., remarked that the true test in all recreations was whether God's blessing could be asked on them or not.

THE RT. REV. A. CLEVELAND COXE, BISHOP OF WESTERN NEW YORK, SAID :

Popular literature was effervescent, fleeting; but there was a literature which would last till time should be no more. The English literature was ours. Let our people be taught to *know* that literature, from Dan Chaucer down to Wordsworth, Southey and Keble, and dime novels would perish. Teach the young that the Church of England had produced a class of literature which was not only popular in the best sense, but deeply instructive, elevating, refining, and strengthening as well. Such is our immense advantage; English literature is identified with the Church. Its first classic is the Bible, and the second is the Prayer Book. Then come the works of Shakespeare, which reflect the history of England, and which borrow largely from the Scriptures in the earlier versions. The greatest of the unhappy men who have gone out from us bewails this forfeited inheritance, this incomparable monument of the Anglican mind and of the genius of his countrymen. "Alas," he says, "it cannot be ours." Let us cherish what he has thrown away. If a man thoroughly understands what English literature in its essence is, he naturally becomes a loyal member of the Church of England.

The question of

### LAY CO-OPERATION

was then taken up. It was opened by the following paper, read by ADAM BROWN, Esq., of Hamilton, Ontario :

I rise with misgiving to address this Congress, feeling that I need so much instruction myself on this important subject, that I might well hesitate to give counsel concerning it. However, craving your indulgence for speaking at all, I will confine myself, in what I am about to say, to such practical remarks as suggest themselves to my mind, or which I have gleaned from the utterances of others, with regard to Lay Co-operation—not in any way attempting to discuss what may be styled the religious aspect of the question, such as the "diaconate." That aspect, I have no doubt, will be referred to by those who are to follow me; let me, however, say that I have strong opinions on that point. I consider that it is not for the good of the Church that the

laity should have as to cause them no time or attention class as religious to dwell on thisgregation of faith a faithful performance demanded. As practical character grandest fields, of laity. I am sorry appear to realize very many of the getting devoted by them to do; but This is surely not would only cease the Church when co-operation. C should be encourage or other work should be conscient yet there should b see their mission add immensely to with their means. tentend of the sch experience when l their duty in th "apparent" indiffe of them, either of it is all right to le work; that he und people to aid him value of female te in my mind now would not have a are boys of a cert men, and the exp is, I fancy, pretty we have to depe teaching staff. T mated; not only moulding the lives the teachers to th strong and heartfel attaching the pare to their children. force and power th is not a clergymar benefit of a well o

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read by ADAM BROWN,

feeling that I need not, that I might well be craving your indulgence what I am about to give to my mind, or with regard to Laymen discuss what may be as the "diaconate." by those who are to give opinions on that the Church that the

laity should have so lofty an idea of the duty and province of the ministry as to cause them to feel and act as if no duty devolved upon them, that no time or attention is required of them in connection with what I may call as religious work. I say this much, although I do not propose to dwell on this feature of the subject. The Church "is a congregation of faithful men," not clergy alone, but laity as well; and a faithful performance of duties, for which both are set apart or fitted, is demanded. As I have intimated I should speak upon points of a practical character, let me begin with the Sunday school, one of the grandest fields, offering work as it does of the noblest description to the laity. I am sorry to say, however, that too few of the men of the Church appear to realize their duty in regard to this work, one for which so very many of them are well qualified. There is never any trouble in getting devoted women to teach, and there is always plenty of work for them to do; but the difficulty is with the men, in securing them. This is surely not as it should be, and is not what it would be if they would only cease to think that contributing money for the support of the Church when asked is all that is required of them in the way of co-operation. Contributing is all very well, and with the right spirit should be encouraged; but those who are qualified for Sunday school or other work should not stop there. Do not misunderstand me: there should be conscientious giving; "give all you can" is sound advice, yet there should be work as well; but in the case of those who cannot see their mission in work, or their qualifications for it, then they can add immensely to the success of those who do work by helping them with their means. For a number of years I have been the superintendent of the school meeting in this pleasant room, and I speak from experience when I say the men of our congregation fall far short of their duty in their apparent indifference to this work. I say "apparent" indifference, because I do not think they are sensible, many of them, either of their duty or their fitness for it. Many of them think it is all right to leave this in the hands of the clergyman; that it is his work; that he understands it better than they do; that he will look up people to aid him; and there they leave the matter. I know well the value of female teachers; I know their patience and zeal, and I have in my mind now classes of boys in our school taught by ladies, and would not have a change made in them on any account; but there are boys of a certain age who ought to be under the instruction of men, and the experience of the school with which I am connected is, I fancy, pretty much the experience of most schools, namely, that we have to depend almost entirely upon women in recruiting our teaching staff. The work of the Sunday school cannot be over-estimated; not only on Sunday is the interest of the teachers felt in moulding the lives of his or her scholars, but in the visits paid by the teachers to their homes during the week; in following them up a strong and heartfelt interest is created which, in many cases, results in attaching the parents to the Church whose school is of so much benefit to their children. Would that I had the gift of impressing with force and power this important matter on the minds of laymen! There is not a clergyman in the Church who will not bear testimony to the benefit of a well organized Sunday school as a help to him in important



parish work. Of course, as I have said, there are many who are not adapted to the work in its details. To those I say, help it with your sympathy, your kind words, and your practical aid; this much, at any rate, can be done by all. But to those I say—and they are many—who are possessed of qualifications for the proper carrying on of this important factor in the extension of the Church's usefulness that I know of no more effective method of co-operating with the clergy than by assisting in the Sunday school, which, though not the Church, is an important auxiliary to it in its work. Let me pass on to another point. The minister, however willing and however able, cannot do everything. As an eminent clergyman remarked: "For endurance he may be as a man of iron; his may be the fervid eloquence of the prophets; but if he has not the trusty, heartfelt and effectual co-operation of his laity, he is nothing." On every side he needs their help: not only at divine service, and all that appertains thereto, but in systematic parochial visiting, in the Sunday school, and in whatever other organizations there may be in his parish. The laity have a great deal to do with the success of their minister; they can help him very much, or the reverse, in his labors. An intelligent, loving support, a warm grasp of the hand, an interest evinced in what he is doing, will cheer him on greatly in his work. The clergyman surrounded by willing hearts and hands can do work that without such he could never accomplish. This is the gift of the laity to bestow, and when bestowed you may be pretty sure of ministerial success—the pew and the pulpit working together, this is the sum and substance of the whole matter.

In the words of an American layman on this matter: "They," the laity, "are to work with the clergy; they are to do what they can to help them; they are to co-operate with them so far as in their power lies; the layman should consider such to be his duty and his work; not one special layman, but ALL. We should remember the many cares and anxieties which the clergy have, and we should always be considerate and helpful to them." It has often struck me that too little heed is paid by the laity to relieving the minds of the clergy from matters calculated to embarrass and depress them. Now, no Church should allow its minister to be troubled or worried about money matters. Oftentimes when a special effort in a parish is to be made, it is left to the clergyman to engineer and carry it out. All such details ought to be the special work of the laity; in no case should he be expected to neglect his higher duties, or have his mind diverted from them by such labors; it is his province to teach the people their duty as it is taught to him, and then it is their business to carry it out. When St. Paul told the Corinthians that there was to be no gathering when he came, he was plainly pointing out to them what their duty was, and he clearly showed to them that it was no part of his work to be concerned in gathering funds for the poor, or any other requirements of the Church. It is our duty to encourage them in their work, and to cheer them up when weighed down. While speaking on this point, let me say that a most meritorious work on the part of the laity, in relieving the minds of clergymen and in thereby tending to their greater success, is the interest which they take, or should take, in the scheme for providing for the widows and orphans of deceased clergymen. It

is a terrible thing, service of the Ch his family, still v gnawing at his h blessing when he feel that the dea Church he has se Church which co and energetic eff that which seeks orphans of deca debarred from en provision for his minds of the fait labors, to feel th sympathetic worl should do without making the consc wealth and the po grateful hearts; t giving in this spi every way by the care in this respe which the laity sh of giving, let me q beneficence, and w well as to the speci writer is to obtain and nothing else the rich man's po grow into the ma water-spout here a but the countless surface, so it is w wonderful capacity gathering up the m secret which bring of Christ. The pl rich man's dollar, thick and pregnan visible; it enables minister, to be effi practical and other mind by adequate the Church will d behind him. Unc heart and with pow special qualificatio to their name by the ear heard me th witness to me, beca



There are many who are not I say, help it with your aid; this much, at any—and they are many—oper carrying on of this Church's usefulness that I with the clergy than h not the Church, is an ass on to another point. e, cannot do everything. urance he may be as a of the prophets; but if -operation of his laity, elp: not only at divine n systematic parochial her organizations there to do with the success or the reverse, in his grasp of the hand, an him on greatly in his arts and hands can do h. This is the gift of ay be pretty sure of rking together, this is

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is a terrible thing to think that many a man who has labored in the service of the Church for years, on a bare subsistence for himself and his family, still works on with the thought ever on his mind and gnawing at his heart, that he is able to leave nothing to them but his blessing when he is taken away. It is the duty of the laity to let them feel that the dear ones left behind will not be uncared for by the Church he has served so faithfully. If there was ever a scheme of the Church which commended itself more than another to the sympathy and energetic effort of the laity, churchmen and churchwomen, it is that which seeks to provide a fund for the relief of the widows and orphans of deceased ministers. From his calling, the clergyman is debarred from engaging in or doing what other men might in making provision for his family. How often must the thought depress the minds of the faithful, hard-working ministers in their self-sacrificing labors, to feel that they have to leave their families to a cold, unsympathetic world. Here is a noble work for the laity, and one they should do without any appeals from the pulpit. All should co-operate, making the conscience the steward of their treasury, the rich in his wealth and the poor in his poverty giving as prompted by generous and grateful hearts; to all it should be a real luxury to give to this cause; giving in this spirit is sure to be gaining for the Church—gaining in every way by the success which follows the labors of men freed from care in this respect. To my mind it is one of the practical works which the laity should see well and safely sustained. While speaking of giving, let me quote from an essay which I have read on systematic beneficence, and which will apply to all the schemes of the Church, as well as to the special one to which I have been referring. The idea of the writer is to obtain large results from small as well as large contributors, and nothing else is right: "By putting the widow's farthing as high as the rich man's pound, thus making sure of the small gains that will grow into the mass of a mountain; as it is not the dash of a single water-spout here and there that fertilizes the broad bosom of the earth, but the countless little drops falling thick and fast over the whole surface, so it is with the accumulations of evangelical finance. The wonderful capacity of that system lies in its power of generating and gathering up the minute grains till they produce effective funds, and the secret which brings forth even the smallest gifts proceeding from a love of Christ. The plan which puts the poor man's cent on a par with the rich man's dollar, generates funds where there are none—gathers the thick and pregnant cloud from accumulations of vapor, too thin to be visible; it enables the poor to join in making many rich." The minister, to be efficient, should be sure of the sympathy of his people, practical and otherwise; he should be kept easy and comfortable in his mind by adequate remuneration *promptly paid*, and the knowledge that the Church will deal lovingly and generously with those he leaves behind him. Under these circumstances a man can work with a light heart and with power. Let all our laity, including those who have not special qualifications for ordinary parish co-operation work, do honor to their name by making this scheme safe beyond a doubt. "When the ear heard me then it blessed me, and when the eye saw me it gave witness to me, because I delivered the poor that cried, and the fatherless,

and he that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

There are many ways in which the laity can co-operate with the clergy for the good of the Church, in doing what may be termed "little things." How many there are who stand aloof and consider themselves of no use, and do nothing, simply because they think they ought to do some great thing. That idea should be dropped. Opportunities for doing "great things," as they are called, are not frequent, but the chances for perhaps as valuable work, though it may not be characterized as "great," is always at hand. Our highest and greatest example went about looking for opportunities to do good, and it is the duty of men to look for the work, whatever it is, small or great, and not let the work look for them. For instance, let us take the cause of the poor. Is it to be supposed that the clergy are to assume all the duties of ministering to their necessities, temporal as well as spiritual? There should be a cordial co-operation of the laity, investigating their cases, in visiting and in providing relief. Of course this remark applies to quarters where the duty is neglected; and so far as many city parishes are concerned, I think the charge cannot be laid at their door, that the poor are uncared for. How much can the layman assist the clergyman in helping the poor to better their condition? In many cases he can secure them work, thus causing them to cease being poor. He can cheerfully take hold of individual cases which may be brought under his notice, help in finding out the cause of the poverty, succour the deserving, and teach those who may be undeserving how to become worthy of sympathy and help. There are a thousand ways of letting the clergyman feel that he has around him willing hearts and helping hands to assist him where assistance must be had. How much poverty is caused by intemperance? Once happy homes are made desolate by this evil. Here is a noble work for the laity to step in and lend a hand to raise those who are fallen, and remove them from the temptations which debase them, by sticking to them, by showing an interest in their welfare, by letting them feel that there is a heartfelt sympathy for them, and never leaving them until they again feel themselves to be men. All this needs help, and men and women must do it. Dr. Chalmers said that every man was either a blot or a blessing, he never could be a blank; he must be an influence for good or evil—a blot to mar, or a blessing spreading benediction wherever he went—he must be one or the other. Let it be the desire of the laity of our Church, in co-operation with those who have the higher work in hand, to show themselves a blessing in every good work in which they engage. Doing good is the mission of life.

"Oh, this world might be better,  
If each hand would break a fetter;  
If each one would do his part  
To bind up one stricken heart."

I would speak, ere I close, of another duty which devolves upon the laity, namely, that of cultivating sociability among the people, so that each member of the congregation may feel that he is bound to his neighbor in the common bond of churchmanship. There is nothing

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It being one o'clock

The Rev. A. H. B.  
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which contributes more to success in a parish than a feeling that all are working, as they ought to be, for the same object; that high and low, rich and poor, should know each other, and that members of the congregation should be ever on the alert to speak to strangers coming within their influence, and, as it were, bring them into the Church family, removing the sharp edge of a feeling of isolation. Such a state of things cannot fail to have the happiest effect on any congregation. Experience in this particular prompts me to write these words. There are many other objects for practical lay co-operation besides those I have named, but time forbids me referring to them.

Call the particular efforts of the laity what name you like, no matter about that, what is wanted is to bring out the forces, organize them into such united bands as wisdom may direct, and set them to work, shaping their mode of work as the necessities of the case may call for. I have hastily put these thoughts together, and I ask the indulgence of those who have been good enough to listen to me to overlook the crude way in which I have endeavored to establish the fact that the laity have duties to perform in co-operation with the clergy, and whatever these duties are, they ought to be performed readily and cheerfully. All have an influence, be it little or be it much; some are qualified for positions for which others are not, but whatever they are they should do their duty cheerfully and acquit themselves like men. I cannot close better than by using the words of an abler man than myself, who in speaking on the subject, said: "It may not be in our power to do extraordinary things, but it does lie in our power to do ordinary things in an extraordinary way; that is, in an unselfish, loving way. Eloquence may not be ours, but there is none of speech so stammering that he cannot say words of sympathy and tenderness. We may not be able out of great abundance to make lavish gifts for the good of men, but there is none so poor that he cannot do deeds of sweet courtesy and fraternal helpfulness."

It being one o'clock the Congress adjourned, and reassembled at 2.30 p.m.

The Rev. A. H. BALDWIN, M.A., Rector of All Saints' Church, Toronto, read a paper on Lay Co-operation, but as the Secretary was unable to procure it for publication, he has to be content with inserting the following brief notice of it, clipped from the *Dominion Churchman*:

"In the early Church the educational training of the youth had to be entrusted to the heathen schools. In the Church of England the opinion seemed to be universally prevalent, that whatever was done in the parish must be done by the clergyman himself. A graphic description of modern lay work followed. The action of the English Bishops of Lichfield and London, and the views of the Convocation of York and Canterbury, were laid before the Congress. The position of the Church of England in the cities of Canada, compared with its position in the country villages, was alluded to. If laymen were authorized more extensively to read the service and preach in the sparsely settled districts, many would be retained as members who now reluctantly left it. The parish of Woodbridge, in the Diocese of Toronto, was an example of the benefits of lay action under good supervision. Rev.



O. P. Ford had shown what real work could be done through the instrumentality of lay workers. He advocated the establishment of deaconesses in preference to the system of sisterhoods."

R. D. FREEMAN, ESQ., OF HAMILTON, THEN SAID :

The Rev. Mr. Baldwin had so anticipated the remarks he intended to make that he had little to say beyond endorsing the views so ably and fully expressed. He would, however, wish to dwell a little on what most struck his attention in his rather extensive experience in this and the neighboring Diocese of Huron, when officiating in Sunday services in country parishes. The great extent of the parishes rendering it almost impossible for a reasonable proportion of Church people to attend service at their parish churches in wet or broken weather, the most religious were obliged to go to some other denomination more convenient, or else become utterly reprobate, of which he gave a painful instance. He also dwelt on the fatigue and distraction of the minister in doing such duties as he tried to accomplish, particularly in unfavorable weather. The only remedy he could discover at present was in the appointment of laymen to take a service on every Sunday the minister could not attend, in the most convenient and needy parts of a parish. He further remarked on the advisability of such laymen having a special appointment, but did not think that such appointments were needed or useful in the larger towns. As a proper connecting link between the incumbent of a parish and the lay worker, he spoke strongly of the advisability of making a reality of the diaconate.

A short speech was then made on the subject by ALEXANDER GAVILLER, Esq., of Hamilton, well known as a painstaking and energetic lay reader. He expressed the hope that his brother laymen would undertake work of that kind for the Church, as he knew by experience that it was a work productive of much good, and one calculated to be of great assistance to clergymen, especially to those in the country.

The subject was then continued by

THOS. WHITE, ESQ., M.P., OF MONTREAL.

He did not expect when he entered the room to take any part in the proceedings of the Congress. Being in the neighborhood on a visit to his constituency, he had gladly availed himself of the privilege of being present, and his old friend, Mr. Brown, having sent up his name, he was glad to express his sympathy in the work sought to be accomplished by means of these Church Congresses. There was no better evidence of the growth of the Church in its highest and best sense, than that which the increasing interest of the laity in Church work affords. Their friends of the Methodist body presented an example of the value of well-directed and well-organized lay effort. Its marvellous success, especially as a Missionary Church, was due, to a great extent, to the utilization of the services of laymen. Their own beloved Church was happily now making use of the same method, in somewhat different form, it is true, but the same methods substantially. Time was, within his, Mr. White's, own recollection, when the laity seemed to fulfil their whole duty when they paid their pew rents, attended service at least once every Sunday, and uttered the responses audibly.

Now, no parish is now two or three of missions established Church; and the fields of labor. I interested in the national recognition submission to His Worldly-wise men standard, based repudiation of H in disaster. We l impossible not to rife. Since the d unbelievers who w sheltered themself men, who, on the not mathematical and contemning dangerous, having which is to come; than to preaching, successful just in its departments of managers of the C be the precursor of

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Now, no parish church can be considered properly equipped without its young men's association—its young men, from his own observation, often having very grey beards. In the City of Montreal, there are now two or three regularly organized parishes, which have sprung out of missions established by the Young Men's Association of St. George's Church; and these young men are constantly on the look-out for new fields of labor. It was right that this should be so. No one was more interested in the prevalence of a religious spirit, in the personal and national recognition of God's providence, and the personal and national submission to His will, than the laity. All experience had shown this. Worldly-wise men in different ages, had attempted to erect a different standard, based upon a denial of the existence of God, upon a repudiation of His revelation, but the attempt had invariably resulted in disaster. We lived in an age of great intellectual activity, and it was impossible not to see that the tendency towards infidelity was fearfully rife. Since the devil had invented the term agnosticism, under which unbelievers who would be shocked at being called infidels or atheists sheltered themselves, it was amazing the number, especially young men, who, on the plea that they could not believe what they could not mathematically demonstrate, are revelling in an age of reason, and contemning all revelation. It was a dangerous movement; dangerous, having regard to this life quite as much as to the life which is to come; and to sincere laymen, quite as much as, nay, more than to preaching, must they look to remit it. The Church would be successful just in proportion as the laity were earnest workers in all its departments of usefulness. In conclusion, he congratulated the managers of the Congress upon its success, and trusted that it might be the precursor of many other similar gatherings.

REV. DR. MOCKRIDGE SAID :

From the days of the Apostles the Church has had three orders, but it is now hobbling along with only two, and its progress is consequently greatly impeded. The crying need of the Church at present was the extension of the duties of the diaconate. At present deacons assume the garb and many of the privileges of full priesthood; but the fact is that they were originally intended to be numbered among the laity. The number of deacons should be increased, and their duty should be to assist the priest in his parochial work, without participating in those duties which peculiarly devolve on the priesthood. It would be a good thing if zealous and godly members of the laity would accept orders as deacons, and be willing to work without any hope or wish to be advanced to the priesthood. If the beautiful service for the ordering of deacons could be held from time to time in different parishes, and some godly laymen thereby set apart in the presence of the people among whom they lived, it would have a beneficial effect upon the work, and would give the diaconate a reality. He felt the absurdity of upholding three orders, as we do in the position we take against Presbyterians and others, and practically making use of but two. If the three orders, as separate orders, with clearly defined duties belonging to each, are not of sufficient importance to be made part of

our regular working machinery, he thought there was little practical force in the appeal sometimes made to ancient history to prove their primitive origin. Whenever opportunity should present itself, he hoped to advocate the diaconate as one of the first steps towards producing proper and healthy lay co-operation in our parochial work.

R. S. BROOKE, ESQ., OF DUNDAS, ONT., SAID :

As there is a woe pronounced against those who sit at ease in Zion, it is very evident that every Christian is expected to work in his Master's vineyard, and that he may do this the more efficiently, some system should be followed. A great amount of good might be done, if in every parish an association was formed, consisting of every one willing to do some work for the Church. This association should have its regular periodical meetings with suitable services, where every member should be assigned his own sphere of action, and also give account of his work in due order. Thus we should have Sunday school teachers, district visitors, Scripture readers, collectors for missions, and many other officers of great importance practically attended to; amongst other things the services of the church would be more hearty by all members of the Association promising to join audibly in the responses, every absentee from church would be visited, as the parish would be divided into sections, and every resident in each section would be accounted for at the meeting. As Sunday school superintendent, I may say I have found that people are more willing to undertake the responsibility and feel an interest in the work, when given to understand that there is something for *them* to do which will be expected of no other person. I think a parish should be like a hive of bees, without drones; all should do something. I will conclude these few remarks by commending to the attention of every lay helper the words of our Divine Master, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

#### THE REVISED VERSION OF THE NEW TESTAMENT.

This subject was then introduced by

REV. HENRY WILSON, D.D., OF KINGSTON, ONT.,

who read the following paper :

The Revised Version of the New Testament of 1881 is the work of some of the most loving hearts, the clearest heads and the ablest intellects of England and America. It was undertaken by that Church which is the mother of the Authorized Version, and has the most undoubted right to take the lead in any movement for an improvement of the same. It was entrusted by the Mother Church of Anglo-Saxon Christendom to a committee of her ablest sons, her best bishops and presbyters, men noted for their profound learning, Biblical knowledge of all kinds, and thorough acquaintance with the vast range of subjects involved in the work set before them. Not only so, but the English committee was empowered to invite the co-operation of any eminent

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for scholarship, to whatever nation or religious body they might belong. The result of this permission was to enlist in the work the best minds of English and American nonconformity—men pronounced by good authority to be among the ablest and soundest Biblical scholars of the age, and who would be selected by all competent judges as pre-eminently fitted for the task.

And the simple fact that of the whole number of revisers in 1880—viz., *fifty-two, i. e.*, twenty-seven in the Old Testament and twenty-five in the New Testament—more than *two-thirds* belong to the Church of England, might at once dispel all fear from every thinking mind of any radical or hasty change in the Authorized Version, or any sacrifice of the deposit of truth so fully contained in our English Bible. This two-thirds majority of the Revision Committee were, then, men bred and born in the bosom of the English Church—men whose first words had been lisped in her tongue, whose first ideas of God and religion had been imbibed within her fold, whose daily teaching had been given them in the very words of the English Bible, and of its companion, the Book of Common Prayer—men who, from childhood to manhood, by every influence of the home and the Church, had been taught to reverence King James' translation as the grandest and best version of the Scriptures ever given to the English or to any nation. Men like these, brought up in an atmosphere of such loving regard and conservative loyalty to the Church of England, and the Church of England's Bible, would not, we may be sure, lightly enter upon a work which even looked towards revision of a version which, for 260 years, had been the priceless treasure of the Church of England, and of the English-speaking people throughout the world. But the Committee of Revision were guarded against hasty and radical action, not simply by instinctive devotion to the version of 1611 as a "well of English undefiled," from which they had drunk from their youth up, but by a thorough and personal knowledge of its truth and fidelity, on the whole, to the original tongues. The revisers were men of the deepest Biblical research, of profound Hebrew and Greek culture, and as able as any men living to recognize and acknowledge the virtues of King James' Version, on the ground of faithfulness to the spirit and idiom of the languages from which it was translated. They had before them, to help them in their work, the concentrated wisdom of the ages and the best copies of the Greek manuscripts, in which the New Testament was written.

Into the vexed question of manuscripts used I shall not enter now. The very thought of doing so might well appal both the speaker and his audience. I shall simply say here that the revisers of our New Testament are quite as able scholars as their critics ; that among them are men who have made textual criticism almost their life work, and that they are quite as competent to judge of the merit of a manuscript as any of their assailants, the famous Quarterly Reviewer not excepted.

Even if they had followed in every instance the Revised Greek text of Drs. Westcott and Hart, they would be simply following a version based upon principles not peculiar to these learned men, but a version in the main the result of the very best scholarship of the age, and embodying the results arrived at by all textual critics of the first rank—



Lachmann, Trégelles, Tischendorf, honored names in the history of Biblical criticism, and of a large majority of the scholars who have labored at the text of the New Testament during the last half century. But they have not been *slavish* followers of even that able Greek text; but, as publicly stated some time ago by one of themselves, they have simply made use of it as one of the best, if not the best, basis on which to found a revision of our English version.

The revisers of 1881 had moreover before them not only the best manuscripts of the original Greek, and the best revised Greek text and the result of 270 years of criticism, but they had also before them the very best English renderings of the Greek text for not simply 270 years, but for over one thousand years. From that quiet evening in May (26), 735, when Bede the Venerable, the parent of theology in England, as Millman calls him, breathed his last when he had just penned the last verses of St. John's Gospel in English, down to the present, Englishmen have been rendering the Bible into English, and the result of their labors, from Aldhelm of Sherborne, 656-709, and Alfred the King, 849-901, on down for centuries to Wycliffe, 1380, and thence to Tyndale, 1525; Rogers, Taverner, 1537 and 1539; the Great Bible of 1540; the Bishops' of 1568; all this, and much more, was before our revisers of 1881, as they took up King James' Version and sought to render its meaning plainer to the world.

They had then before them the best efforts of English scholars for one thousand years embodied in a version noble and grand indeed, and yet itself *only a version*, not an original revelation, not an idol to be worshipped, the result of a faithful collection of the best versions then extant, and not claiming to be anything more than an earnest and prayerful effort to give to the people of England the best rendering of the Holy Scriptures possible in the beginning of the seventeenth century.

And any one who will patiently read that wonderful address of the translators to the readers of King James' Version, and then, side by side with it, the preface to the Revised Version of 1881, will see that our much abused revisers have simply endeavored to follow the footsteps of their much abused predecessors of 1604-1611, and give to the people of the nineteenth century as faithful a rendering of God's Word into English as did Bishop Andrewes and his colleagues to the people of the seventeenth century.

Let any fair-minded man read the eight principles and rules laid down by the Committee of Convocation, of May, 1870; especially the fifth, running thus: "To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same," and then hear their deliberate statement: "It has been our endeavor faithfully and consistently to follow these rules;" and then let him note the utter absence of proof that they have even once departed from this pledge, and he will be convinced that our revisers, whatever their faults may be, have been *honest* in their intention, and *faithful* in their effort to carry out the rules laid down for them to follow.

But the Revised Version has not given complete satisfaction. No, truly; in spite of all the considerations urged, in spite of the traditional learning, the reverence for the past, in spite of the deep piety and the

honesty of our revision from the Church yet it is not so without the past. What revision to make the Word received as it should of our Authorized whether it be devised been labored by critics but yet findeth no suspicion instead if there be any hole, will make one be condemned. history, or have one that savored of no storm of gainsaying the public (especially clearing of the Word be gloated upon by upon pikes to be given

No words can be of 1881 by the Church the reception given were written 270 years when penned. His sion as it does in enduring the order the revisers of King answer to the critics. That answer is, there are almost identical critics, clerical and made by critics, clerical part of the seventeenth consciously, in the in the same way, of into contempt that world has ever seen Authorized Version repeating the stale hurled with fresh anger when it first appeared

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\* See Blunt Bible, p. 27.  
† "The Revised Version"



names in the history of the scholars who have seen the last half century that able Greek text; of themselves, they have the best, basis on which

them not only the best best revised Greek text had also before them text for not simply 270 that quiet evening in parent of theology in last when he had just English, down to the Bible into English, and Erborne, 656-709, and Wycliffe, 1380, 1537 and 1539; the this, and much more, King James' Version world.

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honesty of our revisers, their version has not met with the acceptance from the Church or the world that one might have anticipated. And yet it is not so wonderful that this should be so if we think a little of the past. What revised version of the Scriptures, what honest attempt to make the Word of God plainer to the people of God, has ever been received as it should have been? Listen to the words from the preface of our Authorized Version: "Zeal to promote the common good; whether it be devising anything ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks, and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misunderstood, and in danger to be condemned. This will easily be granted by as many as know history, or have any experience. For was there ever anything projected that savored of newness or renewing, but the same endured many a storm of gainsaying or opposition? Whosoever attempts anything for the public (especially if it appertain to religion, and the opening and clearing of the Word of God), the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes to be gored by every sharp tongue." \*

No words can better describe the reception of the Revised Version of 1881 by the Church and the world; because they describe exactly the reception given the Revised Version of 1611 by the same. They were written 270 years ago, and they are as true this hour as they were when penned. History has repeated itself in this matter of Bible revision as it does in most instances, and our Revised Version is simply enduring the ordeal of its predecessor of 1611.\* These wise words of the revisers of King James' day give us the cue to the best and briefest answer to the critics of the reign of Queen Victoria.

That answer is, the objections made to the Revised Version of 1881 are almost identical with those made to the version of 1611. The critics, clerical and lay, of 1881-83 are simply repeating the objections made by critics, clerical and lay, to King James' Version in the early part of the seventeenth century. They are treading, perhaps unconsciously, in the very footsteps, saying again the very words, and in the same way, of men who did their best to disparage and bring into contempt that very version which is now held to be the best the world has ever seen; and strange to say, the loudest praises of our Authorized Version are heard from the lips of men who are every day repeating the stale objections against the Revised Version which were hurled with fresh and vigorous force against the version of King James when it first appeared.

Truly time works wonders. The abused and despised version of 1611 is the idol of to-day. What our fathers in criticism pulled to pieces unmercifully is worshipped by their sons. This has been so ably shown lately by Canon Farrar,† that I venture to use some of his illustrations in supporting my contention, that the attacks upon the Revised Version of 1881 are almost identical in matter and manner

\* See Blunt Bible, p. 27.

† "The Revised Version and Its Assaultants.—*Contemporary Review*, March, 1882.

with those made upon the Revised Version of 1611. Indeed, I feel certain that could we reproduce the letters, the newspaper editorials, and the *Church Quarterly Reviews*, the magazine articles (if they had such) of the early part of the seventeenth century, we should find a similarity, at once amusing and painful, to the wise sayings of the nineteenth century. We can well imagine the torrents of invective, the bitter, scathing contempt for the ignorance and presumption of men who would dare, even at a king's mandate, to improve upon such versions as Wycliffe's, Tyndale's, Coverdale's, etc. We would have elaborate attempts to prove that the revisers were bad English scholars, and worse Grecians. Their pedantry, their over-niceties, their inconsistencies, their missing of the whole purpose of their work, and the consignment of their version to the limbo of crude abortions, would be all paraded before us with the supreme self-complacency of those who, like their successors of the present day, dismiss with a contemptuous smile and a wave of the hand the work of years and of men the string of whose sandals, these, their lofty critics, are not worthy to unloose.

To show that I am not speaking at random or too strongly, let me just give, first, an instance from Canon Farrar's article, of the strong language by the Quarterly Reviewer against the Revised Version, and then show you, from the same authority, how wonderfully complete the parallel is between the criticisms of the 19th and those of the 17th centuries.

"Morbid striving after etymological accuracy, added to a calamitous preference for a new text." "Pitiful blunder." "Gross fabrication." "Lamentable lack of critical judgment." "Fidgety anxiety." "Offensive pedantry." "The work before us an utter failure." "This unfortunatè production," etc., *ad nauseam*. These are just a few choice specimens of others as bad as themselves, of the language used by one of the critics of the Revised Version of 1881. And as Farrar says very rightly, "Who are the criminals thus rudely arraigned for ruining our beautiful English Bible, and showing themselves singularly deficient in their critical acquaintance with Greek?" Among them stand not only some of the most consummate Greek scholars in England, such as the Bishop of Salisbury, the Deans of Rochester, Llandaff and Lincoln, Canon Kennedy and Prebendary Humphrey, but others, who, in addition to unrivalled scholarship and accuracy, have, like the Bishops of Gloucester and Durham, Professors Hart and Milligan and Canon Westcott, devoted their lives to sacred studies. Combined with these, as Farrar goes on to remark, were men so learned, so dispassionate, so eminent, alike in literature and theology, as the Archbishop of Dublin, the Archdeacons of Dublin and Oxford, Prebendary Scrivener, Dr. Angus, Dr. Moulton, Dr. Vance Smith, and others scarcely less competent for their task. There is not one of these whose *separate* opinion is not to the full as valuable as that of the reviewer, be he who he may. Their *collective* opinion, or the opinion of a majority of two-thirds of them, has the very highest authority, and yet we are asked to believe that twenty-four of our best English scholars, carefully and impartially chosen, should, with a host of previous versions in their hands, and all the aids of nineteen centuries of learning before them, sit for some three thousand hours, over a

period of ten years, work so hopeless a *failure*."

But let us see of our 19th century Version was published to pull it to pieces, says, the main reason he was not chosen suggestion as to the lators. His terrible spirit and temper smaller lights who sent me to censure while I breathe; it to be rent to pieces consent should be not—at all events, version of the Scriptures of England for over an incubus for at least

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period of ten years, and after five and six careful revisions, produce a work so hopelessly bad that our Quarterly Reviewer calls it "*an utter failure.*"

But let us see now how bright and original these terrible criticisms of our 19th century reviewers are. In the very year King James' Version was published (1611), a certain clever but practical man set to work to pull it to pieces. Hugh Broughten was his name, and, as Farrar says, the main reason for his violent opposition to the version was that he was not chosen to be one of the translators of it, and because his suggestion as to the meaning of Gen. iv. 26, was rejected by the translators. His terrible words are worth quoting, so full are they of the very spirit and temper of a certain modern reviewer, and of a host of smaller lights who follow him. Broughten says: "The late Bible was sent me to censure, which bred in me a sadness which will grieve me while I breathe; it is so ill done. Tell His Majesty that I had rather to be rent to pieces with wild horses than any such translation by consent should be urged upon the poor Churches of England." Tell it not—at all events, in a certain English deanery—that this is the very version of the Scriptures which has been inflicted on the poor churches of England for over 270 years, and is likely to remain with all its terrible incubus for at least some time to come.

After Broughten arose Thomas Ward, and prophesied against this shocking version of King James. Here is a specimen of Mr. Ward's "quarterly reviewing." He accused the translators of "blasphemy," of "most damnable corruptions," and "intolerable deceit," and "vile imposture," and yet he says he makes the charges not under the dictates of passion, but the just resentment of a jealous mind.

Next comes Sir Thomas Beckett, whose work of 194 pages is filled with objections to our Authorized Version, objections which, as Farrar shows in the article from which I am quoting, can be answered in every case, and ten reasons given for the present rendering for one Beckett has given against it. And exactly so at the present day. It is safe to say that, as a rule (there are some noble exceptions), the objections made to the Revised Version of 1881 are at least but a vain repetition, almost a servile copy, of those made nearly 300 years ago by Broughten, Beckett, and others, and to all their critics of the 19th century. The translators of 1881 may say, as did one of the company of 1611 to a young clergyman, who preached an elaborate sermon to prove how mistaken a certain rendering was, and how the passage ought to have been translated—"Young friend," said the Doctor, "you have given one or two reasons for your rendering of that passage. I could give you at least ten much better ones for that which we, as translators, have given." In fact, Farrar's words are the simple truth, as against all impugnors of the Revised Version: "On nearly if not quite every point which has been selected for animadversion, there is a very strong, if not an absolutely conclusive answer; and besides the corrections which have been impugned, but which in every instance admit of strong defence, there are passages on every page from which, by universal admission, errors and inaccuracies have for the first time been swept away."

The vices of the Revised Version have been dwelt upon. Let me crave a few moments to mention one or two of its virtues. Its authors



would be the last to claim perfection for it; but they may claim the attention of every fair-minded man to some very real improvements upon King James' Version. And however much some of the changes made may grate upon our ears, either by omission or insertion of words dear to us in one case or strange to us in the other, we should remember, as one has said, that "whether the true readings be deemed improvements or not, they should be welcomed simply on the grounds of their genuineness.\* To find out what is true is the supreme object of Biblical science; and while, no doubt, there may often seem an artificial attractiveness about what is erroneous, there should always be felt a *sovereign majesty in truth.*" I pass over now altogether the minor changes caused by a revision of text, and would only say a word or two on the well-known but, to many, painful examples of omission altogether or bracketing of passages familiar to us from childhood. Two of the most noted omissions are the doxology from the Lord's Prayer, St. Matthew vi. 13, and the passage about the three Heavenly Witnesses in 1 John v. 7 and 8.

Now, much as we may regret the absence of the familiar words from the Revised Version, we have the comfort of knowing (1) that the omissions are justified by the laws of sound criticism, especially in the case of the Heavenly Witnesses, in respect of which passage a long and bitter controversy has, we hope, been ended forever; and (2) that the truths contained in the omitted passages are just as deeply imbedded in the Bible as ever, and cannot be taken from us by the omission of a doubtful passage here and there; because they run through the whole context of the Word like a golden thread. Thank God, the great truths of our religion are not dependent upon one or two passages of doubtful meaning or genuineness, but can be proved by most certain warrant of Holy Scripture, as a whole, and from books and passages about which there has never been any doubt in the Church. The same remark will apply to the famous passage in St. Mark xvi. 9-20, about which there has been such a world of controversy, and which our revisers have separated from the revised text by a space, and given their reasons therefor. We may surely rest content with the mature judgment of our revisers, who had all the facts before them, viz.: (1) that Eusebius, Gregory of Nyssa, Victor of Antioch, Severus of Antioch, Jerome, as well as other writers, especially Greeks, testify that these passages were not written by St. Mark or not to be found in the best copies; (2) that though not the immediate production of St. Mark, the passage possesses full canonical authority, and is therefore placed *parvo intervallo*, as an appendix to the Gospel of that Evangelist. And one word on the bracketed passage, St. John vii. 53-viii. 11. After all that has been said for and against it, the common sense conclusion is just that of our revisers, viz.: It breathes, as a perfectly true narrative, the very spirit of Christ, and may therefore well be in the Scriptures; but criticism cannot determine as to its genuineness, and, until it can, it is rightly placed in brackets, as at least a doubtful passage.

Nor can I stay now to do more than merely mention a specimen or two of changes made in the translation, and absolutely demanded by the change in our English tongue in 270 years, and by fidelity to the

\* Companion to Revised Version, pp. 47 and 48.

real meaning of the words, "I know the Version, where, conveyed an absolute far as possible from how important the corrected by character for this as one could had the courage. Then the beautiful leading us in triumph the change from "gain" and "godliness" 1 Peter iii. 21, seeking after God's idea of Christian word intends the God;" from "beastly of Revelation iv. 6. persuaded thou," e true, "with but little rendering, "Take not anxious or work so important in a narrow Jewish "folly x. 16; from the mis "bathed," of St. John plain to the English of devils, or of falsehood of the works of Christ's working, the distinction, an irre between "the demon diabolos, their great etc.; the blessed character which has kept so many Communion, to the correct rendering of eschatology, "These righteous into eternal benefits of our Revelation inconsistencies, clear the English reader God's Word as expressed what Farrar has shown the important fact of Jesus, not as a but theirs.

But there is one important in its bearing of Christian people, t



that they may claim the attention of real improvements upon the changes made may be of words dear to us could remember, as one has noted improvements or not, and of their genuineness.\* of Biblical science; and official attractiveness about *sovereign majesty in truth.*" caused by a revision in the well-known but, to or bracketing of passages most noted omissions are Matthew vi. 13, and the 1 John v. 7 and 8.

the familiar words from of knowing (1) that the criticism, especially in the which passage a long and never; and (2) that the as deeply imbedded in as by the omission of a through the whole con- God, the great truths of passages of doubtful most certain warrant of passages about which The same remark will vi. 9-20, about which and which our revisers and given their reasons nature judgment of our : (1) that Eusebius, of Antioch, Jerome, as t these passages were best copies; (2) that rk, the passage posed *parvo intervallo*, And one word on the er all that has been on is just that of our rative, the very spirit tures; but criticism l it can, it is rightly.

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real meaning of the original. Out of a multitude, I select the famous words, "I know nothing by myself," 1 Cor. iv. 4, of our Authorized Version, where, each time we read it publicly, we feel we have conveyed an absolutely erroneous idea to our people, and one as far as possible from the Apostle's meaning. And when we remember how important the passage is, and how easily the mistake can be corrected by changing "by" into "against," we may be thankful for this as one of the many instances in which our revisers have had the courage to sacrifice an archaism to truth and clearness. Then the beautiful and expressive image of 2 Cor. ii. 14, "God leading us in triumph in Christ," instead of our present rendering; the change from absurdity to sense in 1 Timothy vi. 5, about "gain" and "godliness," from "the answer of a good conscience," 1 Peter iii. 21, to the interrogation, inquiry or appeal; or the seeking after God with an earnest heart, as the great spiritual idea of Christian baptism; or, as Archbishop Leighton says, "The word intends the whole correspondence of the conscience with God;" from "beast," so suggestive of "the beast," to "living creatures," of Revelation iv. 6, 7, etc.; from the beautiful but incorrect "almost persuadest thou," etc., Acts xxvi. 28, to the less beautiful, but more true, "with but little persuasion," etc.; from the wrong and dangerous rendering, "Take no thought for the morrow," St. Matt. vi. 34, to "Be not anxious or worried about the morrow;" from "hell" to "hades," so important in a doctrinal sense, St. Luke xvi. 23; from the narrow Jewish "fold," to the large and Catholic "flock," of St. John x. 16; from the misleading "washed," to the correct and suggestive "bathed," of St. John xiii. 10; the important distinction now made plain to the English reader, between the *terata*, the startling prodigies of devils, or of false Christs and false apostles, and never once used of the works of Christ, and the *semeia*, or suggestive and teaching signs of Christ's working, meant to impress the heart and mould the life; the distinction, an important one, though only marked in the margin, between "the demons," as the host of evil workers, and the devil, *diabolos*, their great leader, Matt. iv. 2, John xiii. 2, St. Matt. vii. 22, etc.; the blessed change from the awful "damnation" of 1 Cor. xi. 29, which has kept so many an earnest but trembling soul from the Holy Communion, to the more gentle and true word, "judgment;" the correct rendering of St. Matt. xxv. 46, so important in its bearing upon eschatology, "These shall go away into eternal punishment, but the righteous into eternal life;"—these are a few instances of the positive benefits of our Revised Version, over the old one, in removing inconsistencies, clearing up difficulties, and giving a truer view to the English reader of the real meaning of the original, and of God's Word as expressed by it. And in passing, we may mention what Farrar has so well pointed out, that to the revisers of 1881 we owe the important fact that in no previous version has the doctrine of Jesus, not as *a* but as *the* Christ, been so clearly brought out as in theirs.

But there is one virtue of the Revised Version, so great and so important in its bearing upon the real meaning of God's Word and the life of Christian people, that I have purposely kept to the last. I refer, of

course, to the important distinction between the Greek Aorist and the Greek Perfect, so frequently overlooked in King James' Version, to the great loss of accuracy, and above all to the obscuration of some most important truths. As one instance of this looseness in the Authorized Version, I may mention Acts xix. 2, where St. Paul is made to say to the converts at Ephesus, "Have ye received the Holy Ghost since ye believed?" It becomes quite plain from the Greek, *ἐλάβετε*, the Aorist, that he meant to ask them, "Did ye receive the Holy Ghost when ye believed? Did ye, on coming to Christ by faith, receive that outpouring of His Holy Spirit which is the sign and seal of His chosen?"—a plain intimation that laying hold of Christ by faith, and the reception of the Holy Ghost to enable them to continue His, were meant to be facts to the soul taking place at the same moment, and not to be separated by any wide interval of time or feeling. Now this distinction, so often lost sight of in the Authorized Version, is observed very carefully in the Revised Version. There are passages of course where it is impossible to express it. But if the Revised Version of 1881 had no other virtue than this, it would be entitled to the praise of every accurate scholar, of every sound theologian, of every well instructed Christian, for the fact that it has, as the Bishop of Derry says, "reviewed the whole Christian life from the stand-point of Christian baptism." Whether that baptism were, as it must have been in those days, in the majority of cases, *adult* baptism, or, as in our days, infant baptism, the truth is the same. St. Paul and the other apostles constantly insist upon it, and the Revised Version has made it plainer than ever, and that truth is that Christian baptism of water and the Spirit was the starting point of your Christian life. Christ began with you then in a distinct and visible way, by an outward sign as well as an inward grace; ye became then and thereby God's children, Christ's members, heirs of the Kingdom. You are placed in a state of present and actual salvation from which you need never fall, and to which, if you do fall from it, you may be restored by the same grace of the same Holy Spirit then given you.

In confirmation of this important point, I need not multiply texts. A very few will be enough as specimens of others. To the Romans (vi. 4) St. Paul says: "We were (not are) buried therefore with Him (*sunētaphēmên*) through baptism unto death;" to the Colossians (ii. 12): "Having been buried with Him (*suntaphēntēs*, Aorist) in baptism, wherein ye were also raised (*sunēgēthētē*, Aorist again) with Him, through faith in the working of God, who raised Him from the dead." "If ye died (*apēthanētē*) with Christ," etc.; to the Corinthians (2 v. 14): "We thus judge that one *died* for all, therefore all *died*," plainly in baptism, as the whole context shows; "ye *were* washed, ye *were* sanctified, ye *were* justified (Aorist in every instance) in the name of the Lord Jesus Christ, and in the Spirit of our God."  
—1 Cor. vi. 11.

Now, out of such passages as these spring some of the most important questions of Christian doctrine and Christian life, which cannot be discussed here. But this one remark may be allowed: It is a just inference, from a sober study of God's Word, that while the Holy Spirit was not bound to the sacrament of baptism—He being given in some cases before it, as in the case of Cornelius and his household

(Acts x. 47), and converts (Acts xix. not given at all in 13)—still the rule of tian baptism, whet of making people (*arrabon*) pledge begun in them. V that grace were received it was cen in repentance and separated from co might grow in gra repentance, regene synchronous in poi point in the Revis of grammar and to if rightly thought fjects, like regenera and to clear up mi tions for what they more about *words* truth held by them.

But a paper alre patience be not u words on the futu being the Authori daily reader and a say, let no authori ment be made til complete, and put of authority given of one whole, and there be any auth mended themselv sound sense and de children throughou be accepted on its or arbitrarily upon by the Church at accepted in due ti years to come. B have had to wait, f the world, and whe more hearty and pe had to endure.

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the Greek Aorist and the King James' Version, to the obscuration of some most preciousness in the Authorized Version. St. Paul is made to say to the Holy Ghost since ye are baptized, the Aorist, the Holy Ghost when ye receive that outpouring of His chosen?"—a plain and the reception of the were meant to be facts to be separated by this distinction, so often observed very carefully in the Revised Version where it is impossible to find any other virtue than that of an every accurate scholar, a devoted Christian, for the whole of the Revised Version, "reviewed the whole of the Revised Version, whether in the majority of cases, the truth is constantly insist upon it, and that truth is always the starting point, of a distinct and visible grace; ye became then members of the Kingdom of God, salvation from which will from it, you may be baptized then given you. Do not multiply texts. To the Romans added therefore with Him to the Colossians (ἀνεπίσημος, Aorist) in (ἐπισημος, Aorist again) God, who raised Him a Christ," etc.; to the Revised Version, therefore, "died for all, therefore the text shows; "ye were baptized in every instance) of the Spirit of our God."

some of the most preciousness in Christian life, which cannot be allowed: It is a fact that while the Holy Spirit is being given to the Church and his household

(Acts x. 47), and in some cases after it, as in the case of the Ephesian converts (Acts xix. 6), after it and in confirmation, and in some cases not given at all in baptism, as in the case of Simon Magus (Acts viii. 13)—still the rule was, and these exceptions only proved it, that Christian baptism, whether of adults or of infants, was God's appointed way of making people His children, and giving them, at least, the earnest (arrabon) pledge of His Holy Spirit, as the seeds of everlasting life begun in them. Whether that seed lived or died afterward, whether that grace were received in vain or not, was another question; but received it was certainly in the case of infants, and in adults coming in repentance and faith. In the infant, regeneration might be separated from conversion by a long interval of years, or the child might grow in grace as in stature. In the adult, coming in faith and repentance, regeneration and conversion would be identical, or at least synchronous in point of time. At all events, I am convinced that this point in the Revised Version, which to many may seem a mere matter of grammar and tenses, has a very important theological bearing, and if rightly thought of, would throw much light upon controverted subjects, like regeneration and conversion, and do much to allay bitterness, and to clear up misunderstandings among men earnest in their contentions for what they believe to be the truth, but in many cases fighting more about words than facts, and nearer to each other, and to the truth held by them in common, than they now imagine.

But a paper already too long must be brought to a close, and if your patience be not utterly exhausted, I would like to say a few closing words on the future of the Revised Version, and the prospect of its being the Authorized Version of time to come. For myself, as a daily reader and a humble student of the Revised Version, I would say, let no authorization of the Revised Version of the New Testament be made till that of the Old Testament, still in progress, is complete, and put side by side with it. Let there be no imprimatur of authority given to one apart from the other, for both are parts of one whole, and that whole is the Bible. Nor even then should there be any authorization of either or both, until they have commended themselves, as did our present version, by years of use to the sound sense and deliberate judgment of the people of England and her children throughout the world. Let this Revised Version stand and be accepted on its merits, and on those alone, and not be forced hastily or arbitrarily upon the Church. It is worthy, I believe, of acceptance by the Church at home and abroad, and I venture to hope it will be accepted in due time. But that time is not yet, or not, perhaps, for years to come. But the Revised Version can wait, as other versions have had to wait, for its merits to be fully realized by the Church and the world, and when they are recognized, the acceptance will be all the more hearty and permanent for the patient waiting which it shall have had to endure.

Let me end with the testimony of one whose profound ability and competency to speak on this subject no one will doubt. His Lordship the Bishop of Durham wrote these words more than eleven years ago, when the work of revision was beginning: "Let us suppose," he says, "what we are about to undertake is successfully accomplished.



How are we to deal with it? If the work commends itself at once to all, or to a large majority, as superior to the present version, then let it by all means be substituted by some formal authorization. But this is quite too much to expect. Though St. Jerome's version was incomparably better than the old Latin, though the superiority of our received English version to its predecessors is allowed on all hands, no such instantaneous welcome was accorded to either. They had to run the gauntlet of adverse criticism; they fought their way to acceptance, inch by inch. I suppose that no one who takes part in this new revision is so sanguine as to hope that his work will be more tenderly treated. This being so, it does not seem to be necessary, and it is perhaps not even advisable, that the new Revised Version, if successfully completed, should at once authoritatively displace the old. Only let it not be prohibited. Give it a fair field, and a few years will decide the question of superiority. I do not myself consider it to be a great evil that two concurrent versions should be in use. This at least seems a practical solution, unless indeed there should be such an immediate conveyance of opinion in favor of the Revised Version as past experience does not encourage us to expect."

THE REV. HARTLEY CARMICHAEL, M.A., RECTOR OF THE CHURCH OF THE  
ASCENSION, HAMILTON,

Regretted that he could not go all the way with Dr. Wilson in his laudation of the Revised Version. While the revisers were greatly to be honored for the excellent work they had done, in correcting errors of translation and in removing obscurities, yet he could not but feel in many cases they had gone out of their way to alter the older phraseology, when it expressed its meaning just as clearly as its modern substitute. It must be remembered that the Bible is not only for the study, but also for the public worship of the Church. The grace and rhythm of the early translation must then be jealously preserved. Why had the Authorised Version such a hold upon the English-speaking people? Because it was the product of the Elizabethan age, when a new life seemed to inspire the thoughts of men, giving birth to an era of poetry and literature. That age had passed away from us forever, and we could not hope for another like it. Therefore, while the 19th century translators might effect a beneficial result by a more correct translation and by a removal of obscurities, yet it was a perilous thing for them, leaving the work of the grammarian to trench upon that which is the province of the poet.

Yet no one could doubt that the improvements introduced by the Revised Version far surpassed its defects, and that the number of preferable alterations outweighed the objectionable.

He was of opinion that the Revision should be revised: that all needless alterations should be expunged, and the original wording as far as possible retained. Such a book would, he believed, meet with a general acceptance.

Theologically, the new version had done good. It had given a severe blow to the hard and fast theory of verbal inspiration. There was

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THE REV. J.

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an idolatry of the Authorized Version, which was just as superstitious as any other idolatry. This will be impossible in the future.

THE REV. W. J. MACKENZIE, OF MILTON, ONT., SAID:

He rose neither to make a speech nor to criticise the Revised New Testament, but simply to ask a question. In the course of his duty as a minister, he has had frequent occasion to defend the mode of baptism usually practised in the Church in opposition to some good people, who maintain that the only scriptural mode is that of immersion. While admitting that immersion was practised in the primitive Church and was valid, he nevertheless has always maintained that it is very doubtful whether such a mode was ever practised by the first Apostles, or ever entered into their minds as the meaning of the Greek word *baptisma*. There are two passages in the New Testament he has depended on for defining or describing the Jewish and consequently the apostolic idea and mode of baptism. The first passage is St. Mark vii. 3, 4, and the second is Hebrew ix. 10-13. In both of these passages the word *baptism* is used in the original Greek, as the Revisers' Greek Version bears witness. We might well expect, therefore, to see the word *baptism* in these two passages, as in other parts of the Revised English Testament, where the word is retained but not translated. In St. Mark vii. 4, our Saviour speaks of the Pharisees and all the Jews practising the *baptism* of cups, and pots, and brazen vessels, and couches. The revisers have left "couches" out of the text, but admit (in the margin) that in doing so they are acting contrary to "many ancient authorities." Couches in the East being broad, unwieldy pieces of furniture, and commonly fixtures, could not have been baptized by immersion, but by sprinkling. Sprinkling with "the water of separation" was the mode prescribed by the laws of Moses, both for the baptism of household furniture and all household utensils, as may be seen in Numbers xix. 18, and xxxi. 22-23. The second passage, Heb. ix. 10, speaks of "diverse baptisms" in the Jewish Church, and in verse 13 these baptisms are specified and described as consisting of the *sprinkling* of blood and the *sprinkling* of the water of purification, which contained the ashes of the red heifer. These two passages give, assuredly, the meaning of the Scriptural word, *baptism*; and the question is this, viz.: Why have the revisers used the word *wash* instead of *baptize*, when they never use the word *wash* for *baptize* in other parts of the New Testament? And another question might be asked: Are not "many ancient authorities" as good as the revisers for retaining "couches" in St. Mark vii. 4?

REV. J. GRIBBLE, OF PORT DALHOUSIE, ONT., SAID:

I was very much interested in the able paper which was read by Dr. Wilson: it expresses so well the views which a careful study of the Revised New Testament have led me to entertain. It appeared to me at the first almost presumptuous to differ from the revisers; but the more I examine it, the more it commends itself to my judgment. If, instead of finding fault with particular texts, any one would take a chapter

of the epistles and compare the Greek with the Authorized Version and the revision in an unprejudiced spirit, I am sure he would be compelled to confess that the great majority of the alterations were improvements, as giving more exactly the sense of the original. I have strongly recommended the use of the Revised Version in my parish, and given my people several lectures on some of the more important changes.

I think as Church people we have reason to be thankful that at the very period when the Bishop of Rome was declared by the Vatican Council infallible, the Church of England again pointed to the law and to the testimony, by this effort to give to her people as faithful a version as possible of the Holy Scriptures. It is true it is not exclusively the work of the Church, the American committees being mostly of other religious bodies; and yet the result of their labors has been greatly to strengthen our hands in teaching the doctrines of the Church.

As an illustration of this I may refer to the word "covenant," which has taken the place of the word "testament" in every place but one, when it is found in the Authorized Version. Thus even the Scriptures before Christ are called in the revision the Old Covenant, in 2 Cor. iii. 14: "Until this very day at the reading of the Old Covenant the same veil remaineth unlifted," suggesting to us that the two parts of the Bible should have been called the Old and New Covenant; the Greek word here used having always the same meaning in the Septuagint. If the older Scriptures were a testament, who was the testator? Was it Moses? No; he was the mediator of the Old Covenant. And so Christ is the mediator of the New. It is most important that we should get people out of the thoroughly unscriptural notion that religion is something willed to them. So the cup in the Lord's Supper is called the cup of the New Covenant in His blood. Compare this with the teaching of the Prayer Book, and specially with the office of baptism and confirmation, and see there how the revision brings out the doctrine of the covenant relation. Then again, mark the omission of the words "be converted," and the substitution for it of the words "turn again," thus leaving the responsibility on the individual. Observe the disciples continuing in the apostles' teaching and fellowship, and in the breaking of bread and the prayers; showing that the Holy Communion and the liturgical worship of the Church are intended. Observe the great difference between the words, "such as should be saved," in the old version, and "those that were being saved," in the revision. And mark that no one is spoken of as saved; but as being saved, as long as he is in this earthly tabernacle. Then in 2 Cor. ii. 15, we are a sweet savor of life unto God, in them that are being saved, and in them that are perishing. Mark, also, how the intermediate state is brought out by the word "hades."

Nor can I at all agree with those who think that the beauty of the old version is at all marred in the revision; on the contrary, I think there is a decided gain, even in this respect. For instance: "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret," an improvement on "repentance not to be repented of," besides marking, as it does, the two distinct and not at all synonymous words used in the Greek. But it would take up too much time to further illustrate this truth. I cannot, however, but confess, in conclusion, my

surprise not only to find from one of the speakers because the reviser's word is everywhere. Rather is there not and hope are both both Anglo-Saxon charity compared with John, "God is charity and God in him," compared with love most people with a fitness of this virtue. A man takes five cents that charity. I am English comprehender Latin polysyllable,

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surprise not only to have seen in print, but also to have heard to-day from one of the speakers who preceded me, 1 Cor. xiii. found fault with, because the reviser substituted "love" for "charity." Why, when that word is everywhere else rendered love, should a change be made here? Rather is there not every reason why love should take its place? Faith and hope are both monosyllables; so is love. Faith and hope are both Anglo-Saxon words; so is love. Besides, how cold a word is charity compared with love! Substitute the word in that place of St. John, "God is *charity*, and he that dwelleth in *charity* dwelleth in God, and God in him," and you will see then how cold a word is charity compared with love. Indeed, the word is associated in the mind of most people with almsgiving, and, as such, quite fails to express the fitness of this virtue, of which St. Paul gives so glowing a eulogium. A man takes five cents out of his pocket to give a beggar, and he calls that charity. I am glad, then, that the revisers have put the warm English comprehensive monosyllable, love, in the place of the cold Latin polysyllable, charity.

THE RT. REV. BISHOP COXE, SAID :

He was sorry that the last speaker had closed his excellent address by the remarks on "charity," for it is a word which has come to mean holy, spiritual love. The revision was begun under a solemn compact to make none other than *necessary* alterations. It need not be said that the learned and pious revisers had introduced valuable emendations, such as would be very precious for marginal readings. But the inquiry remains: Have they kept their compact with the English-speaking world? I press that inquiry. Have they not filled their pages with gratuitous changes, often equivocal as to the support of the best authorities, and so numerous as to destroy the identity of the version. It is a version conceded by all critics to be the best ever made, and far more literal than the Septuagint version of the Old Testament, which, nevertheless, was sufficiently accurate to be constantly used by the Apostles and their Master Himself. I forbear to speak of the archaic charms they have sacrificed to illiterate demands for newspaper English. The first classic of the English language should be more tenderly dealt with. The music of its rhythmical periods is a beauty too precious to be lost; nothing modern can make up for it; "the old is better."

But the real *gravamen* may be indicated by the inquiry: What text have they employed? The answer is: Nobody's but their own. Great as is the academic value of a Greek text compiled by such scholars, it was no part of their commission to create a new text for Anglican Christendom. That would have been a crime against Catholic unity. The "Received Text" represents the text of the whole Church, of the old fathers, of all Christians; and it is recognized as our Catholic duty to be its witness and keeper till the whole Church can agree upon another text as purer and more primitive. On this principle, even the text of the "Three Witnesses" cannot be thrown out. Granted that nobody would have a right to *insert* it on such evidence as had come down to us, it has been accepted by ancient witnesses better informed than ourselves, and now nobody has any right to



*eliminate* it. Mark it as apocryphal if you will, but let it stand till the whole Church consents to throw it out. This new version can never be accepted without peril to our Catholic character as a Church. Let us be faithful to hold fast that which is not ours to change till the whole Church of Christ pronounces it no part of "that good thing" committed to her trust.

The subject was then closed.

The next question entered upon was

### HOW TO MEET MODERN DOUBTS AND DIFFICULTIES.

REV. JOHN W. KRAMER, M.D.,

Assistant Secretary to Church Congresses in the United States, and Secretary of the Congress Executive Committee, read the following paper:

*Modern* doubts and difficulties have a distinctive character. If any of them troubled former days, they are presented in a new fashion, or with new and stronger support than they had in an earlier age. We must know the character peculiar to the doubts and difficulties of to-day, before venturing upon any attempt to grapple with them. They are found to be rationalistic and scientific. It is seldom, compared with the preceding days, we hear the coarse, blasphemous, wicked denial, associated with gibe and immorality, that shocks the moral sense of decent people. When we do, it needs no answer except what is given by the teaching of righteousness, and the living of true and honest lives. We may leave gross ribaldry alone; it always kills itself; it is a drunken beastly thing, which shouts in its early cups, and later hies away into the darkness to sleep or to die. The rationalistic and scientific denials and doubts demand to be met, and to be met respectfully; they must be recognized as foes worthy of the Christian's mail and sword, or be treated as inquirers of the night who may or may not become disciples, but who will ever be kindly enough to assist in giving the Christ decent burial if die He must. The very terms which indicate the character of these modern doubts show the dignity of their origin. Rationalism is the use of human reason, the noblest act of man, excepting worship; science is the observation of facts and the formulation of divine law which governs divine fact. From such high descent—not from a low love of carnality—come denials, sometimes in most unfriendly spirit, bent upon the destruction not alone of Christianity, but of the entire religious idea as it looks beyond this world and the present life. However cold, destructive, fatal, the spirit and purpose of these denials, they demand and should have from a courageous Christianity the gaze of most honorable war—the respectful behavior which will touch hands before and after the duel. The *odium theologicum*, on such a field with such a foe, is the unconscious betrayal of Christianity, and he who is possessed of it will most surely be harmed—however intellectual, learned, and skilled in polemics he may be—for he has thrown away his shield, unmindful that there are blows to parry as well as to give, and he and his cause will be badly wounded whatever the issue of the battle. With the same high

descent of these unfriendly denials, another name than that of the foe are exactly what the Church needs for our consideration. We must present ourselves as doubting his doubts, out supposing God as devout. That is the spirit in which these doubts and difficulties are to be met. To deal with such as these is a taken and cruel method.

In such a spirit the mind, with a mind withdrawn—apart from all practical life. We must be those who are as much interested in the world as afraid of it until we are able and be frightened at the end of that which is possible.

We must also help the stumbling are almost upon some special line of them or us. The reason must do enough real scepticism. He needs all; but he should stand their speech, helping answer at a thereafter to make postponed from the any who has not gone down into the world will make some things avoid such studies. If disturbed, our preaching it is the ostrich position which disables us from to fear that our the young men here. Confession to chant a sermon for devout men who have not and women who are stop a moment to glibly, they smile and Supposing that candid and enlightening and difficulties are matters which belong not expected that a

if you will, but let it stand till out. This new version can never be of the same character as a Church. Let it be not ours to change till the time when it is no part of "that good thing"

## DOUBTS AND DIFFICULTIES.

W. W. W. AMER, M.D.,

of the United States, and Secretary of the Board of Christian Missions, New York.

of a distinctive character. If any new version is presented in a new fashion, or in an earlier age. We must not be afraid of the doubts and difficulties of the present, but to grapple with them.

of a scientific. It is seldom, compared with the coarse, blasphemous, and immorality, that shocks the ear when we do, it needs no answer to the righteousness, and the living of the gross ribaldry alone; it always rings, which shouts in its early eagerness to sleep or to die. The doubts demand to be met, and recognized as foes worthy of the man as inquirers of the night who will never be kindly enough to die if he must. The very presence of these modern doubts show the use of human reason, the science is the observation of the law which governs divine fact. The low love of carnality—come to the spirit, bent upon the destruction of the religious idea as it looks

However cold, destructive, and unkind, they demand and should be met on a field of most honorable war—hand to hand before and after the fight on a field with such a foe, as the man who is possessed of it will be true, learned, and skilled in the use of his shield, unmindful that he and his cause will be in the battle. With the same high

descent of these unfriendly denials come—what deserve to be called by another name than denials—doubts and difficulties, and these probably are exactly what the given topic meant should be the subject-matter for our consideration. With the same noble origin of the denials, these present themselves in no unfriendly spirit, but each is a Nicodemus doubting his doubts, admitting signs which he cannot understand without supposing God to be behind all, and they are most moral and devout. That is the true presentation of much of agnosticism, and of doubts and difficulties that do not rise into agnosticism. Surely the spirit in which these are to be met must be most kindly and sympathetic. To deal with such as if they were possessions of the devil would be mistaken and cruel medication or surgery.

In such a spirit these troublesome things are to be met with a candid mind, with a mind which manifests a great love and zeal for the truth—apart from all previous conceptions—as the doubting ones profess. We must be those who say, "Come, let us try to find the truth; I have as much interest in discovering it as you can have; we must not be afraid of it until we see it; and even if it be something we shall deplore and be frightened at when we have found it, our duty is to know it, if that be possible."

We must also have enlightened minds. The doubting and the stumbling are almost always persons who are more or less informed upon some special line of modern thought where theology will not help them or us. The religious teacher who will be helpful to such persons must do enough reading to acquaint himself with all phases of modern scepticism. He need not be—cannot be—thoroughly read in them all; but he should have so much acquaintance with them as to understand their speech, to recognize their meaning, to give an intelligent helping answer at a moment's notice, and to be ready immediately thereafter to make an equally intelligent examination of what may be postponed from the moment. It is courageous reading, let me assure any who has not gone into it, that this age requires of us. We must go down into the dangerous arena to confront beasts whose roaring will make some theological minds tremble. We may be tempted to avoid such studies lest our own faith may be troubled, our peace disturbed, our preaching and even our praying disquieted. If we yield, it is the ostrich policy adopted, and that puts us certainly in a plight which disables us from helping others. Unfortunately there is reason to fear that our theological seminaries do not inform and strengthen young men here. Graduates seem to be launched into the sacred profession to chant a service, to swing a censer, and to warble out a little sermon for devout women who are behind the times, and effeminate men who have not the strength to be sinful or sceptical. As the men and women who are strong go by in the world's great procession, if they stop a moment to gaze at the priestlet or listen to the evangelical warbler, they smile and pass from scepticism to disbelief.

Supposing that we have the sympathetic and courageous spirit, the candid and enlightened mind, we shall find that these modern doubts and difficulties are to be met successfully by bearing in mind some matters which belong to theology and common sense. Of course, it is not expected that any one in this discussion will present all the various

types of objection that produce or enter into modern doubts and difficulties, with the answers that may be made to them. To do that would require a volume of apologetics. A very few remarks will be offered here in this line of the discussion. It is pertinent to every doubt that touches the real essence of religion—the being of God and His perfections, and the immortality of the soul—to say that the choice is between optimism and pessimism, light and darkness, something and nothing. We may urge that fairly. It is very old; it holds good to-day, and will hold good to all time. Is there anything? Is the anything good? Is all right or all wrong? Is all to be right or eternally wrong? The fair and urgent presentation of that choice, which should be made by every mind for itself, will be helpful to any doubter who is pained by doubt.

While we should "stick to the argument from design," on the advice of such a prominent and industrious maker of modern difficulties as Professor Tyndall, I would suggest that, in helping one to reach God who is troubled by the fear that he has lost God, we should begin with the doubter's own conscience, even the conscientiousness which belongs to one's honest doubt. Whence came the holy thing in us which is so much in love with truth, which is pained by the knowledge of guilt, by a sense of blameworthiness—guilt and blameworthiness not within the ken of any other human being—and what is that holy or healthy thing? If it be not from God, and a part of the man which knows himself, and stands blushing in the presence of a personal God who sees the guilt, whence and what can it be? Many pages of thought might be filled out here, following the purely inductive process.

Suppose you get God for a troubled mind; you wish His Christ. There is no such sure way of reaching the divine Man in the fullness of His divinity, it seems to me, as through His immaculate and perfect life. Let us be familiar with this argument as it is so fully furnished for us by Horace Bushnell in "Nature and the Supernatural," and by Canon Liddon in his Bampton Lectures. To live such a life on earth required a paternity that no other man has had. The life is greater than the miracles; it is more than the teaching, which was itself greater than the miracles. To have conceived of such a life and given it any artful manner, or in the artless forms of the gospels, would have been such a miracle as we cannot suppose. The mythical hypothesis cannot stand before the delineation of that life in any atmosphere of devotion, and I am thinking now of doubters who are both good enough to be devout and strong enough to doubt. The Resurrection may be made most probable as historic fact, notwithstanding the apparently contradictory and most doubtful statements in the gospels as we have them to-day, while the Incarnation, as the supernatural conception of a Holy Child, is a difficult thing to wrestle with; but what was between the Incarnation and the Resurrection, and which seems most certain, is more than either of them. Without that life which was between the two, a Christmas Day or an Easter Day is nothing. With it a divine origin is required for it, and it was a life that demanded resurrection.

Permit me to essay somewhat on a practical side of this topic. We are called upon to meet these modern doubts and difficulties in our pulpit teaching, and in our social converse and pastoral ministration.

In the pulpit, as it is against the various much of such preaching. You will—as has been looked upon it and studied by the student, who imagines that he leaves the clinic; you may have some one who describes to a student and finds one-third of a sermon on some point that he knows what to do good. Of more than a sermon, that will still meet a prevalent view from the half-learned positively—that the which dethrones God not all the mind need no great first cause read the meaning of

We shall do very believe. The conventional minds, provided it who is proclaiming that he accepts on the at own convictions—creed, and become part of his mental operations we may give the summon trembling

There is a preaching thoughtful clergy are will modify some of There comes with freedom and comfort or completely abandoned with the first shock opinion and of the helpful to others—w induces one to profound modification, or to away in abandonment is not done in the doubt self that it is but how may overlook the present trouble in the mind for one to be true to new conviction to the minds of men—how—until you can put



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 culties. To do that would  
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 concerning the being of God and His  
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 and with it a divine origin  
 and resurrection.

of this topic. We  
 are faced with difficulties in our  
 pastoral ministrations.

In the pulpit, as it seems to me, one should not be constantly preaching  
 against the various phases of doubt and difficulty, nor should he do  
 much of such preaching. It may harm some. Doubt is contagious.  
 You will—as has been intimated—feel its baleful breath yourself as you  
 look upon it and study it. You will have the experience of the medical  
 student, who imagines himself becoming the subject of sickness as he  
 leaves the clinique; and if you talk very much of it, wisely or unwisely,  
 you may have some hearers like those of the same medical student,  
 who describes to a circle of lay friends a case of itch he has just seen,  
 and finds one-third of them scratching themselves. Occasionally a wise  
 sermon on some phase of scepticism, where the preacher is confident  
 that he knows what it is he is treating and that he is meeting it, will  
 do good. Of more service possibly will be an excursus in an occasional  
 sermon, that will show the unsatisfactory character of scepticism, or  
 will meet a prevalent cause of doubt. Much heaviness may be lifted  
 from the half-learned minds when we declare—as we can most  
 positively—that the evolution theory has not the right to speak a word  
 which dethrones God, and that, whether or not one accepts it, it meets  
 not all the mind needs, because, though it cannot deny God, it knows of  
 no great first cause, it must often guess at efficient cause, and cannot  
 read the meaning of final cause.

We shall do very effective work by preaching most positively what we  
 believe. The conviction of one mind will give assurance to other  
 minds, provided it is not presented by an ignorant and bigoted one,  
 who is proclaiming at second-hand very doubtful and flimsy stuff which  
 he accepts on the authority of a name. It must be an offering of one's  
 own convictions—convictions that have entered into the warp of his  
 creed, and become that woof of harmonious thought which is a very  
 part of his mental and moral being. When we have such true convic-  
 tions we may give them utterance with no uncertain sound, and they  
 summon trembling souls to seek repose in them such as we have found.

There is a preaching which calls for very great prudence. The  
 thoughtful clergy are in the drift and whirl of this day; and such men  
 will modify some opinions they have held and abandon some others.  
 There comes with such modification and abandonment a sense of  
 freedom and comfort, for where an opinion has been thoroughly modified  
 or completely abandoned, one is beyond the pain which was experienced  
 with the first shock of it, and is relieved at getting rid of the old  
 opinion and of the shock with it. Then the very natural wish to be  
 helpful to others—which is the breath of life to all true preaching—  
 induces one to proclaim against the old idea which has been lost in  
 modification, or to denounce the old opinion which has been thrown  
 away in abandonment. We are to be very careful that such preaching  
 is not done in the destructive manner only. One may persuade him-  
 self that it is but honest and courageous to denounce heartily, but he  
 may overlook the probable and hazardous consequences of originating  
 trouble in the minds of his listeners. Such preaching must be done  
 for one to be true to himself and to his hearers, but let us have the  
 new conviction to utter with it. Break down no support in the  
 minds of men—however artificial and cumbersome it may seem  
 —until you can put in its place a natural and healthful plant which

will grow rapidly to give the assistance you have removed. Beware of the honest destructive unaccompanied by the honest constructive process. Keep silence where we cannot do our thorough work. Above all things let us avoid seeking for words with a double sense, coining phraseology the reverse of which is genuine metal while the obverse is counterfeit—two fillets of unequal worth welded together rather than one piece of pure molten metal from the honest alembic of the brain, which has been run into the mould of conviction and stamped with the acceptance of the soul. It is not wrong—surely not the least taint of dishonesty belongs to it—to keep silence where one is only half prepared to speak. If there be any truth—if there be something of which any persuasion of good assures us, we never lose any false idea but there is to be found a true one to take its place. We need to wait sometimes until we discover that true conception which will fill the vacancy, and until then we are not most comfortable ourselves, and certainly not prepared to instruct any one on the topic involved. We have no right to talk when we can do nothing but give trouble to other minds. Our hearers have most sacred rights. We preach for their sake, and not for our own. Amid these modern difficulties they are crying out, with Goethe, "If you have faith, for God's sake give me some; if you have any doubts, pray keep them, as I have enough of my own."

Happy he who can say—if he must say it—the old doctrine of plenary inspiration is gone, blessed be God, for it might hamper you; but we have a more comfortable doctrine for you; God the Holy Ghost is speaking to you in every Scripture which feeds your soul, and that is the highest, fullest inspiration, and the doctrine can never hamper you. Let no one say the first thing until he can say the second. We are ever to be able to preach the Cross, Jesus Christ and Him crucified. We may not always be in the mind to define it as a divine transaction, for as to that none of us knows certainly anything, and we may have an opinion concerning it shaken in a day, but we may ever preach it as a divine attraction.

It is in our social and pastoral walks we may find opportunity to do most good by a readiness to meet doubts and difficulties. It is practical work there; it is fight or quail when they present themselves there. Wit, however ready, will not do more for us in the social circle than enable us to retreat smiling. The general reading in contemporary thought, the well furnished mind, will be necessary there.

Special suggestion may be made for the treatment of minds in pastoral work. We may open our study door any day to admit some trembling soul whose knock was timid and strange, and who brings a difficulty to be solved. Priestly exorcism, which turns the study into a confessional box, or evangelical sweetness and smallness combined, which make it a chapel with a prayer-meeting of two, will give but temporary relief to a strong soul who has any faith to lose, who has a real doubt to wrestle with and to solve. Of course, we need everything here which is required elsewhere, and perhaps something else—what in preaching, where no one can question our speech, we are seldom large enough to show. By an honest acceptance of the difference, we are to have marked in our mind the deepest

line between matter that we have learned of a system of divinity opinions are to be helpful to you; the system of divinity, ligament. But you recognize the Christian antagonistic system Arminian Methodism Christian life here same saving grace it is vouchsafed to school of Channing the Catholic mind be relegated—how proper places, as those who question need all that we have be saved; but why? asked more than God arbitrary requirements none the less divinity cannot violate that law and inspiring faith. be something which does not say of any He says, "Believe, a

In dealing with it was a very wise and Huntington, of Worcester Church Congress. who believe in nothing men hold who have that: it is rather a reality have the moral sense is a sure foundation more than that, how each one does believe mind brings with it, a false direction into a us consider the man goodness a little further that is hopeful in his without the admiration the beginning of the righteousness. May evidence, the witness what such a mind feel order to become good own comfort. The in

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line between matters pertaining to the faith and our opinions—opinions that we have learned from any one whose name stands at the head of a system of divinity, or that we have found for ourselves. These opinions are to be subordinated to matters of faith. You find them helpful to you; they round out the creed for you, which, without your system of divinity, would be to you but a skeleton destitute of even ligament. But you admit the inferiority of these opinions when you recognize the Christ-life in a brother who holds the same creed with an antagonistic system of divinity. If you are a Calvinist, you regard an Arminian Methodist as one accepting everything that is needful for his Christian life here and for eternal life hereafter. You recognize the same saving grace in the devout Universalist, and you even hope that it is vouchsafed to a devout Unitarian who has not strayed from the school of Channing. We should keep the matters of faith as few as the Catholic mind of the Church has kept them. Other things must be relegated—however surely we may think them to be true—to their proper places, as opinions which may be accepted or discarded by those who question them. Let us admit that these persons may not need all that we have. God requires faith that the subject of it may be saved; but why? and in what? and how much? We have oftentimes asked more than God requires. On the part of the Father, faith is no arbitrary requirement; it is but a revelation of law. The natural law—none the less divine because it is natural—is that faith saves. God cannot violate that law and save us without our consenting, co-operating, and inspiring faith. No one is required to believe anything except it be something which his moral life needs that it must be believed. God does not say of any matter of faith, "Believe this, or I will damn you;" He says, "Believe, and you shall be saved."

In dealing with individuals who bring to us troubled minds, there was a very wise and pregnant suggestion thrown out by the Rev. Dr. Huntington, of Worcester, Mass., in his speech at the recent Richmond Church Congress. He urges a logical sequence of thought upon men who believe in nothing but goodness. But really it is not faith or belief men hold who have gone so low down into sceptical indifference as that: it is rather a recognition of goodness, and faith is latent. They have the moral sense which cannot but perceive that goodness is. That is a sure foundation on which to build. You usually find inquirers with more than that, however; and we should always try to discover what each one does believe. We are to build upon the creed which a troubled mind brings with it, leading the mind to follow its own belief out of a false direction into a true one, and from one step to a higher one. Let us consider the man who only recognizes that there is such a thing as goodness a little further. It appears to me such an one has everything that is hopeful in him. He cannot have the perception of goodness without the admiration of it. Has he any desire for it? If so, it is the beginning of the appetite for goodness—the hunger and thirst after righteousness. May not such an one be led on to the best of all evidence, the witness in himself? I think so. We are to discover what such a mind feels it needs—what such a soul feels it needs, in order to become good, or even what such a soul feels it needs for its own comfort. The inquirer can be led on to accept all that of which he



has the sense of need. We will gradually disclose to such a mind new wants which were not before experienced. That, however, should be a very delicate process, not a forced endeavor on our part. If it is natural it will be a development of the mind of the inquirer, and the pastor will not be conscious of it until the man or woman says, "Give me this water, that I thirst not." If we try to force the soul into feeling all the need we know ourselves to have, we shall possibly make the fatal mistake of killing every young plant by over-cultivation.

To argue about these things with any one who is stifling his sense of goodness and destroying all appetite for it will ever be a waste of words and time. And this is no confession of a weakness in the religious idea, as has been charged. "If any will do God's will, he shall know of the doctrine, whether it be of God." Of the others, let Mr. Carlyle speak: "To know a thing, what we call knowing, a man must first *love* the thing, sympathize with it—that is, be virtuously related with it. Nature, with her truth, remains to the bad, to the selfish, and the pusillanimous, forever a sealed book. What such can know of nature is mean, superficial, small—for the uses of the day merely. But does not the very fox know something of nature? Exactly so; it knows where the geese lodge." (Quoted in the same connection by a writer in *The Nineteenth Century*.)

Perhaps the future is not so distant when the Church will help her children in this work by revising theological statements now used in a non-natural sense, so as to bring them into accord with the best philosophy and the demonstration of science, when she will show to the world that she has learned not only from the dear old fathers who have given her so much that is beautiful and true, but also from the seers of the nineteenth century. Then the stars in their courses will fight for us. As defenders of the faith, we are not called upon to give up any position until it is taken, and any guns we try to stand by there will be turned against the citadel for which we fight. Let us betake ourselves away, and carry our guns and ammunition with us.

Finally, let us ever have in mind, and present to others, the divine sympathy with honest doubt. There is conscience in it which we must think God respects. He has a higher regard for it than He has for the thoughtless babbling of any creed. There is actually more of faith in it—

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

Jesus Christ had a holy quarrel with hypocrites or actors, but He had no quarrel with agnosticism which nursed faith. It was quiet and calm, dispassionate and gentle, though positive teaching, which was given on a silent night, when the soft moon of a sacred feast shone over Jerusalem. We cannot improve on His manner and matter—sympathizing with the doubt concerning the unknown, giving seed truth to fall and rest in the fallow mind—the first positive teaching being what is needed for goodness, the *new birth*, and the end being the declaration: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It being six o'clock, the

#### DIVINE SERVICE

At 8 o'clock in the Cathedral, where a delightful Evenson

The choristers at the Coxes, entered the service. Our Watchword was both effective and

It was an able and discern the signs of a synopsis of the sermon.

Men are always of things when chartered. They are always bound by rules and laws; so in change, sometimes for the sake of such change may be which was a mark of change was in the burnt offerings to the may be said to be would be through all to be; old orders of His good pleasure. importance. What the present time, and unity. The time is say that they were bound and the feeling of the question of Holy Orders attention, and the opinions held regarding would confer an untimes was the growing admit of the existence was a time when every cross of the "not now the case; power with the advancing of power by the people to occupy the place of everything. Congress is welcomed together without fear all might learn useful

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It being six o'clock, the Congress adjourned, to meet again for

### DIVINE SERVICE IN CHRIST CHURCH CATHEDRAL.

At 8 o'clock in the evening a full Choral Service was held in the Cathedral, where a very large congregation joined heartily in the delightful Evensong of the Church.

The choristers and the clergy, all in surplices, with Rt. Rev. Bishop Coxe, entered the west door, singing the processional hymn, "Forward be our Watchword;" after which the service was rendered in a manner both effective and devotional. The sermon was preached by

REV. FREDERICK COURTNEY, S.T.D.,

Rector of St. Paul's Church, Boston.

It was an able and thoughtful discourse from the words, "Can ye not discern the signs of the times?" Matt. xvi. 3. The following is a synopsis of the sermon:

Men are always fancying that they have reached a time and state of things when change is no more, and when their actions are staple. They are always banding themselves together to form companies with rules and laws; so in the matter of religion there has been continual change, sometimes for the better, sometimes for the worse. An illustration of such change may be found in the appointing of a king over Israel, which was a mark of the onward course of the Jewish nation. So there was change in the laws of worship, from the system of sacrifice and burnt offerings to the system of self-sacrifice. The religion of the Jews may be said to be one of eatings and fastings. And so it was and would be through all time. All systems have their day and then cease to be; old orders cease and give place to new, but God rules all at His good pleasure. All these changes produce crises of more or less importance. What are the signs of our times? One of the signs of the present time, and a sign of much good, is the earnest desire for unity. The time is fast passing away when one sect would rise up and say that they were better and nearer to God than all the others together, and the feeling of party was beginning to crumble and decay. The question of Holy Orders was one which was receiving a great deal of attention, and the one who would devise a means by which the different views held regarding it could be brought into closer unity and settled, would confer an untold benefit on the Church. Another sign of the times was the growing love for the truth. All people are beginning to admit of the existence of Jesus Christ as the head of all truth. There was a time when every letter in the Bible, every dot of the "i" and every cross of the "t," was considered as being inspired, but such was not now the case; people were beginning to receive the changes made with the advancing of the times. Another sign was the acquiring of power by the people, those who had been kept down and not allowed to occupy the place to which they had a right. Another is the submitting of everything to the test of usefulness. This very Church Congress is welcomed because it is useful, because here men can talk together without fear of being said to be talking for a vote, but that all might learn usefulness in suppressing that which was evil. Every

organization was judged by the amount of usefulness it did. Another important sign is the determination to grapple with the startling evils of the day, such as intemperance and all such evils, by which the best of men and women, young and old, were led astray. All these things have a relation to one another, and must be taken together; hence the necessity of the combined efforts of the people of God, and the necessity of their being able to see the best way to grapple with these evils. Another great sign of the times is the looking of the people for the coming of Christ; and who can say when that coming will be, or in what way? While our hearts are troubled, and we are sad on account of evil which prevails, we are cheered by the words, "He is coming;" and it brings peace and comfort to our hearts to know that sorrow shall end, and we shall be with Jesus in glory.

### SECOND DAY.

The Congress resumed its sitting in the Church of the Ascension School-house at 10 o'clock a.m. The attendance was even larger than on the previous day, and the discussions were of the most interesting nature. The chair was filled by his Lordship, Bishop Fuller, of Niagara; Rev. Dr. Mockridge being in his place as Secretary. The question "How to meet modern doubts and difficulties" was resumed by

REV. JOHN LANGTRY, M.A., TORONTO,

who read the following paper:

It is evident to every one who thinks, that there have sprung up in these modern days many and wide-spread doubts, not only about the truth of Christianity, but, as a natural sequence to their producing causes, about the very existence of God; and that we are in the midst of a crisis in the history of the Church and of the world, the solemnity of which has hardly any parallel in the past. It is not twenty years ago that a 19th century atheism was pronounced, by one generally accepted as a competent authority, as a thing simply impossible. Now it stalks abroad, bold and defiant in every Christian land. Twenty years ago the man who acknowledged himself an atheist would have been shunned as an intellectual monster—a living contradiction of every instinct of reason and conscience—and now unbelief in one form or other, and often in this lowest form, is pronounced upon the house-tops. Buildings are erected and set apart for its propagation. It is commended in numerous publications, tracts, journals, magazines, newspapers, novels, and scientific books, and the results it has already produced are appalling to contemplate. Christlieb, one of the foremost of German apologists, in viewing the outlook as it presented itself to him ten years ago, said the ravages of unbelief had become so wide-spread in his native land, that in Berlin and Hamburg, as recent statutes show, only from one to two per cent. of the population are regular church-goers, while in larger towns of Germany the proportion seldom exceeds 9 or 10 per cent., and in the majority of cases is far lower. "In the towns," he says, "whether you visit the lecture rooms of the professors; or the council chambers of the municipality, or the barracks of the soldiers, or

the workshop of the social gathering, you modern science reveal and hypocrites proliferate, "is this classes in Roman spectacle of this st insults publicly he sending agents ab what they may read In Italy the great with the Church, b was evidenced not to follow their lea tens of thousands Portugal the breac Christlieb wrote, w has risen up in o form of Christiani voted out of its c Godhead of Christ and Russia are mo propagandists of th condition of thing But, alas! the evil year over twelve mi including newspaper these were purely a number of immor estimated, to be 2 than all the publ societies put togeth to be published w spread infidelity an In the United State kind of assault up Voltaire, Paine and while the more con scientific and litera household. That a amongst us, from th as has been reapec arguments to prove felt in almost every in many lives where How we are to dispute the param an answer we mu the cause of this examine it carefully in its outward aspe



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the workshop of the artisan, everywhere in all places of private or public  
 social gathering, you hear the same tale. The old faith is now obsolete;  
 modern science renders all belief in it impossible. Only ignoramuses  
 and hypocrites profess to adhere to it any longer. Still more," he  
 continues, "is this the case among the educated and half-educated  
 classes in Roman Catholic countries. France presents the crowning  
 spectacle of this shame, giving expressions of her national unbelief by  
 insults publicly heaped upon religion, and proclaiming her atheism by  
 sending agents about to the schools, to tell the children not to mind  
 what they may read or hear about God, for there is no God at all to fear.  
 In Italy the great majority of the people have not only silently broken  
 with the Church, but openly avow their unbelief, and the masses, as  
 was evidenced not long since, have shown themselves only too ready  
 to follow their leaders. For hundreds who read Strauss in Germany,  
 tens of thousands in France and Italy devour Renan. In Spain and  
 Portugal the breach is widening every day." Belgium, which, when  
 Christlieb wrote, was regarded as the most Catholic country in Europe,  
 has risen up in open rebellion against the Roman Church, the only  
 form of Christianity of which it knows anything. Switzerland has  
 voted out of its creed the foundation doctrine of Christianity—the  
 Godhead of Christ. Holland has practically done the same. Austria  
 and Russia are moth-eaten with anarchist associations, which are eager  
 propagandists of the boldest atheism. In England and America the  
 condition of things is far better than on the Continent of Europe.  
 But, alas! the evil even there is wide-spread and appalling. In one  
 year over twelve millions of infidel publications of various kinds, not  
 including newspapers, issued from the London press alone; 640,000 of  
 these were purely atheistic; and to these must be added the immense  
 number of immoral publications, amounting, as has been carefully  
 estimated, to be 29,000,000 copies a year, making a larger aggregate  
 than all the publications of the Bible, Tract and other religious  
 societies put together. The perusal of these, which would not continue  
 to be published were they not read, must powerfully contribute to  
 spread infidelity and immorality among the masses of the population.  
 In the United States and in Canada thousands of copies of the grosser  
 kind of assault upon the faith, such as have issued from the pen of  
 Voltaire, Paine and Ingersoll, are being circulated among the masses;  
 while the more concealed, and for that reason more deadly, assaults of  
 scientific and literary writers are finding their way into almost every  
 household. That a crop of doubts more or less definite has sprung up  
 amongst us, from this source, threatening the same appalling ingathering  
 as has been reaped in France and in Germany, needs no lengthened  
 arguments to prove. The evidence of its existence is all around us, is  
 felt in almost every parish in the land, and is working disastrous results  
 in many lives where there is yet no outward sign of its growth.

How we are to meet and avert this pressing peril is beyond all  
 dispute the paramount question of the hour. Before we can attempt  
 an answer we must first consider what is the character and what  
 the cause of this general revolt—the growing apostacy. If we  
 examine it carefully, we shall find that however multiform and varied  
 in its outward aspects, it has yet one general tendency and character;

and that tendency is, as Guizot describes it, toward the denial of the supernatural. The tendency meets us everywhere, and finds its full and unblushing expression in Renan, who says: "We must not meddle with the supernatural; we must get rid of it altogether." And we cannot but observe that, under the influence of this tendency, the drift of modern thought is to make the world, the cosmos, into a principle and centre of all things, and so expel God from the Universe and the thought of God from the minds of men. Modern thought conceives the system wherein we live and which we help to constitute, as the result of physical forces, material in nature, mechanical in action, though ultimately conditioned by the various organisms they have produced—a theory which is the direct contradiction of theism, and which sweeps away the very foundation of any ethical or religious faith. And yet modern thought is not atheistic with deliberate and conscious intention. It is constructive rather than critical in spirit. It aims at destructive creations, and its negative attitude toward faith is simply the consequence of loyalty towards its own principles and methods. And so, as has been said, modern doubt, even when it stands in the sharpest opposition to the ancient faith, is grave, earnest, religious, and can neither be rightly understood nor wisely criticised unless by spirits as grave, earnest and religious as its own.

If we seek for the producing cause of this state of things, it will be found mainly, I am persuaded, in the brilliant scientific achievements of our country. They have been so continuous, so imposing, so comprehensive, and so beneficial, that they have naturally fascinated and almost absorbed the attention of the generation, until the process by which they have been reached, and the temper of mind they foster, tend to assert a preponderance over every other sphere of thought which threatens to uproot the very principle of faith. Science, in its strict application, admits no assurances of things only hoped, and can allow no conviction of things incapable of being tested by the senses. Its claim at every step is for verification—verification as is constantly insisted upon by plain and practical sensible tests. All else is to be put aside as unworthy our attention. And so a general discredit is quietly and deliberately cast upon the whole fabric of our creed as something which, whatever may be said of it, has no adequate basis on which to rest, and that the welfare of mankind is to be pursued by rigidly restricting our belief within the limits of that which can be sensibly verified; and this result, to which scientific inquiry has mainly led, finds a powerful seconder and a ready soil for its growth in the absorbing secularity of this age, the consuming pursuits of material interests and pleasures, which leave the world no time for these solemn interests, to which the scientific spirit would give the go-by.

But besides this general drift and character of modern thought, with its ever new and absorbing interests and discoveries, there are clear and specific grounds of doubt and difficulty that have grown out of the discoveries that have been made in every branch of scientific research. 1st. When astronomy proved that the long accepted Ptolemaic system must be rejected, it was at once assumed that Holy Scripture (which describes the phenomena of nature—as all books not professedly scientific still do—in popular language, according to their outward

appearance and admitted to that the has been pretty w another which ma to us a view of t teaching of Holy

2nd. It has been have proved the away at one stroke says, "If Christ b is also vain."

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appearance and not according to their ascertained reality) was com-  
 mitted to that theory, and must be rejected as untrue. That objection  
 has been pretty well dropped as unfair, but for it has been substituted  
 another which maintains that the still unproved nebular theory presents  
 to us a view of the origin of the worlds in direct conflict with the  
 teaching of Holy Scripture.

2nd. It has been assumed that physical and physiological sciences  
 have proved the impossibility of the Resurrection, and so has swept  
 away at one stroke the whole foundation of our hopes. For, as St. Paul  
 says, "If Christ be not risen, then is our preaching vain and your faith  
 is also vain."

3rd. As geological science made progress, it was assumed that the  
 lessons taught by the strata, as to the age of the world and the time  
 occupied in the introduction of the various genera and species of plants  
 and animals; the existence of pain and death; and, in fact, that the  
 serpent was in bodily form what it is now, before man appeared on this  
 scene, were in direct opposition to the teaching of the Book of Genesis;  
 and to some systems of the interpretation of that book they are no  
 doubt in opposition.

4th. Not long since it was confidently asserted that the sciences of  
 philology and ethnology, in opposition to St. Paul and the earliest  
 records, prove that all men had not sprung from one common stock.  
 That position has now been practically abandoned, and it is admitted  
 that all discoveries in these fields of inquiry point to a common origin  
 of the race. Scientific thought is moving on its own independent lines  
 in the direction of what seems to be the teaching of Holy Scripture.  
 All that is contended for now is that the changes that have taken place  
 in bodily structure, mental habits and language, require a much longer  
 period than the assumed Scriptural chronology seems to allow.

5th. The science of biology, with its now widely accepted doctrine  
 of evolution, has awakened wide-spread doubt in many minds. That  
 theory, as you know, represents all living things as the result, not of  
 creative will, but of natural growth and expansion. The law of this  
 growth and expansion is supposed by one class of thinkers to be an  
 inherent property of matter; by another class, to have been imposed by  
 God upon matter, or to be the outcome of the truth that in God we  
 live and move and have our being, and that by Him all things consist.  
 The attitude of the scientist will differ as heaven from earth, according  
 as he assumes the one or the other of these positions to be true. It  
 is well for us, however, to remember that evolution is still an unproved  
 theory, not an ascertained fact—a theory, too, against which objections  
 lie that seem to me, on scientific grounds, to be absolutely fatal to its  
 claims.

6th. In addition to this, however, it is maintained that there is an  
 irreconcilable difference between natural science and the Scriptures in  
 their general view of the operations of God. The one refers everything  
 to His agency; the other proves everything that it touches to be the  
 result of natural causes.

7th. It is maintained that the conclusions to which all true forms  
 of philosophic thought naturally lead are opposed to the teaching  
 of Scripture as to the character of God, His mode of operation, and



the morality which He is there represented as enjoining or at least sanctioning.

8th. It is maintained that the objections that grow out of a critical study of history are absolutely overwhelming. These objections divide themselves into two main branches. The one confines itself to a critical examination of Christianity taken by itself, the authenticity and genuineness of the sacred books, and the origin and growth of its doctrines. Strauss and Baur lead the way in these assaults. Their theories and arguments have been circulated by Renan, whose book has been translated into every language in Europe, and by many popular writers in Germany and in England. Of the thorough searching examination and confutation of their statements and theories, which may be found in the replies of Neander, Tholuch, Ullman, Ebroad, only a few theologians have yet heard. The other division of this assaulting army confines itself to a critical examination of Christianity as compared with other religions, and it claims to have discovered that they are strangely alike in their origin and history; that there is nothing in Christianity, down to the most minute details in the life of its Founder, that does not find its counterpart in some previously existing system.

Such, in the main, as far at least as I have been able to ascertain them, are the producing causes of modern doubt. The cumulative force which they have acquired, by being all presented at the same time, will be easily understood. The doubts and difficulties which, taken together, they have produced, are many and great. The different divisions of the assailing force are well drilled, and, in their own conviction at least, securely posted. They can no longer be passed by as of no consequence, or sneered out of existence. The thinkers who, on one or other of these grounds, are urging what seem to them grave if not insuperable difficulties in the way of faith, must be met by thought, and not by being prayed at or preached at, or by being commanded to believe or exhorted to repent. In short, if religion is to conquer modern doubt, it must not fear to face and attempt the solution of its problems; it must, without shrinking, challenge a comparison of its solution and theirs. And it must do so in the spirit that appeals to reason, prepared to abide by the decision. Now it is a great strength and encouragement to us to know that, in undertaking this task, faith is doing no new thing; it has done it before, and can do it again. Dr. Pusey said, sometime before his death, that he had not met with any recent objection to Christianity with which he had not been familiar fifty years ago. And yet the new work is not a mere repetition of the old. Human thought, as knowledge progresses, is ever changing—widening with the progress of the times. Our religious belief cannot be separated from our conceptions of the universe; as the latter grow larger and truer, so the former must be transfigured and exalted that it may live and thrive in the true light. But what a task does this impose upon us, who by our office are set as the defenders of the citadel, the guardians of the Faith! To be able to meet the difficulties that are oppressing many honest souls, and to remove their doubts, we must make ourselves familiar with their producing causes. And to do this it will be necessary for us, not indeed to become practical experimental scientists

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in all the field of modern research, for that would be impossible, but to make ourselves acquainted with the results of scientific discoveries, and the theories that have been based upon them.

Without this we shall not be able to sympathize with the doubter, or to win his confidence; most of all, we shall not be able to point out, as may unquestionably be done, the utterly baseless character of many of the theories that now pass current as scientific, or to show the utterly unsupported assumptions upon which many of the doubts and difficulties that are being felt really rest. To accomplish this result is not so hopeless as at first it looks. And yet it is no easy task. It involves study—downright, hard, systematic study, too—on the part of the clergy and other leaders of public thought. But that is a most essential part of our solemn ordination obligations. In my judgment, there never was a time when men of ability, men of study, men of learning were so deeply needed for the ministry of the Church, as now. There never was a time when we who are in that sacred office were called with so loud and imperative a voice as we are now, to give ourselves to study. It is the paramount duty of the hour. It comes before everything else except the exercise of the devotional life. The priest's lips should keep knowledge. And now that the bonds of authority are everywhere being loosed, now that there are men in the Church and in the neighborhood who are doing all they can to teach the people, not that the clergy are to be highly esteemed in love for their works' sake, but that they are to be highly suspected and watched, for no other reason than that they are ministers of Christ; now that knowledge of every kind is being so rapidly and so universally diffused, we have need to take heed that many of our people do not outstrip us in knowledge, and that we do not fall under their contempt for our lack of information, our inability to understand their difficulties or to help them out of their doubts.

And yet, as you will readily infer, it is not knowledge alone that is needed—that may satisfy our own minds. But our office, as it is conceived of by the English Church, and, I think, rightly conceived of, is above everything else the office of teachers. And we must not only set ourselves to know, but we must set ourselves to teach our knowledge to the people. Teach them again, in the first instance, positively what are the grounds of our belief in the existence of God, and of the truth of the Christian religion. This will itself remove most of their doubts, and it will form an entrenched citadel into which they may retreat when pressed hard in the field, and be safe from the most furious assaults of the foe. And then we must be ready, as far as possible, not only to give a reason for the faith that is in us to every one that asketh us, but to give a reason also why there should be no unfaith in them, by being prepared to so solve their difficulties and remove their doubts.

But I can fancy some hard-worked town clergyman or country missionary asking in dismay: Am I then to withdraw my own mind and the minds of my people from the practical and devotional aspects of Christ's religion, and occupy them with its controversial and apologetic aspects? Instead of preaching the Gospel of Christ, am I to occupy myself in setting forth and answering scientific doubts and difficulties? I say, God forbid! The great remedy for modern doubts and difficulties, for the great mass of men, is just that which was the remedy

for ancient doubt and difficulty, and that remedy is just this: Preach Christ, and Him crucified. It was this that won the world at first. Before this, Greek philosophy and barbarian superstition fell. "*In hoc signo vincas*" is as much the talisman of victory to the Christian preacher of to-day, as it was to the Greek emperor in the year 315. The great mass of men have no great power of reasoning, and are not greatly influenced by purely intellectual considerations; but they have hearts to feel, and those hearts bear witness to Christ, and are won by Him. God has written and engraved His laws upon our hearts. He has given us moral and spiritual perceptions. He has planted a conscience within us. And that conscience and those perceptions, even in the untutored mind, recognize in Christ, when He is set forth as the crucified among them, that which responds to their own cravings, which embodies and unfolds that of which they have been helplessly striving to form some adequate conception, the cross of Calvary. The offering up of the spotless Lamb of God has met that sense of unworthiness, of sin, and of the need of forgiveness and grace, which lie deep down in the hearts of men; and so through the ages it has drawn all men to Him. And yet, when I say that the preaching of Christ is, after all, the best way to meet and quell the doubts and difficulties of modern days, I do not mean what usually passes for the preaching of Christ; I do not mean mere declamation about Christ; I do not mean the preaching of some Christ, who was born, not of the Virgin Mary, but of our own imagination. I mean the preaching of the Christ of God; the holding Him up, the exhibiting him before men as He is set forth in the Holy Scriptures and in the creeds of the Catholic Church, as the Son of God become for us the Son of man. Not the proclamation of certain doctrinal subtleties, but of Christ Himself, the Crucified, the Ever-living, Ever-present Head and Lord of our being; Christ as He is exhibited in the words which He spake, in the works which He did, in the miracles which he performed; Christ as He is seen in history, as He is seen in the lives of the saints, as he is known in our own experience. It is that, Christ in you, which like an electric spark goes straight to the hearts of men, and flashes light into all its darkened chambers. And so the best, the most effective way to meet modern doubts is to preach Christ earnestly, ye who are called to preach, and to live in Christ earnestly all of you, to be yourselves His living epistles. You will remember that the doubter in that sterling book, entitled "Modern Christianity a Civilized Heathenism," is won to Christ, not by arguments, but by one, a priest of the Church, who realized in his life what the religion of Jesus requires us to be, who spared not himself, but was in labors most abundant, and who made men feel that as soon as he saw them he lifted up his heart in prayer to God for them. And the ideal is a true one. It is this exhibition of Christ that will reach the heart and conscience and satisfy the reason of the world. He is the one only ideal of humanity, the perfect and pattern man, who possesses a divine power of attractiveness, which can penetrate to the innermost depths of the human heart, and exercise there a mighty moral and spiritual power. Mr. Lecky, himself a non-believer, in his "History of Morality from Augustus to Charlemagne," says: "It was reserved for Christianity to present to the world an ideal

character which, filled the hearts of capable of acting has been not only tive to its practice, truly be said that has done more to tions of all the p moralists that eve whatever has been sins and failings, ar which have defaced example of its Four statement of this p embraces in Himsel human and all th universe; the one a man; in Him are l His life and charac incontrovertible pro honest hearts to a l He was not the Son and they will feel th this supposition natu the production of holiness, surpasses a phers and saints, b loftiest conceptions diligence to enable explain their difficu Christ—Christ the c living, ever present I

REV. W. CLARK, M.A.,

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to speak of the "mawkishness"—that, he believed, was the word employed—of the Evangelicals, and the narrowness of High Churchmen; but a contemptuous tone towards others did not advance the cause of Christian truth. Dr. Arnold had described the Evangelical clergyman of his time as "a good man with a narrow understanding, a defective education, and small knowledge of the world." The description might be true as far as it went. We had learnt many things which were not known to those who lived before us. But no one who knew the history of Christianity during the last century and a half would speak disrespectfully of the Evangelicals, while some of us would confess that we somewhat regret the applause which had followed Dr. Kramer's reference to plenary inspiration. He quite believed that what was called "verbal inspiration" was now properly abandoned; but there was a sense in which the plenary inspiration of the Bible could still be defended, and was held by men as learned and as able as those by whom it was impugned. All this he would say without denying the interest or the ability of the paper which he criticised. But he thought it important that the other side of the subject should not be overlooked.

With regard to the remarks of his friend Mr. Langtry, he must say that he could not take quite such a despondent view of the state of unbelief as he did. Those who remembered the state of things in the time of Bishop Butler, when, as that great writer remarked, people had come to think that the truth of Christianity was not worth discussing, would hardly think with despondency on the present state of things. It was true that the present form of opposition to the Gospel was probably the worst the world had ever seen, being a form of atheism under the name of agnosticism; but it seemed to him that in the very badness of this opposition there was an element of hopefulness. If they considered the history of unbelief since the days of the English deists, they would see how every attack which had been made upon the truth of Christianity had been a failure—had been successively abandoned, each system being followed by another which was itself abandoned. There had been, in fact, three great attacks upon the Gospel; the first that of rationalism, proceeding from the system of deism; the second that of the mythical theory, proceeding from the pantheistic side; and the third what they might call the scientific, proceeding from agnosticism or sheer atheism. Each of these attacks had been delivered with the same confidence; each had been forced to confess its own failure by making way for another. Take, for example, the treatment of the life of Christ. Paulus considered the divine record from the rationalistic point of view, admitting the substantial truth of the narrative, but denying its supernatural character. It soon became clear that this theory could not be sustained, and so it had to give way before the mythical theory of Strauss, which was loudly declared to be a complete and satisfactory explanation of the phenomena of Christianity on a naturalistic basis. It cannot be doubted that this theory obtained a very wide acceptance. But what has been its fate? It is well known that Renan undertook his *Vie de Jesus* under the influence of the views of Strauss; but as he proceeded with his studies he found himself constrained to abandon them, at least to a great extent,

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friend Mr. Langtry, he must say dependent view of the state of mbered the state of things in the great writer remarked, people had tianity was not worth discussing, on the present state of things. opposition to the Gospel was seen, being a form of atheism seemed to him that in the very n element of hopefulness. If since the days of the English which had been made upon the ture—had been successively l by another which was itself three great attacks upon the oceeding from the system of theory, proceeding from the ey might call the scientific, eism. Each of these attacks dence; each had been forced ay for another. Take, for rist. Paulus considered the f view, admitting the substan- nternatural character. It soon sustained, and so it had to s, which was loudly declared of the phenomena of Chris- be doubted that this theory at has been its fate? It is e *Jesus* under the influence eded with his studies he at least to a great extent,

and to return to a modified rationalism. What was still more remarkable, the work of Renan had such an influence upon Strauss himself, that in his last *Leben Jesu* (an entirely new work) he partially abandoned his mythical point of view, and in some measure returned to the rationalistic. Perhaps the saddest exemplification of the downward course of unbelief was found in the "Confession," which Strauss published not long before his death, under the title of the "Old Faith and the New," in which he showed he had passed from pantheism to sheer, unmitigated atheism.

No doubt this was the worst form of unbelief, but it was not the least hopeful form. For it was quite certain that mankind would not permanently acquiesce in a system which did not recognize a God. He wished there was time to illustrate this statement; as it was, he would only remind them of all human experience as proving that the race to which we belong had need of God, craved for Him, could never find rest but in Him. It was as true of me and thee as of the Psalmist, that our heart crieth out for the living God. We can take up the splendid words of the great Augustine, and say: "Thou hast made us for Thyself, and our heart is restless until it rest in Thee."

Owing to the "ten minutes" rule, the Secretary was obliged to ring the bell, and so bring a highly interesting speech to an abrupt termination. The rule, however, if observed at all, must be adhered to in all cases.

THE REV. OLIVER J. BOOTH, RECTOR OF ST. THOMAS' CHURCH,  
ST. CATHARINES, ONT., SAID :

I respectfully ask the attention of this Congress to the consideration of some thoughts, not put forward in the preceding papers, to the attitude we, as Churchmen, may take towards unbelief. And here let me say I think we lose much, in dealing with popular unbelief, in neglecting to demand accurate definition; for I have met men—old as well as young (and I suppose my experience has been that of many), whose scepticism, having no unity or basis, is demolished or driven into cloudland before a rigid analysis of its assumptions. In the first place, it may be found that we have much in common with such men in the matter of belief—by which I mean that we may, after all, find a good deal of common ground, and by standing on it we may not treat them as aliens, but as brothers. It is the weakness of popular unbelief that it makes the religion of the Christ chargeable with the vagaries and idiosyncrasies of its professors. I have not the slightest doubt—nay, I speak with certain knowledge—when I say that the special belief of Christians, say, for instance, in the verbal inspiration of the Scriptures, has driven men into unbelief, just because these men were not taught to see the difference between the *views* of Christians and Christianity itself. It is indeed melancholy to read the words of the apostles of the popular or platform forms of scepticism and unbelief, and to mark how their audiences, whether in Northampton or New York, confound the opinions of men with the truth of God. It may seem like a truism to say we must know the views of men before we can argue against them; yet plain as this is, it needs to be insisted upon if we would clear the ground of rubbish and come at once into the heart



of the arena of controversy. Many a man has flung off his fathers' faith because he could not believe that Moses wrote the Pentateuch, or St. Mark the Gospel designated by his name, or St. Paul the Epistle to the Hebrews, or St. John the Fourth Gospel, or because he discovered errors in the chronology of the Bible, or could not accept literally the six creative days, or the story of the fall. We are not likely to help a man to a knowledge of God by scientifically discussing these points. But let us show him that their acceptance or rejection need not affect his soul at all in its relation to the truth of God, revealed in the person of Jesus Christ. Let us show him that Christianity in reality claims his belief only upon a few great cardinal facts, and leaves him a wide freedom on all others. In short, let us show him, as I believe we can, that no greater demand is made upon our faith by the Christian religion than is made upon *his* faith or unfaith by the vague spectres, agnosticism and unbelief. He will find that the Anglican Church, at least, demands the acceptance of only a few facts, and these mainly historical, and does not lead her children—or, at least, does not *compel* her children—into theological intricacies; does not—as Presbyterianism, for instance, does—commit them to the defence of a mere *theological* system. Put *your* plain statement of what the Church requires of him against *his* statement of what the rejection of Christianity requires of him, and you may haply open his eyes to the Wondrous Light! Let the laity understand clearly what the Church requires of them—namely, the acceptance of the broad platform of the Apostles' Creed—and they must see that unbelief puts a much greater strain upon the intellect, even taxing credulity to the extreme. The clergy, of course, are bound to subscribe to a larger document, but even here, not to any special system of theology. The proof of my words is in the fact that the Church is larger than any of her sons, larger than any party, for she includes all. Strongly as I believe in the Church as having an organic and continuous life in the unbroken succession of her bishops from age to age, I yet know that the Church holds within her universal fold men whose views on this and on other points are diametrically opposite. *All parties claim her; yet the truth is, she possesses all!* Again, then, I say, having found out your erring brother's views, let him know, since his faith is very weak, how little (and yet how much!) is really claimed of him, and you may remove many of his scruples, and, at least, give him admission into the fold of the Church on much larger and better terms than he ever before expected. Of course I am not so foolish as to suppose this treatment, like a patent medicine, will cure all cases, but I humbly submit that it will be found highly efficacious in the great majority of cases of *popular* scepticism and unbelief. Perhaps not unprofitably, in my brief time, I may make my meaning more clear by one or two illustrations. Take a case concerning Prophecy. When it is affirmed by an unbeliever that prophecy is not reliable because it is not even known how many authors are represented by the present book of "Isaiah," and that it is not even known where or when this book was written; or when it is said that the book of "Daniel" was written long after the Chaldean monarchy, we may answer: "What then?" Suppose we admit with you the truth of these things (I beg to say, parenthetically, that we are not bound to

admit anything of the sake of argument, or the sake of arguing with authors, and that —the admission of prophecy. This is prophetic writings the latest given to enough for our purpose does not really affect Row (to whose work which this Congress of Row's, the Barman's library)—w—correctly, and I t human prescience is their perfect record whether they were the vital question Old Testament revelation and in his Church minute predictions much trouble in bringing take a second case and date of the Gospel date of St. John's for argument, for Gospels was written the mutilated Luke lectures already read Stanley Leathes in the Gospel history By taking the four namely, the Epistle and that to the the Gospel story. in this method, but who may not know the pages of the series of articles, e the same book, by Gospels." It will aside the Gospels—the time—is, in trustworthy historical brief speech, give about, but I humbly of the *Expositor*, w a new delight.

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admit anything of the sort, I would simply admit it as a concession for  
 the sake of argument)—suppose "Isaiah" had two, or even three,  
 authors, and that the book of "Daniel" was not written by that prophet  
 —*the admission does not impair the force or validity of the argument from  
 prophecy.* This is an important point. If you admit that all the  
 prophetic writings of the Old Testament were of no earlier date than  
 the latest given to the book of "Daniel," namely, B.C. 150, you admit  
 enough for our purpose. The mere question of dates, while important,  
 does not really affect the strength of the argument. For, as Prebendary  
 Row (to whose work Dr. Courtney referred last night in a sermon for  
 which this Congress owes him a special vote of thanks, and that book  
 of Row's, the Bampton Lectures for 1877, should be in every clergy-  
 man's library)—well, as Prebendary Row says, if I am using his words  
 correctly, and I think I am, "*As far as the question, whether a super-  
 human prescience presided over their composition, or whether Jesus Christ  
 is their perfect realization, is concerned, it is a matter of indifference  
 whether they were composed B.C. 200 or B.C. 2000.*" The real, then,  
 the vital question for the unbeliever is this: Are the predictions of the  
 Old Testament regarding the Messiah fulfilled in the Christ of Nazareth  
 and in his Church? Here the ground is more clear, and avoiding  
 minute predictions, and arguing on great broad lines, you may not find  
 much trouble in bringing the argument to a successful termination. Now,  
 take a second case. Suppose your unbeliever staggers at the authorship  
 and date of the Gospels. I believe late critical unbelief is putting the  
 date of St. John's Gospel at about A.D. 110. But let us admit (only  
 for argument, for the admission is absurd else) that not one of the  
 Gospels was written before A.D. 150, that is to say, ten years later than  
 the mutilated Luke of Marcion. What then? Prebendary Row, in the  
 lectures already referred to—following the method first suggested by  
 Stanley Leathes in 1869—has shown that it is possible to reconstruct  
 the Gospel history without the help of the Gospels. How is this done?  
 By taking the four epistles admitted by critical unbelief to be genuine,  
 namely, the Epistle to the Romans, the two Epistles to the Corinthians,  
 and that to the Galatians, and from these building in substance  
 the Gospel story. Prebendary Row does not indeed advance far  
 in this method, but I may state, for the advantage of the brethren  
 who may not know it, that this line has been recently followed in  
 the pages of the *Expositor* by the Rev. Geo. Matheson in a masterly  
 series of articles, entitled "The Historical Christ of St. Paul," and in  
 the same book, by the Rev. J. Rawson Lumby, on "The Jesus of the  
 Gospels." It will be understood that this method, so far from throwing  
 aside the Gospels—which the argument, however, renders necessary for  
 the time—is, in truth, the means of their triumphant vindication as  
 trustworthy historic documents. I cannot possibly, in the limits of my  
 brief speech, give you an illustration of the method I am speaking  
 about, but I humbly beg to refer any inquiring mind to the new series  
 of the *Expositor*, where, in finding the articles mentioned, you will find  
 a new delight.

I hope I have time for another word. Need I add that in using the  
 Bible we should do so with all reverence, for the place where we stand  
 is holy ground. It may be that men have worshipped the mere letter,

and made it an idol; but in the generous liberty which our beloved Church allows us, holding what opinions we may, consistent with canonical authority, let us never neglect a reverent use of it; let us not fall into the—what shall I say?—the *carelessness* of the churchman who, recently defending the Scriptures from the slavish use of the letter, yet speaks of the light shed abroad by "SOME *Holy Ghost*," for when we lose our reverence (as is terribly easy in these days), we lose what makes life noble, and the Word of God, as contained in the Bible, profitable to our souls. Our Church has not shut us up in a small room. And I may say with respect to the utterance of the last speaker and his reference to Dr. Kramer, that the Church unquestionably accords to Dr. Kramer the liberty, as he has the strong courage, of his convictions. But, after all, all methods of meeting unbelief are weak and poor before the simple preaching of the Gospel: the holding up the Lord Jesus in the power of the Spirit, by the proclaiming of liberty to the slave, of light to the blind, of joyous strength to the paralytic, and of life—*yea life*—to those whose eyes are heavy with the dust of death. For, rob the world of the hope that is in Jesus the Saviour, and see to what you reduce this great struggling army of humanity. Then the good and the bad fall into a common grave; then—I say it full in the face of the new *Religion of Humanity*—vice has the everlastingness of virtue, and falsehood of all created things most miserable, powerless to control our fate, and MAN, the head and front of all creation, is no more than the little bird, which, taken in the black hands of the hurricane, is dashed against the cliff. Such, and worse, is human life robbed of its Saviour and its Hope. We cannot believe this new Apostolate. We do believe in the *historical* Christ of Galilee, but when we think of Him

"Whose blessed feet,  
Full eighteen hundred years ago, were nail'd,  
For our advantage, on the bitter cross,"

then we think also of Him over whom Death had no power. *yea of Him who now sitteth at the right hand of God; and so we pray—"By Thyne agony and bloody sweat—by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension—Good Lord deliver us."*

REV. W. J. MACKENZIE, OF MILTON, ONTARIO, SAID

That much of the modern infidelity is disseminated unintentionally by the pulpit and the press by simply stating in what it consists without at the same time refuting it. The poison is thus sent abroad without the necessary antidote to counteract it. Better never mention the subject at all than thus propagate doubts unsolved, difficulties unremoved, and plausible objections to truth unanswered. Thousands of modern sceptics have probably become such by this unguarded publication of the character of modern infidelity. Although we call it modern, it is not altogether a new thing, but consists of several old things with new names, which give them a modern and scientific aspect. Agnosticisim and evolution are not at all new things in the world, and have often been refuted. It is well, therefore, to retain and use the good, old and

well tried weapons and Paley in doing regard as a new eq in this Christian science viewed from tific name. It is c so-called scientific materialism leads of course, to the r with this substantia own chosen ground it. The chief exp York, in his volume *Microcosm*, of whic the Darwinian the trine of creation. soul from purely so the old orthodox thinking, immateria the definition. Bi monly received te human spirit is an organs for seeing a mind being merely of the brain or oth force, which we call is indestructible, an

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REV. A. J. BROUGHAL

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generous liberty which our beloved opinions we may, consistent with exact a reverent use of it; let us not fall *carelessness* of the churchman who, from the slavish use of the letter, yet *SOME Holy Ghost*," for when we lose these days), we lose what makes contained in the Bible, profitable shut us up in a small room. And grace of the last speaker and his Church unquestionably accords to strong courage, of his convictions. unbelief are weak and poor before the holding up the Lord Jesus in ming of liberty to the slave, of light paralytic, and of life—yea *life*—to dust of death. For, rob the world labour, and see to what you reduce. Then the good and the bad y it full in the face of the new everlastingness of virtue, and false- in the image of the Eternal God, e, powerless to control our fate, ation, is no more than the little is of the hurricane, is dashed human life robbed of its Saviour; new Apostolate. We do be- out when we think of Him

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eminated unintentionally by n what it consists without at thus sent abroad without the never mention the subject ed, difficulties unremoved, ed. Thousands of modern is unguarded publication of gh we call it modern, it is several old things with new ntific aspect. Agnosticism the world, and have often and use the good, old and

well tried weapons of defence and attack, so well supplied by Butler and Paley in doing battle for the truth. There is, however, what some regard as a new equipment or new science which can be used effectively in this Christian warfare, but which is in reality the old Christian science viewed from a scientific stand-point and baptized with a scientific name. It is called *substantialism*, and is the grand argument against so-called scientific infidelity, which is essentially materialism. While materialism leads to atheism, the denial of the soul's immortality, and, of course, to the rejection of Holy Scripture as a revelation from God, with this substantialism we can fight such pretentious infidelity on its own chosen ground—the ground of modern science—and easily defeat it. The chief exponent of substantialism is Welford Hall, of New York, in his volume entitled "The Problem of Human Life," and in the *Microcosm*, of which he is the editor. Substantialism utterly demolishes the Darwinian theory of evolution, and establishes the Christian doctrine of creation. It also proves the doctrine of the immortality of the soul from purely scientific data. In doing so, it virtually takes hold of the old orthodox definition of the human spirit, that "it is a living, thinking, immaterial *substance*," and proves the scientific correctness of the definition. But it goes further. It proves (contrary to the commonly received teachings of the scholastic metaphysicians) that the human spirit is an organized entity, having size, form and spiritual organs for seeing and hearing. It proves that so far from thought or mind being merely the motion of the brain's molecules, any motions of the brain or other parts of the body are due to the essential living force, which we call the spirit, and which, like all other forces in nature, is indestructible, and therefore, being a living force, is immortal.

The inexorable bell had again to do duty in warning the speaker that the "ten minutes" were exhausted.

The next subject taken up was that of

### WOMAN'S WORK IN THE CHURCH.

The first paper was read by

REV. A. J. BROUGHALL, M.A., RECTOR OF ST. STEPHEN'S CHURCH, TORONTO.

What is it, and what is it not? It extends to almost every kind of work done for God and for Christ's sake. It is both the supplement and the complement of man's work in the Church, and touches everything therein except the public ministry of God's word and the administration of the sacraments. That "life is duty" is a principle which runs through the whole of woman's existence as well as man's. A woman's calling is to be a "help-meet," to "order and comfort and adorn" her home; and in and through this mainly she is called to "bless, enlighten and purify society."

But there is a more extensive field than home in which she may claim to work. Here she has "rights" which none will deny her. Here her peculiar virtues and powers, her tact and skill and devotion, may find ample scope, viz., in the systematic nursing of the sick, the care of the young, the rescue of the degraded, and the many other

important details of parochial work. Women have gifts for service peculiar to themselves, and it has been pointed out that the qualities which mark women peculiarly are the very qualities which prevail over evil; and she who possesses the qualities would seem to be the fittest to exercise them. It is acknowledged by all that works of philanthropy and usefulness to her fellow-creatures are eminently her sphere, and that to do good may be properly considered her legitimate vocation. "The young women," says St. Paul, are to "marry, bear children, guide the house," etc. That is, they are to make good wives and mothers, to be, as far as possible, useful parishioners, ready, according to the ability and opportunity given them, to aid in every good work. And yet how little is done in view of the pressing needs of the Church. In view of the prevailing vice, and misery, and ignorance, and impurity, and drunkenness, even in Christian lands, how little can be done by those whose first place is home, and who must primarily be occupied in the manifold duties which the terms "husband" and "children" involve.

There is no doubt that "the perfect life is the married life." But there are multitudes of women who do not marry. Some will not, others cannot. What work is there for them to do? We say, find it in the Lord's vineyard. We naturally think of the work that is left undone, and the wide range of work lying before us to be done, and we long for some efficient organization which may grapple with the difficulty. Here would seem to be an answer to the question that is often asked, "What are we to do with our unmarried sisters? What are they to do with their lives?" As members of the Christian Church we are not to look at the subject merely as a question of social interest or of political economy. We are bound to consider it in the light of Christ's kingdom. The question with us, if we are in earnest, rings out loud and clear above all others, "How are we to do God's work, and do it most effectually? How shall we get workers, and how shall they best succeed in accomplishing what we are so fond of singing about—'raise the fallen, rescue the perishing, care for the dying?'"

We have been familiar, to a greater or less extent, with Bible women, with district visitors, with women who can even conduct large Bible classes as well as men. But experience shows that with all the assistance obtained from such sources, much remains undone. The surface is only scratched, the need lies deeper. The Church has need of other agencies besides these in fighting the powers of darkness. She needs trained agencies, helpers whose whole time is devoted to Church work, and who are fitted for the task by previous instructions and discipline. "Like a mighty *army* moves the Church of God." Volunteers, however admirable in every way they may be, cannot be expected to fight the battles of Christ almost unaided. We need the various branches of the service as in a regular army. Indeed, our desultory parochial workers would be made more efficient by the presence of trained helpers. Consistency and strength would be infused into volunteer efforts by the example and direction of one or more who had been trained for the work, and who devoted all the time to it professionally and of course.

And in the New Testament we have hints as to how the want is to be supplied. St. Paul tells us that in the dispensation of the Spirit there

are varieties of ministry, the order as one means of edification. In the epistles, I think we find how or other, embraced therein. Certainly existing in the Church, the widows, the virgins, stood these consecrations in the pastoral epistle of presbyters and of mode of life or the amidst the ties of home communities more New Testament to sketch one out; to go to speak of offices and regulations. But the life, that they formalize and that they prove Redeemer's kingdom.

However, coming life in the English Church of woman's work. In the United States of America, hood has been revivified. The bishops, important bodies of Canterbury, and the have passed resolutions years ago by the clergy of our own needs, one is *duly organized* woman's arm. "Systematic giving to it "systematic work member of a family (or two godly and zealous whole of life thus in case in our own day diocesan or otherwise material which may be possible to emphasize ground of reason and ground of the sore and insist on the fact that organization for alleviation an organization implied was remarked in England suffering from the war and religion." Now or

Women have gifts for service peculiarly pointed out that the qualities which they possess would seem to be the fittest to be employed by all that works of philanthropy which are eminently her sphere, and that she has her legitimate vocation. "The woman is to marry, bear children, guide the household, make good wives and mothers, to be diligent, ready, according to the ability and industry of every good work. And yet how little is accomplished in the Church. In view of the magnitude of the work, and the impurity, and drunkenness, and immorality, little can be done by those whose vocation is primarily to be occupied in the manifold duties of the household and "children" involve.

"The married life is the married life." But do not marry. Some will not, and some are not fit for them to do? We say, find it in the nature of the work that is left lying before us to be done, and on which we may grapple with the Lord. In answer to the question that is asked of our unmarried sisters? What are the members of the Christian Church to do as a question of social interest and to consider it in the light of the Christian life, if we are in earnest, rings out to us, "What are we to do God's work, and what are we to do for the workers, and how shall they be able to do it so fond of singing about—'I am ready for the dying?'"

At a less extent, with Bible women, we can even conduct large Bible classes. The Bible shows that with all the assistance that remains undone. The surface of the Church has need of other workers of darkness. She needs workers who are devoted to Church work, who are instructed in the instructions and discipline of the Church of God." Volunteers, however, cannot be expected to fight the battle; we need the various branches of the Church. Indeed, our desultory parochial work, done by the presence of trained workers, will be infused into volunteer workers, one or more who had been trained in the time to it professionally.

As to how the want is to be met, the inspiration of the Spirit there

are varieties of ministrations or services; that after the duly appointed ministry, the order of the clergy, God has set "helps" in the Church as one means of edifying the Body of Christ. Looking at the Apostolic epistles, I think we are justified in concluding that women were, somehow or other, embraced in these helps; they constituted an important factor therein. Certainly we read of three classes of devoted women as existing in the Church from the earliest times, the deaconesses, the widows, the virgins. Side by side with the ordained ministry there stood these consecrated women, whose qualifications for office are stated in the pastoral epistles, *mutatis mutandis*, to be much like those required of presbyters and deacons. Of course we have no details as to their mode of life or their plan of operations, whether they lived alone or amidst the ties of home life, or whether they were gathered together in communities more or less formally constituted. It is the way of the New Testament to hint at a system already in existence rather than to sketch one out; to give principles of procedure rather than details; and to speak of offices and duties in general rather than lay down minute regulations. But there can be little doubt that theirs was a consecrated life, that they formally devoted themselves to the service of the Church, and that they proved to be very efficient instruments in extending the Redeemer's kingdom.

However, coming to our day we see that, with the revived spiritual life in the English Church, much attention has been paid to the subject of woman's work. Both in England and her dependencies, and in the United States of America, the institution of deaconesses and of sisterhoods has been revived, and they are now extending in many directions. The bishops of the Church are in favor of one or both. Such important bodies of men as the Lower House of the Convocation of Canterbury, and the General Convention of the Church in the States, have passed resolutions in favor of sisterhoods. The same was done a few years ago by the clergy of one of our Canadian dioceses. And in view of our own needs, one might say that a very pressing want in the Church is *duly organized* woman's work. We are, as it were, without our right arm. "Systematic giving" is the motto of the Church now—let us add to it "systematic working." Much might be accomplished by one member of a family (when she can be spared) devoting herself to Church work in her parish, as was often done in the early Church; or by one or two godly and zealous women without any family ties, spending the whole of life thus in assisting the parochial clergy, as is sometimes the case in our own day. But we want some organization, some system, diocesan or otherwise, in order to utilize to the fullest extent the material which may offer from time to time for this purpose. It is not possible to emphasize this point too strongly. On every ground, on the ground of reason and principle, and experience and solid facts, on the ground of the sore and crying needs of the Church, it is necessary to insist on the fact that there is need of a permanent and pervading organization for alleviating the many evils which beset us; and such an organization implies system, preparation, and training. Long ago it was remarked in England that "both in town and country we are deeply suffering from the want of organized female agency in works of charity and religion." Now one point which I would suggest is that, if possible,



this organization should rest on the basis of community life. In this, as in other things, the need of combination is felt, and must be felt more and more. Union is strength, and union is essential to success. "Two and two" was the principle acted on by our Lord, and He knew what mankind wanted. To serve God through the service of our fellow-beings there is the strength of community. In *Longman's Magazine* for January, 1883, the author of "John Halifax, Gentleman," writing on the subject of sisterhoods, argues strongly in favor of this position. "The mass of women," she says, "are not clever enough, or brave enough, to carry out anything single-handed. Like sheep, they follow the leader; they will do excellent work if any one will find it for them, but they cannot find it for themselves. How continually do we hear the cry, 'I want something to do; tell me what to do, and I'll do it!' Of course a really capable woman would never ask this; she would, under no circumstances, be idle, she would find her work or make it. But for one such, capable of organizing, guiding, ruling, there are hundreds and thousands of women fitted only to obey, to whom the mere act of obedience is a relief, because it saves them from responsibility. To them a corporate institution . . . is an actual boon. It protects them from themselves—their weak, vacillating, uncertain selves—puts them under line and rule, gives them the shelter of numbers and the strength of a common object. It is astonishing what good can be done by a community, who, as individuals, would have done no good at all." Again she writes: "Of course, if all women were strong enough to live and work alone, to carry out their own individual life and make the best of it, without leaning on any one else, there would be no need of sisterhoods. But it is not so. Very few women can take care of themselves, to say nothing of other people. Some say this is the fault of nature, some of education, a centuries-long education into helpless subservience. Whichever theory is right, or perhaps half right and half wrong, the result comes to the same. Therefore, for such the life in community is eminently desirable. It provides shelter under the guardianship of a capable head; companionship, for only the strong and self-dependent are able to endure *permanently* their own company—and perhaps even for them this is not always good; it gives them objects on which to expend their barren and shut-up affections; and lastly, it supplies work, that definite and regular work which is the best solace for sorrow, the best safeguard against temptation, the only efficient help to that ideal condition of 'a sound mind in a sound body,' which all women should strive for to the very end of life."—(pp. 309, 312).

The Bishop of Peterborough (Dr. Magee) has recently invited the ruri-decanal conferences to state their opinion as to woman's work in his diocese, issuing the following question: "Is it the opinion of your conference that a diocesan organization should be formed to promote this? And if so, does your conference recommend an organization of deaconesses or of sisterhoods?" The Rev. Dr. Pope, late warden of Bishop Cotton College, Bangalore, South India, who was a missionary for forty-three years, at the York Conference, last year, spoke strongly in favor of sisters being engaged in the Zenana work in connection with Christian schools and colleges in that country, which institutions are destined to play a most important part in Christianizing that land.

Bishop Quintard, without the sisters Bloemfontein, in South Africa, is an organization, serious of a sisterhood. In his heart. It is possible to have proved competent outlet formed part of the globe the subject of woman's "rights"—the thought of the Church and deep thankfulness for some time been establishment of a Christian woman's pe- tianity women's people, Greeks and others; now in India and elsewhere, time that the same can be found that as within the Church, so her assistance more systematic scale pervading principles.

Another point which may be formed. It is of woman's work within the Church, not in the restriction is not a work of a Christian of the poor, by the public platforms, or Dr. Dix recently objections, and under the good. She is not which aims at sweet genuine piety, must be essential basis. The love of man for Doing good should be essential in the social movement. The work of the Church; it ought to be of the Diocese. This is necessary in these countries. For example, community shall be formed, and shall be under deputy. The rule of the and the members of from the authorities foreign superior.

the basis of community life. In this combination is felt, and must be felt more union is essential to success. "Two on by our Lord, and He knew what rough the service of our fellow-beings In *Longman's Magazine* for January, Gentleman," writing on the subject of or of this position. "The mass of enough, or brave enough, to carry out they follow the leader; they will do for them, but they cannot find it for e hear the cry, 'I want something do it!' Of course a really capable would, under no circumstances, be e it. But for one such, capable of hundreds and thousands of women here act of obedience is a relief, ability. To them a corporate insti- protects them from themselves— s—puts them under line and rule, and the strength of a common an be done by a community, who, good at all." Again she writes: enough to live and work alone, and make the best of it, without be no need of sisterhoods. But take care of themselves, to say his is the fault of nature, some ion into helpless subservience. half right and half wrong, the for such the life in community elter under the guardianship of y the strong and self-dependent own company—and perhaps it gives them objects on which ections; and lastly, it supplies h is the best solace for sorrow, he only efficient help to that ound body,' which all women (pp. 309, 312).

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Bishop Quintard, of Tennessee, has declared that he could not do without the sisters to aid in the work of his diocese; and the Bishop of Bloemfontein, in South Africa, feeling the imperative necessity of such an organization, sent his Archdeacon to England to obtain the nucleus of a sisterhood. With him it is a marked success, and it is the joy of his heart. It is possible that many missions in foreign lands might not have proved comparative failures, had trained female workers from the outset formed part of the mission band. In almost every quarter of the globe the subject of woman's work—a far more suitable topic than woman's "rights"—is coming to the front. It is claiming the anxious thought of the Church. And to many it is a matter of congratulation and deep thankfulness that in the Diocese of Toronto measures have for some time been in progress, and funds are being raised, for the establishment of a Canadian sisterhood. In the early days of Christianity women's peculiar gifts were needed to extend it among the Greeks and others; it has long been felt that these same gifts are needed now in India and elsewhere. And doubtless it will be discovered in time that the same thing holds true of any country whatsoever. It will be found that as woman's help is required in extending the Christian Church, so her assistance must in many ways be sought on a larger and more systematic scale than it is now employed, if Christianity as a living pervading principle is to be retained in our midst.

Another point which deserves attention is, that any organization which may be formed ought to be in the Church and of the Church. It is of woman's work *in the Church* that we are speaking. In the Church, not in the world, is the sphere contemplated. Perhaps the restriction is not accidental; it is of the essence of the thing. The work of a Christian woman, her mission, lies in her home, in the houses of the poor, by the bed of sickness, among the dissipated; not on public platforms, or at the bar, or on the hustings. "Her calling," as Dr. Dix recently observed, "is on Christian lines, in Christian institutions, and under the inspiration of Christian ideas. There she can do good. She is not needed elsewhere, except to help stem the flood which aims at sweeping Christ and the Church away." And religion, genuine piety, must be the moving principle with her. This is the essential basis. The work must be done for the love of God and for the love of man for Christ's sake. Thus only can it be well done. Doing good should spring from being good. And order, too, is an essential in the society. Order, heaven's first law, must direct every movement. The work should be supported and regulated by the Church; it ought to be under the sanction and direction of the Bishop of the Diocese. The observance of this principle would be found to be necessary in this country at least. It has worked well in other countries. For example, in Bloemfontein, the arrangement is that the community shall be connected with the cathedral as a diocesan institution, and shall be under the immediate supervision of the bishop or his deputy. The rule of the community must be sanctioned by the bishop; and the members of the society are to receive orders or directions only from the authorities of the diocese, and not be under the rule of a foreign superior.

It is easy to see the beneficial results which would flow from having an order of women thus devoted to Christian work. Where the system has been tried, marvellous assistance has been given to the local clergy in seeking out cases of temporal and spiritual distress, in attending the sick in their own homes, more especially in cases of epidemic, in teaching poor women how to nurse invalids and how to cook, in promoting the regular attendance of children at school, in co-operating with the benevolent associations, in superintending mothers' meetings and sewing classes, and in exercising a good influence over grown-up girls in service and factories. And not only so, but there is the additional benefit that these institutions have stimulated a large amount of voluntary work which otherwise would have lain dormant; and not stimulated only, but concentrated and directed it, and thus proved a blessing to the souls of many co-workers.

As regards the sisters themselves, experience has shown that the effect of the system on their own life has been most happy. In many cases the faculties seem so concentrated as to be lifted up into God, and the whole life absorbed in Him. Freshness and zest have been imparted to Church life. It has been shown that women are still found who willingly respond to the Saviour's appeal, and distinctly pledge themselves to "leave houses, and brethren, and sisters, and children, and friends, for the Kingdom of Heaven's sake." "Jesus only, all for Jesus," has been their motto. Ease, pleasant surroundings, even spiritual luxury in the shape of a beautiful church and hearty, stirring services, to say nothing of temporal comforts and attractions, have often been given up in order that a City of God might be reared in some remote wilderness. And this consecrated life, in whatever corner of the Church it is manifested, must exert a wholesome influence. It will be one striking proof that "Modern Christianity" is something more than a "Civilized Hea-thenism." It will prove a tonic for men's weak faith and feeble works, and will certainly be helpful to any who desire to do still more for their Lord.

Saintliness, or self-consecration, or self-denial, is not so common among us as is desirable. But where such a character exists, it is a witness for Christ, an incentive to increased zeal and devotion on the part of others, and a witness of the life which is to come.

REV. A. H. BALDWIN, M.A., SAID

That though the monasteries and nunneries of the time of Henry VIII. were corrupt, and that King did a good thing in abolishing them, our Roman Catholic brethren were just as honest in endeavoring to retain them as those who were now endeavoring to organize sisterhoods within the English Church. The speaker strongly objected to the proposal to establish these sisterhoods in connection with the Church. No woman should be encouraged to remain single. Woman's true work is in the household. One strong argument against these sisterhoods could be obtained by consulting with the heads of insane asylums. However, those who are opposed to these organizations and those in favor of them could unite on one common ground—the order of deaconesses, such as had been established in England, and which did not smell of Rome.

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Mr. Baldwin mentioned an instance which occurred in Toronto,  
where a minister had got a vow of consecration from a child of thirteen  
years. This he characterized as a most foolish act.

REV. DR. MOCKRIDGE SAID:

When I handed in my name as a speaker on this subject, there were  
no others booked to follow Mr. Baldwin, and I felt sorry that this subject  
should be closed without something being said on the other side of the  
question raised by him. I speak as one not afraid of even such words  
as "monastery" and "nunnery," provided there is good in what they  
represent, and I am not prepared to say that everything connected with  
those words is bad. As a working parochial clergyman, I feel the need  
of a consecrated order of women, by whatever name they may be called,  
to help me in caring for the sick and the dying. Nothing would be  
further from my thoughts than to seek in any way to deprive woman  
of what Mr. Baldwin so well characterized as her highest glory, the  
adornment of home as a mother. The sphere of a married woman is  
her home, caring for her husband and children. That is her work; and  
no grander work could be given to woman. But, at the same time, I  
think it is a mistake to bring up young women with the idea that their  
sole aim in life should be matrimony, and that they were expected to  
end their career, like most of our novels, in a wedding. Many, from  
force of circumstances, can not, or will not, enter the married state.  
From such the Church should claim some to do work for her. If we  
have a consecrated order of men, why should we not have a consecrated  
order of women? We offer no opportunity for women to give their  
lives to God and the work of His Church; and in that we make a great  
mistake. Why should our sick and dying be handed over to the Roman  
Sisters of Charity, as they too often are, especially in the case of infectious  
diseases, to be nursed and cared for? We should have our own women,  
free from domestic duties, trained to the work of nursing, to do such  
work for us, and I do not think we need be frightened as to what they  
shall be called, how they shall dress, or how they shall live. If we  
clergymen wear a distinctive dress, why should not they? A distinctive  
dress, well known, would be their protection, and a necessity for proper  
introduction to their work. We clergymen know and feel that our  
distinctive dress shields us many a time from hearing or seeing things  
unseemly. If we ask holy women to go to the worst places and  
sometimes amongst the roughest people, and if they feel that they  
must have a distinctive dress as their protection and for giving them  
a proper introduction to their work, we have no right to deny it to  
them; and if we ask them to do the most loathsome work that falls  
to humanity to perform, sometimes a work surrounded with the greatest  
personal danger, and if for their own strengthening and support they  
need their chapel and daily service, with frequent communions, in  
their own home, where they live together, we have clearly no right to  
interfere.

It is true the attempt to establish a sisterhood in Toronto some time  
ago proved a failure; but it was because those who undertook it had  
not been properly trained. I am glad to know that a lady in every

way qualified for such a task is now undergoing a regular course of training at Peekskill, near New York, for the purpose of commencing the work of a sisterhood in Canada, and I for one quite look forward to the time when I may have two or more well trained, godly women, properly consecrated for their work, living together and devoted solely to what women are peculiarly adapted for, the alleviation of suffering humanity, at work in my large parish; and if I can have such work I do not care much by what name it may be called.

REV. W. H. CLARKE, INCUMBENT OF BOLTON, ONT., SAID

It was with diffidence he stood up to say a few words on this important subject; still several thoughts presented themselves to his mind which, in his opinion, were of such importance that he felt constrained to express them. He felt that if ever the Church is to do her work on this great continent as it should be done, she should commend herself to the people of this country by being of practical use to them in works of charity, benevolence and education. He could not but think that the Church of Rome set us a good example in this respect, and while we repudiate some of her doctrines as errors, we must admire the zeal and self-sacrifice of many of her members. In journeying across the continent, as he had lately done, one was struck with the large numbers of hospitals, convents, and educational establishments they have in operation. In the latter not only do they educate the children of their own communion, but those of other religious bodies in large numbers, obtaining, who can doubt, a growth of influence which can be gained in no surer and better way. The question of the education of the Church's young was, it appeared to him, the great question of the day. To lose the young would be the greatest disaster which could happen to the Church. Yet, as a fact, were churchmen satisfied with the sort of education their children were getting? Do they not feel that some change must be made, and some effort put forth, more than at present, to imbue the minds of the young with heavenly teaching and pure Church doctrine; in other words, Bible truth? More than this, was it not a grief to us to see some children of the Church falling under influences we could not approve of? He felt this on the Pacific coast, in the town Nanaimo, where he lived. In that place there was a convent in which self-sacrificing ladies—he gave them all honor—educated all the girls of the better class of people. None of them belonged to the Roman communion. Such were the exigencies of the time and place, that it was considered the only thing to be done. This was true of many places. If we provided a means by which the zeal of woman and her love for Christ's religion might be utilized in the Church, he believed we might be spared the pain of seeing many children educated in a manner we must deplore. Again, the Bishop of New Westminster had felt the need of woman's help in his diocese to such a degree that he lately appealed, and with success, for help from England. Miss Davidson had lately arrived from England. Her work, as he understood, was the instruction of half-breed children. In that country there are great numbers of these children growing up in sin and ignorance, and to do something for their temporal or spiritual welfare is to do a

great and noble work of holy women we must be content of such good by them.

In concluding, h woman's work, we and best sense. We organized methods danger of being gu refuse to employ th graces which offer Let us remember took that human n clung and from a m laboring and preach such as never mar wants; and when r their minds, it was the glad news of th stancy. Let us no we possess in the d

I am sorry to find first stages of pra Dominion. The o diocese, under a d primitive limitation good in it; and we Church, as I believ justice against the seems to exist amo The French Protest institution, and the Dresden, which I h The Romanists hav if "sisterhoods," as see an *apparent* rea nunnery; but what discarded? For m tural and Catholie belongs to our posit they are but *Vatican* and at war with t constitutions, with th criterion of what is deaconesses was S illustrious Robert S land. As early as he had eulogized so

now undergoing a regular course of work, for the purpose of commencing a, and I for one quite look forward or more well trained, godly women, living together and devoted solely to the alleviation of suffering; and if I can have such work I may be called.

MENT OF BOLTON, ONT., SAID

to say a few words on this important subject to his mind which, in that he felt constrained to express which is to do her work on this great should commend herself to the practical use to them in works of He could not but think that the people in this respect, and while we errors, we must admire the zeal and s. In journeying across the continents struck with the large numbers of social establishments they have in they educate the children of their religious bodies in large numbers, of influence which can be gained question of the education of the men, the great question of the day. best disaster which could happen churchmen satisfied with the sort of? Do they not feel that some put forth, more than at present, with heavenly teaching and pure truth? More than this, was it in of the Church falling under He felt this on the Pacific coast, in that place there was a convent to them all honor—educated all None of them belonged to the exigencies of the time and place, to be done. This was true of y which the zeal of woman and e utilized in the Church, he seeing many children educated e Bishop of New Westminster diocese to such a degree that or help from England. Miss and. Her work, as he under- children. In that country there ing up in sin and ignorance, or spiritual welfare is to do a

great and noble work. He believed in availing ourselves of the services of holy women we would be opening up the way for the accomplishment of such good work, which can only be done, and can best be done, by them.

In concluding, he would remark that, in advocating sisterhoods and woman's work, we are only advocating woman's rights in the highest and best sense. Who shall say she shall not be permitted to work by organized methods for Christ and His Church? Nay, are we not in danger of being guilty of a wrong and sinful waste of power? Can we refuse to employ the love, the patience, the zeal and all those gifts and graces which often so eminently shine forth in woman's character? Let us remember that when God came to earth in human form, He took that human nature from a woman. It was to a mother's neck He clung and from a mother's lips He learned His human wisdom. When laboring and preaching to the multitudes, whom He taught with words such as never man spake, it was holy women who ministered to His wants; and when men's hearts failed, and despair and anxiety tortured their minds, it was woman's lips which first were permitted to proclaim the glad news of the resurrection, a fit honor to her unswerving constancy. Let us not heedlessly disdain the help, the wondrous power, we possess in the devotion of holy womanhood.

THE RIGHT REV. BISHOP COXE SAID :

I am sorry to find that the subject before us seems to be yet in the first stages of practical consideration among my brethren of the Dominion. The order of Deaconesses is practically at work in my own diocese, under a diocesan canon, which restrains it to Scriptural and primitive limitations. It works admirably, and I can see nothing but good in it; and would to God it were everywhere recognized in the Church, as I believe it to be in the Word of God. To me the prejudice against the revival of this part of the apostolic system, which seems to exist among some excellent Christians, is incomprehensible. The French Protestants have long been in full possession of such an institution, and the Lutherans of Kaiserworth, and the Neustadt in Dresden, which I have visited, have naturalized it with splendid success. The Romanists have lost it, with so much besides that is Catholic, and if "sisterhoods," as distinct from this diaconate, be objected to, I can see an apparent reason for it in the very great abuses of the Roman nunnery; but what has that to do with a system which Romanism has discarded? For myself, if Romanism retains anything that is Scriptural and Catholic which we have lost, I am for reclaiming it. It belongs to our position and not theirs; for we are the Catholics, and they are but *Vaticanists*, adherents of a system unknown to antiquity, and at war with the Nicene constitutions of the Church. These constitutions, with the Nicene Creed, have ever been recognized as the criterion of what is Catholic. My own interest in the institution of deaconesses was inspired by a layman, by the testimony of the illustrious Robert Southey, and by his desire to see it restored in England. As early as 1851 I visited the "Beguinage" at Bruges, which he had eulogized so heartily. And I beg those brethren who think



they must make nuns of the deaconesses, or else repudiate them, to reflect that in all the Roman communion there is no community of women so exemplary as those *beguines*, who for more than 400 years have adorned their profession with good works, and on whom Rome itself has forborne to impose the unscriptural obligation of perpetual celibacy. The *beguine* is free to marry, though I was assured on the spot that this liberty is very rarely asserted. I think our deaconesses should not be more restricted than this Romish sisterhood, for which I cherish a profound respect. Would to God the priesthood of Latin Christianity were equally free; then, I doubt not, they would be equally pure and worthy of all praise.

MR. LEO. H. DAVIDSON, OF MONTREAL, SAID :

He did not expect to say much after what had been said by the Bishop of Western New York, but he took this growing movement in favor of sisterhoods as one of the signs of the times. In the city of Montreal a case of smallpox broke out in a family of the Church of England, and help could not be procured, but a sister of the Roman Church had nursed the afflicted ones, and other instances of similar character in other places could be found. Why should this remain so through mere prejudice? Why should not an order of Sisters or Deaconesses—call them what you will—be organized in connection with the Church of England?

REV. JOHN LANGTRY SAID :

I had not intended to speak on this subject, and would not now venture to take up the time of the Congress were it not for what seemed to me the very extraordinary speech made by my friend, Mr. Baldwin. And I beg to tell Mr. Baldwin that while I do not doubt the truth of his statements, or that he has heard the story which he has narrated, I yet do not believe that the story itself is true. I do not believe that there is any clergyman in Toronto who is such a fool as that story represents him to be. [Mr. Baldwin—I did not say in Toronto, but in the Diocese of Toronto.] Well, I don't believe there is such a fool in the Diocese of Toronto. And I don't think it is to the credit of Mr. Baldwin to narrate such a story to an assembly like this. And now, my lord, as I am on my feet, I may as well say a word or two more. The Bishop of Western New York tells us, in language that is not wanting in vigor, that it is a monstrous and unscriptural thing to make or to allow the members of a sisterhood to take vows of celibacy. Now, I do not think it is fair to represent the vows that are taken as being simply vows of celibacy. If I understand the matter aright, that is not the primary idea. The primary idea is this: Women who have long and carefully considered the matter, who have subjected themselves to such tests as can leave them in no doubt at all as to what they are doing, deliberately turned aside from those pleasures and interests in which most of their sisters live, and sought to live and dedicate themselves, with all their faculties, thoughts, interests and time, to Christ and His service. This, of course, involves celibacy for Jesus' sake, but

not for its own sake means by saying that If he means that the true. But neither a insists that he shall the confirmee or th they are "monstrous example of or allusion then I beg humbly t are pretty well agreee ing young widows, th sible is "first pledge company of the deac has been assumed an that the married life live. I know I am tell you that I do n Scripture. The marr blessed opportunities kill the natural selfish to live and labor for o spake who has told us and children for His than those who seek perils.

We were told in th listen last night (Dr. C times for which we ou dency which was not deepest gratitude. I r difference and unbelief us; the tendency, the Lord, to consecrate the Him. And we ought t Catholic teaching, He homes, sisterhoods an inspired may retire fro the atmosphere of unce energies of love.

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Called attention to an il which a woman had d result of which was the municants, all the outc N. Y. Rev. Dr. Wildes and her children, one Christianity.

The Congress then adjourn

not for its own sake. Then, again, I do not know what the Bishop means by saying that the vows which the sisters take are unscriptural. If he means that they are not commanded in the Bible, that is of course true. But neither are the vows which the priest takes, and which he insists that he shall take. Neither are vows which the wife takes, or the confirmee or the teetotaler takes, but that does not prove that they are "monstrous and wrong." But if he only means that there is no example of or allusion to such vows having been taken in Holy Scripture, then I beg humbly to submit that he is mistaken. I believe scholars are pretty well agreed that when St. Paul writes, 1 Tim. v. 12, concerning young widows, *tên protên pistin êthêsan*, the only translation possible is "first pledge"—the pledge given when she was taken into the company of the deaconesses. But as regards the whole question: It has been assumed and asserted by all who have spoken on this subject that the married life is the highest life and the best life a woman can live. I know I am going to say something very unpopular when I tell you that I do not think that that is the representation of Holy Scripture. The married life is a high and honorable estate. It has its blessed opportunities of service and discipline. It is well calculated to kill the natural selfishness of the human heart, and to constrain people to live and labor for others. But there is one who spake as never man spake who has told us that they who forsake home and husband or wife and children for His sake and the gospel's, are leading a higher life than those who seek these pleasures and expose themselves to their perils.

We were told in that eloquent sermon to which we were privileged to listen last night (Dr. Courtney's), that there were many tendencies of our times for which we ought to be thankful. There is, however, one tendency which was not dwelt upon, but which ought, I think, to stir our deepest gratitude. I mean the tendency with which, amid growing indifference and unbelief, the Spirit of God is inspiring many souls among us; the tendency, the fervent desire to give themselves wholly to the Lord, to consecrate their life, and time and talents, and all they have to Him. And we ought to thank God that, under the influence of revised Catholic teaching, He has put it into the hearts of His servants to found homes, sisterhoods and brotherhoods, into which souls He has thus inspired may retire from the cares and pleasures of the world, and in the atmosphere of unceasing prayer devote themselves to all the active energies of love.

#### HIS LORDSHIP, THE CHAIRMAN,

Called attention to an illustration which he had seen some time ago in which a woman had done a great deal of work for the Master, the result of which was the building of a church which now has 200 communicants, all the outcome of the work of Mrs. Walsh, of Lockport, N. Y. Rev. Dr. Wildes said he had the pleasure of knowing this lady and her children, one of whom is now doing an immense work for Christianity.

The Congress then adjourned till the afternoon.

THE FIRST CONGRESS OF THE

SECOND DAY.

AFTERNOON SESSION.

At 2.30 the Congress was called together by the Lord Bishop, who addressed the members for a short time on the subject of Congresses, and hoped the present effort might prove but the beginning of many yet to take place.

THE REV. DR. WILDES, OF NEW YORK, GENERAL SECRETARY OF CHURCH CONGRESSES IN THE UNITED STATES, THEN SAID

He had come from New York to attend this Congress on the kind invitation of the Bishop of Niagara, and that he had designed making an introductory address on the history and working of the Church Congresses in the United States; but that he found so many interesting topics were to be discussed in a comparatively short space of time, he would not trespass upon the valuable and much-needed moments of the Congress. He, however, in warm and eulogistic terms, congratulated the Congress upon the papers that had been read, and said he would be glad to exchange them with those of any Congress that had been held in the United States. The beginning of the American Church Congress was a much smaller one than the first Canadian one. It had been started with only twelve men, who met in a small summer-house, but now it was an organization that spread throughout the land, and was powerful in bringing brethren together.

The subject of

PREACHING: HOW CAN IT BE MADE MOST EFFECTIVE?

was introduced by the following paper, read by

REV. CANON DUMOULIN, M.A., RECTOR OF ST. JAMES' CATHEDRAL,  
TORONTO, ONT.

It ought, I think, to be well known that they who read papers and deliver addresses at Church Congress meetings have not chosen their own subjects, but have had them selected and allotted by other hands, otherwise I should not have presumed to have chosen this present topic. There is a certain compensation, however, in the fact that a well-defined subject has been given to me.

It is not now my duty to wander over the great and wide subject of preaching, comprising its divine appointment as a standing ordinance of the Church, its importance, the place it should hold in the work of the ministry, or the chief objects which it should constantly present, but rather, as briefly and plainly as may be, to attempt an answer to the question, How can preaching be made most effective?

Let us clear the ground in front of this question by saying that there are certain prerequisites which must be found both in the preacher and in the hearers ere preaching can be made effective at all.

*As for the preacher* inspiration tells us that "a good addition to these per- divinely bestowed or and study, must be something to preach preach because he has to because he has to which most preache be feared in a coun man has often to do he be a man of rare likely to be met with this one and that or Sunday. Even old produced such men English rector who and that because in to do his duty." T some when occasio well known sermons spoken, "I have to preachers come up comes round and it because they are full the sermon has com

A score at least of but forasmuch as the every ordination ser honor to address, pr them.

*As for the hearer* make sermons effec hearing ear," the un- ence," the honest an to make up this th successful preacher, patient, intelligent speaker deprecates- not on account of a and countenances, s unaccustomed to si yawn, then nod the before the preacher according to my ex antics and eccentric looking fellow, who of ground or a yoke them in the land of sod are not half so a



*As for the preacher,* it is not too much to say that he must be what inspiration tells us the man who received the name of "Son of Exhortation" was, "a good man, and full of faith and the Holy Ghost." In addition to these personal qualifications and gifts inwrought in him and divinely bestowed on him, his habits of preparation, of reading, thought, and study, must be such as will keep him constantly supplied with something to preach about. He must on all occasions be ready to preach because he has something to say, not be ready to say something because he has to preach. This latter is, I fear, the predicament in which most preachers find themselves placed. This is particularly to be feared in a country where the clergy are few in number, and one man has often to do the work of three or four. That one man, unless he be a man of rare system and industry, and very fond of his study, is likely to be met with at the end of the week going about and imploring this one and that one for God's sake to come and preach for him on Sunday. Even older countries and a ministry more numerous have produced such men. I have heard or read somewhere of a worthy English rector who was called by his afflicted brethren "Old England," and that because in this matter of preaching, "he expected every man to do *his* duty." The very frequent exchange of pulpits (most wholesome when occasional), the more frequent repetition of a few old, well known sermons, and the still more frequent complaint mournfully spoken, "I *have* to preach to-morrow," all go to prove that many, many preachers come up to their work as a horse treads a mill, the step comes round and it must be taken. Men in vast numbers preach, not because they are full of a great message, but because the full hour for the sermon has come. Such sermons are not likely to be effective.

A score at least of other powers should the effective preacher possess, but forasmuch as they may be found in every work on the ministry, in every ordination sermon, and are well known of those whom I have the honor to address, precious time need not be consumed in enumerating them.

*As for the hearers,* most truly they have their share in helping to make sermons effective. The thing so often set before them, "the hearing ear," the understanding heart, "the meek heart and due reverence," the honest and good heart, and many such little dispositions, go to make up this their share. Let it be enough here to say, that a successful preacher, as a general rule, requires an audience ordinarily patient, intelligent and attentive. Two congregations the present speaker deprecates—farmers and fashionables. The honest farmers, not on account of any lack of intelligence, but for their sleepy heads and countenances, so accustomed to bodily exercise in open fields, so unaccustomed to sit still are those good fellows, that they wink and yawn, then nod their heavy heads, and are fast asleep, and snoring before the preacher has ended the first head of the sermon. It would, according to my experience of them, require more than the arts and antics and eccentricities of a Rowland Hill to keep the burly healthy looking fellow, who has been up at five a.m., who has bought a piece of ground or a yoke of oxen, from going off to see them and prove them in the land of nod. But, oh! those good-natured children of the sod are not half so abhorrent to my preaching soul as the vapid fashion-

ables, who pose themselves among the upholstery for twelve minutes, who expect a "sermonette," and at the tenth minute, with jewelled fingers, pull out the jewelled "repeater" and listen for the carriage wheels. Who could preach with heart, with fervor, with life and interest to such a set of hearers, or to any set of hearers who are uninterested and impatient, and glancing at the clock? Only a Boanerges, a man baptized with the Holy Ghost and fire, a man fearless and bold and vigorous as John Baptist, whose thunder and lightning would scathe and arouse the dull detestable deadness of a fashionable congregation.

Given a good man, who has laid in something to say, and a congregation of ordinary intelligence, patience and attention, and how then can preaching be made most effective? How can any such man preach best, and so as to gain the end of preaching? This inquiry becomes an invitation to us to discuss the different methods adopted by the clergy in preaching. There are at least five such methods in general use. I will mention each in order, noting, as I do so, its advantages and disadvantages, and then I shall venture to select the method which, in my humble opinion, deserves to be considered the most effective.

*Firstly, the pure extempore method.*—Of this little need be said, for of this kind of preaching there is very little among regular and earnest preachers. Indeed, there is hardly any such thing at all as wholly unpremeditated preaching. It is true that when suddenly and unexpectedly called upon to preach, many a man has poured forth a noble and most impressive sermon from a full mind and heart. Such a discourse may have been delivered without prearrangement, but not without premeditation, for what was it after all but the sudden leaping forth of thoughts and things long turned over and over, and laid up in store for future use. While thus on occasion any preacher might find himself equal to the instant production of a truly telling sermon, no conscientious man would for a moment think of trusting to such a God-given inspiration for every occasion in the ordinary course of his ministry.

*Secondly, preaching from notes.*—The meaning of which is that the preacher having chosen and thought out his subject, having well saturated his mind therewith, sits down at the last, and puts upon a sheet of paper the plans, or heads, or notes of his sermon, and taking them only into the pulpit with him, there finds language ready and apt to express the theme with which his mind is already full. This, no doubt, is one of the very best methods of preaching. In such a case, from the abundance of the heart the mouth speaketh. In its praise it is enough to say it is the plan by which Henry Ward Beecher and C. H. Spurgeon have for so many years held foremost places among living preachers, and by which Knox-Little rivets the attention and ravishes the hearts of learned and unlearned, of the very refined and of the very rough, both alike. By this method preaching can be made highly effective, only it had better not be chosen by the young, or untrained, or inexperienced. The preacher after this manner must be as constantly laying in sound doctrine as he is constantly giving it out. And he must have wisdom and discretion enough that his words be fitly chosen. His utterance, natural or acquired, must be ready, and his

vocabulary rich and the same phraseology, sentimental, or too aforesaid, one of the

*For the third method* "the half and half" written and passage given the sanction of sermonizing. V another. The speed higher than the re like a book," that i speed, ease and el made between the evident to every he whole composition. of preachers, who this variegated styl of any one of them.

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vocabulary rich and abundant, so as to avoid repeating constantly the same phraseology, falling into the use of language too strong, or too sentimental, or too involved. Within such limits this second is, as aforesaid, one of the freshest and happiest of methods.

*For the third method* so much cannot be said. It has been called "the half and half" way of preaching, and it consists of passages written and passages spoken. I know not any great preacher who has given the sanction of his name and reputation to this chequered system of sermonizing. Well nigh every man reads in one tone and speaks in another. The speaking voice is generally a semitone or a full tone higher than the reading voice. Few there are, too, who can "speak like a book," that is, continue the unwritten sentences with the same speed, ease and eloquence as those just read. The difference thus made between the written and spoken paragraphs of the sermon will be evident to every hearer, and will, in most cases, be enough to mar the whole composition. Some there may have been, in a great company of preachers, who have skillfully welded and turned to good account this variegated style of discoursing, but just now I know not the name of any one of them.

*Fourthly, we come to written sermons.* This is the method chosen by the greatest number of preachers; it is the plan adopted by the great mass of the English and American clergy; it is also largely used by the ministers of the Congregational and Presbyterian bodies. Its advantages are many and great. It enables a man to deliver sound doctrine in suitable, exact and becoming language, and purged from all the faults of off-hand utterance. It enables him to keep within the proper bounds of time. It insures him against any lapse of memory. And all this it secures to him whether he stands before plain people or occupies a university pulpit, whether in body and mind he be well or ill, at the time of delivery. The faults of this method are many and well known. It tends more or less to foster laziness, reliance on an old and worn out stock of MS. sermons, plagiarism and the purchase of ready-made lithographed discourses. It encourages deadness of manner in the pulpit, keeps the preacher's eye off the congregation and on his writing, and this more and more as the preacher grows old and his eyes dim. The preacher of written sermons is often placed in a difficulty when he has forgotten his paper, or the light is bad, or he cannot make out the writing, or finds that he or his wife has sewed the pages upside down. These and many little difficulties beset the way of written sermons. Notwithstanding all its faults, it is an excellent way. Hosts of mighty men have overcome all its disadvantages, and, breaking through them, have taken by storm the castle of the human heart. Chalmers, that prince of preachers, and Melvill, that golden lecturer, and Liddon, of our day, are enough to show that through a written sermon it is possible to sway and move the hearts of multitudes even as the forest trees are by the stormy wind and tempest. The man who can use his MS. well, who can be an orator with the paper before him, is in the most favorable position to preach effectively, with matter and language all ready and in order, with time defined, with immunity from all accidental circumstances and with heart all aglow. He is the surest, safest, and hence the most effective of preachers; the most pleasant to



listen to, the most easy to follow. Let us not forget that it is only one man in one thousand that can so use his paper as if he were a flowing and untrammelled orator. In the practice of the mass of sermon readers it is a dry, tame, uninteresting drawl, as every one can bear witness who has listened to the ordinary English clergyman. Accordingly there is a strong dislike and a wide prejudice in the popular mind against preachers, or rather readers, of written sermons.

*The last method* is that employed by the great preachers of the earlier ages, as Chrysostom, by the renowned divines of France, as Massillon, by the Scotch preachers, and by not a few of the Irish. It has been called "Memoriter" preaching. The preacher writes out his sermon as fully and carefully as if he intended to read it, and then memorizes what he has written, more or less closely, according to his power of memory. This plan was adopted by Lord Brougham in his great orations, was by him recommended to young Babington Macaulay, when at Cambridge, and was closely followed by that great man in his public and parliamentary speeches, which were indeed described as "Spoken Essays," on account of their flowing, faultless style. It will be objected that this plan involves immense labor, requires a great memory, is liable to break down at any moment, is stiff and uneasy, hindering eye play, voice play or action, and engendering a cold mechanical delivery, so that every observant hearer knows right well that the preacher is repeating his lesson. Doubtless in many cases all these objections are well taken; and whoever it be who finds it to be so with him had better give up the habit, unless he has reasonable hopes of conquering by industry and perseverance. That the objections stated hold good in all cases is contrary to fact and experience. The high and distinguished names already mentioned are more than enough to show that such difficulties do not invariably beset memoriter preaching. To these may be added the well known names of Hugh McNeil, John Gregg and Morley Punshon. These most effective preachers wrote their sermons, read them over and over again, and were able to preach them without book, and with all the fire and fervor of living oratory. The labor in this case may be great, but not more than any man, permitted to speak to his fellows on themes the most vital, ought freely to bestow on his preparation. The memory by use very soon becomes strong and able to retain a whole sermon after three or four perusals, and I utterly deny that this mode kills the freedom and freshness of the speaker. The most impassioned and heart-moving appeals to the hearts and consciences of men have been written and rewritten and memorized, and then spoken forth as "thoughts that breathe and words that burn."

I think it must be admitted that if this plan combines all the accuracy and condensation, as to matter and language, of a carefully written composition, with all the energy, and play and power, of impromptu oratory; if, along with this, it gets rid of the very general dislike masses of people have to the paper in the pulpit; if it enables a man really to speak to his fellows, eye to eye and face to face, with brevity, propriety and dignity;—then we must agree in our verdict, that by it preaching may be made most effective. Such, at least, is my conclusion, and I humbly submit it to fair and full discussion. At the same time, I would

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Nevertheless, there preaching with which heart, with generous vated mind; a man t glory of his office, a man of self-consecrat souls; a man realizin the account soon an actions, realizing at t round him; such a n gregation of dying y preacher. Such a m

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That the effect of pre must be supplied with gospel of God was t ideas and themes abo which the people of forgiveness of sins th is a particular aspect the cross, the crucifie preacher shall have needs meditation up preached. He must possibility of heaven tion of the result in o bring about the conve humbled, for the faul must preach plainly a order to do this he m the truth, even at the all, a man must have and then, no matter w good.

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thus far guard myself. No one method, iron and unvarying, can be forged for and fastened upon all men alike. In this matter "every man hath his own proper gift of God, one after this manner and another after that," and "let every man be fully persuaded in his own mind."

Every method of preaching heretofore specified, whether commended or condemned by us, has had its own triumphs, and has been well and effectively used by some man. Each, according to his own idiosyncrasies, will form or find his own way, and that way may be best for him.

Nevertheless, there are certain broad and never changing canons of preaching with which this paper may fitly close. A man, with a man's heart, with generous, tender, human sympathies, of liberal and cultivated mind; a man full of right thoughts concerning the greatness and glory of his office, and the privilege of preaching the Word of Life; a man of self-consecration, of true love to Christ and consequent love to souls; a man realizing the shortness and uncertainty of his own life, and the account soon and certainly to be rendered of his opportunities and actions, realizing at the same time the fleeting nature of human life all round him; such a man, whenever he stands face to face with a congregation of dying yet never dying beings, will surely be an effective preacher. Such a man it was who wrote the memorable couplet—

"I preached as though I ne'er would preach again,  
And as a dying man to dying men."

REV. DR. COURTNEY SAID

That the effect of preaching was the salvation of souls, and the preacher must be supplied with more than anecdotes and a glib tongue. The gospel of God was the proper subject for preaching; not preaching ideas and themes about Christ, but Jesus Christ Himself. The thing which the people of the present day needed was the knowledge of the forgiveness of sins through Christ, and not things about Him. There is a particular aspect of Christ which is more effectual than any other—the cross, the crucified Christ. The first absolute necessity is that the preacher shall have practical knowledge of the salvation. He also needs meditation upon the particular aspect of Christ about to be preached. He must see the importance of one single soul, with the possibility of heaven or hell before him. One must have an expectation of the result in order to be successful, and if preaching does not bring about the conversion of souls the preacher should be grieved and humbled, for the fault was with him if such was not the case. He must preach plainly and in a language that all will understand, and in order to do this he must love his people and not be afraid of speaking the truth, even at the risk of the displeasure of the people; and above all, a man must have the promotion of the cause of God at his heart, and then, no matter what people may say, he will be a great power for good.

The subject of

### BIBLE CLASS WORK

was then introduced by

S. H. BLAKE, ESQ., Q.C., OF TORONTO,

Who gave some very excellent advice in the way of conducting Bible Classes, coupled with illustrations of the methods he advocated. The Secretary regrets that no record was kept of Mr. Blake's speech, and that the gentleman himself was unable, through press of time, to give even a short sketch of what he had said.

The following paper on the same subject was then read by

REV. JOHN W. BROWN, D.D., RECTOR OF ST. PAUL'S CATHEDRAL CHURCH,  
BUFFALO, N. Y.

In treating the subject which you have named for me in the published order, I shall consider the Book, the teacher, the pupil. The disappointment which at first I felt on receiving notice of the topic has been supplanted by a very decided interest in the theme. Bible Classes and Bible Class work have long been regarded by me, in their common meaning and acceptance, as well intentioned but perverted instruments of good; and I hesitate not to say, in their general use, I have not materially changed my mind. The private interpretation of the Word of God has resulted in a grievous multiplication of sects almost without number, and the ignorant adaptation of some portions of Holy Scripture to the wilful opinions of men, finds for us to-day that host of disbelievers and unbelievers or semi-infidels, which makes up so large and influential a part of the so-called Christian nations of the world. The methods of such a course, through the connected changes from truth to error, as has been shown by the doctors in the Church, and the excited thoughts of this day with regard to the subject, happily indicate the healthy reaction in behalf of the faith once delivered to the saints.

The previous subjects named in your calendar for discussion, such as "Clerical Education" (printed "Education," which is not far wrong in relation to the topic), "The Revision of the New Testament," and "How to meet Modern Doubts," etc., are so intimately connected with this introduction, that I need not speak further respecting this part of my subject. It is for this, however, as one reason, that I find the theme one of great interest and importance. A necessity, therefore, arises for the Church to awaken from her indifference to it, and at once to impress her mind, and authority on the people in order to the proper estimation of the sacred Canon and the instruction therefrom.

The Book then is the first and essential word to be considered. It is the revealed Word of God; it is the revelation of the will of God to man. This declaration at once implies its object and purpose. It is

the single end of the race, the building and mental improvement of this one grand aim at all time. Thus it be through the channels of chosen men. The truth are and can power. Inspiration and the bestowal of the divine mind and power to the Church, and He began chosen vessels of honor. "The first Christian a written record of these labors. The Testament was the method of its

This learned author his introduction to well said so often, is fact is to be noted in ciation of its conclusion tells us "that it seems Church, Scripture and as uniting to form the error endangering. This opinion I need quence is possible from If Christianity be del committed to her as without her. I find Church. He says, "the Christian Church truth, her sacraments fifteen years had elaps south. The Holy Gr New Testament and gave him her Ch philus either of those under the titles of S self in Thessalonica, Laodicea, and preach illuminated, long bef quarter of a century penned. A whole cen towards gathering the of the 4th century tha as a collection of mar boundaries from all o



the single end of the salvation of mankind. The moral elevation of the race, the building up of spiritual character, with every earthly and mental improvement or progress, are incidental and auxiliary to this one grand aim and object of the Bible, and its preservation through all time. Thus it becomes the recorded will and mind of God—uttered through the channels of human power, namely, the inspired thoughts of chosen men. The *book* cannot be inspired; the *men* who declare the truth are and can only be the subjects of the divine will and power. Inspiration means and implies human thought and faculties; and the bestowal of the divine power, which inspires the men, is exercised for the correct declaration and preservation of the truth. That divine mind and power is the Holy Ghost, who is God abiding in His Church, and He began the good work in the Church through those chosen vessels of honor in her organization. Mr. Wescott says truly, "The first Christian teachers entertained no design of handing down a written record of the gospel." The oral gospel was the natural result of these labors. The Old Testament was the written word. The New Testament was the mission of good tidings, and the apostolic preaching was the method of its promulgation.

This learned author enlarges upon the treatment with great force in his introduction to the study of the Gospel. The Church then, as is well said so often, is before "The Bible," and the importance of the fact is to be noted in the present discussion in order to a correct appreciation of its conclusion. In his preface to the same book the author tells us "that it seems to be the general opinion that the Bible and the Church, Scripture and tradition, are antithetical in some other way than as uniting to form the foundation of Christianity." He considers it an error endangering the very existence of all Christian communion. This opinion I need not say exists to-day, and if such a fatal consequence is possible from it, we discover how important it is to correct it. If Christianity be derived from the Church, and the holy records are committed to her as the custodian, it follows that the interpretation is without her. I find this well treated by a distinguished lecturer in the Church. He says, "Before a line of the New Testament was written, the Christian Church was in existence, equipped in her ministry, her truth, her sacraments, and her liturgy. With these she spread, after fifteen years had elapsed subsequent to Pentecost, east, west, north and south. The Holy Ghost had endowed her with the truth without the New Testament and prior to its existence. She baptized Theophilus and gave him her Christian doctrines before St. Luke penned to Theophilus either of those letters which have subsequently been known under the titles of St. Luke's Gospel and the Acts. She planted herself in Thessalonica, in Colosse, in Corinth, in Rome, in Ephesus, in Laodicea, and preached there the truth with which she had been illuminated, long before St. Paul wrote any of his epistles. Nearly a quarter of a century passed before the earliest of the epistles was penned. A whole century elapsed ere there was the slightest pretension towards gathering these writings together. Not was it till the beginning of the 4th century that the New Testament, as we have it, stood at last as a collection of manuscripts, marked off by the Church with distinct boundaries from all other writings as holy and canonical. And yet,

during all this time, generation after generation of Christian saints and martyrs went up to their reward in the confidence of a certain faith and in communion with the Catholic Church. It was the Holy Ghost who guided the Church into the selection which has proved the precious treasury which we so inestimably prize, and without argument further, as the writer whom I have quoted says, "the historical fact cannot be wiped out that the Scriptures rest on the Church for their authority." It would be valuable to continue this part of the topic, but I cannot take the time from the other division of the subject. It will, I think, easily follow that "The Church" becomes the teacher and interpreter of her own truth. Has the Holy Ghost, as the Illuminator, ever been taken away from the Church? Surely we have a right to expect a miracle equally as strong as that of the Pentecostal gift to testify to the withdrawal of the Holy Ghost. Hence He abides, and the Church abides as the pillar and ground of the truth. The teacher then is the Church, and this announces the second thought in the discussion. "Go ye, teach all nations," is the injunction which is yet heard, and no other foundation can man lay for the *Ecclesia docens* but this. The apostolic ministry which first heard that command, hears it to-day as that same ministry of the Word; and in them, per consequence, inheres the duty and authority of its impartation. The pastor then becomes primarily and essentially the teacher, and Bible Class work finds its source of power and instruction from him. He becomes responsible, as he is the appointed one from God and the Church for this purpose. Here, I think, I approach the crucial point and test of the whole matter. If, as Rev. Dr. Ewer says, "The Holy Catholic and Apostolic Church, illuminated by the Holy Ghost, was the supreme judge as to what should be considered to be her Holy Scriptures—she in the same plenitude is the supreme judge as to what that Scripture means. To the pastor is committed the authority to dispense the Word of God, as a faithful servant and teacher, and for this purpose most emphatically expressed is the declaration, "Receive the Holy Ghost." Mark, if you please, I do not deny agencies and instrumentalities, but all must be subordinate to this head, and all under the eye and direction of the commissioned priest. In order to commend this thought to you, I need only recall the experience of every pastor with regard to the ordinary Bible Class, and Sunday-school instruction. The numerous schools which are so designated are furnished with all the modern appliances, and seem to be designed for the delight of the scholar without reference to the one appointed over the work. Indeed, this is the case too much with those called Church Sunday-schools, and in some instances I have known of the separation from the pastor to be even in a rebellious and insubordinate action, and the right to interfere, on the part of the Rector, offensively questioned. Hence the practical effect of such teaching becomes, in its earliest feature, contrary to the teaching of the Church in her Catechism, and subversive of the primary principles of her truth. The teacher then, in the best and highest sense, is the Rector, and under him can come in all the needed aids and instrumentalities for work in detail. What these are or may be it is with him to determine, and a well-organized band of helpers, instructed by him in the essential truths of Christianity, become most

efficient auxiliaries to are to receive their a to receive from him Bible selected as the teachers to him in an such be themselves am speaking now part classes of teachers n with them the instru attempt at doctrinal of the dogmatic char the Rector the duty o which may lead to h line for instruction. ting critical and pol teaching is the antido provoke doubt by su anchor it in subsequ the Church behind h scholar; hence, as I Hence such instructio this based on the C importance in view o religionists of the day that we are referring year has come, with Faith, the questions w with less danger to th the teacher is to be th should be the contro teacher who subordin will ruin the pupil b because I feel deeply Christian believers, w The true teacher will current literature of t himself be without do the word is the Word spoken it. Canon Lic and devotional use o thrown somewhat in t the lives of Christians sively critical charac classes." After a dese "Criticism does not b can of Holy Scripture; ourselves under the gu higher sphere than th and holy indeed his o the Bible Class the thought rather than in

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efficient auxiliaries to this work in the parish. This corps of helpers are to receive their appointment from him, and form the normal class to receive from him the needed instruction on those portions of the Bible selected as the lesson. You will observe that this relates the teachers to him in an official manner, and it ought to be provided that such be themselves communicants and well grounded in the faith. I am speaking now particularly of the advanced Bible Class. The primary classes of teachers may be the younger or less informed persons, as with them the instruction should be so restricted as to prevent any attempt at doctrinal interpretation. Indeed, all instruction should be of the dogmatic character, even with the larger scholars, reserving for the Rector the duty of satisfying honest inquirers in matters of devotion which may lead to heresies. Let me dwell here for a while on the line for instruction. I think a great mistake has been made in permitting critical and polemical questions in such classes. Authority in teaching is the antidote to doubt in the mind of the neophyte, and to provoke doubt by such discussions with the immature intellect is to anchor it in subsequent disbelief. The teacher, with the authority of the Church behind him, ought not to betray lack of confidence to the scholar; hence, as I have said, he should be grounded in the faith. Hence such instructions should be confined to the cardinal virtues, and this based on the Church Catechism. This becomes paramount in importance in view of the extraordinary diversity of views among the religionists of the day upon essential truths. We must not forget now that we are referring to the plastic mind of youth. When the mature year has come, with a foundation laid in the great essentials of the Faith, the questions which are curious or doubtful may be considered with less danger to the soul. The one absorbing thought in the mind of the teacher is to be the salvation of the soul, and hence the devotional should be the controlling influence in the thought direction. The teacher who subordinates the religious thought to the critical or curious will ruin the pupil by the destruction of all faith. I speak strongly because I feel deeply upon this matter, and if we are to make true Christian believers, we are not to breed doubts in the formative mind. The true teacher will have all he can do to save his pupil from the current literature of the day by this positive instruction. He must himself be without doubt as to the authoritative truth, and believe that the word is the Word of God, and its truth is such because God hath spoken it. Canon Liddon says most truly, “Of late years the practical and devotional use of Holy Scriptures, has, it is to be feared, been thrown somewhat in the background, and with regrettable effects upon the lives of Christians.” One of the causes he adduces is “the exclusively critical character of the studies, at least among the educated classes.” After a deserved commendation of critical learning, he says: “Criticism does not by itself enable us to make the highest use that we can of Holy Scripture; and to use Scripture devotionally, we must place ourselves under the guidance of some mind that lives and moves in a higher sphere than that of literature.” The teacher will see how high and holy indeed his office is from this ripe scholar’s declaration. In the Bible Class the instructor should seek “to stimulate religious thought rather than impart critical knowledge;” such thought as the



Sacred Text is meant to beget and encourage; such thought as tends to promote true self-knowledge, the love of God and of man, and all that is meant by practical religion. I apply Canon Liddon's words also to the teacher, "that each verse is to be approached with a view to ascertaining, not its literary interest, but its exact relation to the life of the soul. If the old maxim, "*Querere Jesum in libris*," is to be remembered anywhere, it must be remembered in the use of the Gospels. As we read those pages of priceless value, our Lord Himself speaks to us, and we, if we will, may in turn speak to Him; and they who teach us how to behave ourselves in His presence and how to make the most of it, surely lay us under an obligation for which we must often remember them at the Throne of Grace, and which we shall not forget to acknowledge if, through His redeeming mercy, we meet them in the life of the world to come.

I feel I need not say more as to the teacher and his vocation, and will only need to refer to the pupil in few words, as he has been intimately related to what has been said. The Bible student, it is supposed, has passed through the preliminary instruction of the school with respect to the Church Catechism and other elementary teaching, and, it is presumed, is ready to be or has been confirmed. Hence, there is to be established a close relationship between the teacher and the scholar, which sometimes needs to be confidential, and which leads to the supplemental pastoral-confidential relationship. The individual sense of Scripture truth begets an awakening sense of sin, and the teacher ought to be so devotionally and religiously furnished as to sustain and comfort, as well as instruct, those committed to his care. The day of youthful passion and temptation is the danger period to manhood and womanhood. Hence, when possible, the Bible Class should be separated from the school room; and the pupils, housed in with the teacher, should be made to realize first of all that the religious thought must predominate, and after the public opening service, there should follow before the lesson the earnest prayer and devotional sense of the class-room. The pupil before such a teacher is not the budding intellect but the immortal soul, the character to be moulded for eternity; and the impress of the spiritual life of that teacher, man or woman, on the life of those scholars is the reward of eternity. We cannot impart that which we do not receive, nor give what we do not possess. Incidental to these great and weighty matters should be taught information about the Bible—excepting all critical and disputed points—such general information as to the books of the Bible, the accepted divisions, the meaning of words, and much other instruction. There are many valuable books as repositories of such knowledge. For instance, I cull for such a book on the word "Bible"—Greek *Biblos*, book; Anglo-Saxon *booc*, the beech, a book, perhaps because the Teutonic race wrote on beechen boards; Writings, Latin *Scriptura*; Pentateuch, Greek *Pentateuchoi*, literally five instruments or tools; the Jews call it the law, or literally, five-fifths of the law. Every such word used in relation to the Bible is proper information, and will not be forgotten in the after years of manhood. So should cotemporary history be studied, especially that of the Jews. But it is hardly worth while to say anything about this, for these are naturally suggested to the mind

of any teacher, and the such studies, as they a ordinate everything to t wise unto salvation, and and the teaching to he thought it very unfair opinion before it shoul to choose for itself. I said it was my botanic weeds." "Oh," I repli and choice. The wee unfair to prejudice the Alford says, "They wh that he learns, requir a child." Remember, given for the one obje the Church is the auth Christ, and the Holy C custodian and interpre through her ministry a pensed; that, therefore responsible head and to him and helpers un for eternity;—let us ful sibility of the work com work by a full reconse shall have been wroug was made the text of shall be prepared, like and loosed for Christ' love of Christ, and wit entering on eternal life

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of any teacher, and the main thought of this paper was not to debar such studies, as they are most interesting and important, but to subordinate everything to the end and object of the work, viz., the making wise unto salvation, and the reducing the system to the Church authority, and the teaching to her formularies. Coleridge tells us that Thewald thought it very unfair to influence a child's mind by inculcating any opinion before it should have come to years of discretion and be able to choose for itself. I showed him my garden covered with weeds, and said it was my botanic garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "it has not yet come to years of discretion and choice. The weeds have taken liberty to grow, and I thought it unfair to prejudice the soil in favor of roses and strawberries." Dean Alford says, "They who require that the child should understand all that he learns, require him to be either prematurely a man or always a child." Remember, therefore, that the Bible is the Word of God, given for the one object to teach mankind the way of salvation; that the Church is the authority for the Holy Scripture, and is the body of Christ, and the Holy Ghost is her life and Illuminator, therefore the custodian and interpreter of the Word of God. Remembering that through her ministry and sacraments this life-giving word is to be dispensed; that, therefore, the pastor, who has the cure of souls, is the one responsible head and superior; that the teachers become subordinate to him and helpers under him; that the pupil is the object of interest for eternity;—let us fully awaken to the awful importance and responsibility of the work committed to us, and reconsecrate ourselves to the work by a full reconsecration of ourselves to God, that when the work shall have been wrought in us, and through us to them, whom to feed was made the text of an apostle's love—by divine command—we too shall be prepared, like St. Peter, with a consecrated will, to be bound and loosed for Christ's sake, to suffer, and, if need be, to die for the love of Christ, and with him receive the reward of divine approval in entering on eternal life hereafter.

"O Holy, Holy Bible!  
Book of priceless value,  
Thou teachest man the way of life,  
And having taught him, prepares him then to die.  
Thou art the truth infallible—  
The will of God; thy law for man  
The love of God; thy precious promises,  
Sternly rebuking sin, yet wooing men with strong entreaty.  
Thy history how eventful!  
Divinity from out the clouds gave thee on stone;  
Midst fearful powers proclaimed thee on the mount,  
Confirming thee in prophecy fulfilled.  
Then the Saviour came,  
And from the fountain heart thy stream poured forth,  
And deluged listening multitudes with truth,  
Bearing on its crimson tide His precious sacrifice.  
Love thee? Yes, with all my soul.  
The sacred minstrel speaks my mind in song,  
And sweetly chants on heaven-tuned chords,  
Affection's tribute to thy statutes.  
For thou has kept me in the Church of God,  
Taught me life's duty through thy counsels wise,

And cheered me with the hope of heaven.  
Love thee? Yes, with all my soul,  
For when death's bidding voice I'll hear,  
My soul shall rest upon thy word,  
And, by thee guided, enter Paradise."

THE RIGHT REV. BISHOP COXE

then addressed the Congress on the subject of the "Deepening of Spiritual Life," which he proceeded to touch upon before it came up in regular order, because he was obliged to leave the Congress for another appointment. He said:

Would that I were more fitted to speak upon the subject assigned me, that of "The Spiritual Life," and the means of deepening the same in practical experience. It is too high for me: it is too deep. Yet a bishop should always have something to say on such a subject. I venture to tell what the Lord hath done for my own soul, through the blessed ministry of better men, with the means of grace to help. A young bishop was told by the Apostle to "stir up the gift he had received by the laying on of hands." Here the means of grace were recognized, and the personal effort of the Christian was excited as a condition of receiving their full benefit. It is true that every one of us has received a sacramental gift, according to his "vocation," however humble that may be in itself. But to deepen the spiritual life thus implanted, it must not be neglected, but "stirred up," as one stirs up the coals when the fire is low, or picks the lamp that gives too faint a light. Reflect, for a moment, upon what the Holy Spirit has done for us, and can any one question that it is our own languor and sloth that makes the "fruits of the Spirit" so very meagre in our days? You ask me, then, to speak on a matter of fundamental importance. If we can only deepen our own spiritual life, each one, there are forces here present in this room sufficient to reform and evangelize nations. God forgive us! but are we not in danger of his fate who buried in the earth what was his Lord's treasure, and had no increase to show when the Master called him to account? Life itself is a mystery, and no wonder that there is an added mystery about the spiritual life. I assume that we recognize the threefold life of man—the body, the mind, the immortal spirit—as St. Paul sets it forth. The mind must master the body; the spirit must control and imbue the mind, and then when the animal and the intellectual being are subordinated to the mastery of the nobler part, the whole man is a living creature. The "breath of lives" is in him, as when our first parent woke up to the enjoyment of his entire nature—only a "little lower than the angels." But the spirit of man, as a fallen being, cannot thus act on mind and body without external help; and only when God's own Spirit acts on the spirit of a man, to regenerate and to sanctify, is restoration possible. The "doctrines of grace," so-called, defined theologically at the *Second Council of Orange* (A.D. 529), are little more than a development of this principle. When I say, then, that what the Apostle calls "growth in grace" is the subject assigned me, formulated in other words, these remarks will be found, so far, not irrelevant,

But time only allows mentalities which are Holy Word, meditation must be presupposed. ideas as to the helps of study of Christian biography, for the express name as eminently practical, Andrewes, Bishop Taylor, selves; but let us use their holy examples. superior even to these, tions of the writings of to think, in doctrinal ality are, notwithstanding fathers; and it is not other of the later fathers, climes, and to awake benumbing influences which even the sanctification found a new professorship of Christ, saints are too much in our own experiences to borne such precious among her laity as we familiarly. The imitations, saints, and that in a But to sit at the feet forth in the active service with God, once said more from the sick books, useful as they and the dying, if you enlarge upon this active spiritual life. What is this Church Congress, system of our Anglican understood and more improvements will be more fully what I wish the late Dr. Pusey, who the great practical admirers had fallen. that had been instituted agreed with one who were better, for the seriously received." convey the idea which certain brethren. No lieve in frequent com



But time only allows me to touch upon one or two practical instrumentalities which are too much overlooked. The reading of God's Holy Word, meditation, prayer and the use of the sacramental means, must be presupposed. In the Anglican Communion we lack systematic ideas as to the helps over and above these which are most useful. The study of Christian biography, the lives and writings of eminently holy men, for the express purpose of "stirring up" the gifts within us, I name as eminently practical and important. The devotions of Bishop Andrewes, Bishop Taylor and Bishop Wilson, will at once suggest themselves; but let us use their prayers in close connection with a study of their holy examples. Nor do I hesitate to affirm that, in some respects superior even to these, we shall find the practical and meditative portions of the writings of Archbishop Leighton. Defective, as I venture to think, in doctrinal statements, his angelic piety, his eminent spirituality are, notwithstanding, drawn from Scripture and the primitive fathers; and it is noteworthy how he makes use of St. Bernard and other of the later fathers to stimulate the colder natures of our northern climes, and to awaken energies dormant in most of us under the benumbing influences of modern modes of living and thinking, by which even the sanctified spirit forgets itself in the world. If I could found a new professorship in our theological seminaries, it should be a professorship of Christian Biography. The lives of the mediæval saints are too much mixed with fable and too greatly separated from our own experiences to help us much; but the Church of England has borne such precious fruits of holiness, in thousands of instances, among her laity as well as her clergy, that we ought to know them familiarly. The imitation of Christ is learned by the imitation of His saints, and that in a way that meets our immediate wants and duties. But to sit at the feet of Jesus with Mary is not enough; we must go forth in the active service of Christ as well. A venerable bishop, now with God, once said to me as a young clergyman: "You will get more from the sick and needy whom you visit than from all your books, useful as they are. Be much with the sorrowing, the suffering and the dying, if you would know how to live and die." I forbear to enlarge upon this active imitation of Christ as a means of deepening spiritual life. What I more specially feel the need of pointing out in this Church Congress, is the greatly neglected matter of the *penitential system* of our Anglican Prayer-Books. Until this system is better understood and more practically valued, I believe many of our boasted improvements will be unreal and inoperative for good. To impress more fully what I wish to say, let me quote the expressed opinion of the late Dr. Pusey, who, towards the close of his life, saw very clearly the great practical mistakes into which many of his enthusiastic admirers had fallen. He felt the unreality of the frequent communions that had been instituted, without due preparation of the people. He agreed with one who remarked: "Our old monthly communions were better, for they were more earnestly prepared for and more seriously received." These words are not textually quoted, but they convey the idea which he solemnly enforced in a letter of counsel to certain brethren. Now, I pray you not to misunderstand me. I believe in frequent communions, and have labored for them through all

my ministry. I believe the Lord's Supper should sanctify every Lord's day, and so I have always said to my diocese. But physicians tell us that a person dying of starvation must not be surfeited by way of relief. Restoration must be a very careful and tenderly administered process. So as to spiritual life. To take a people wholly unused to the idea, and force them to partake of that tremendous mystery week after week, while living in full conformity with the world, is to involve them in a terrible sin, followed by terrible judgments. Then comes the perfunctory substitution of a ceremony for a communion, and a mass is gazed upon where a sacrament should be received, according to the command of Christ. Of all this the Catholic Church knows nothing; the ancient fathers bore their testimony of condemnation against gazing at this sacrament, and not partaking, as an insult to Christ and a grieving of His Holy Spirit. What then? Where is the remedy? I answer: in giving reality to the admirable system of penitence which this Church has ordained, which she confesses to be imperfect, but which, just as it is, would be, if *fairly worked*, the best penitential discipline now to be found in the Church Catholic. I say, if *fairly worked*. Alas! it is not worked out, in any considerable degree, anywhere. Where are the fasts and days of abstinence duly observed by any considerable proportion of the communicants of a parish? But this is only part of a great system of discipline which is woven through the whole Prayer-Book. How many of our people understand the law of holy living thus set before them? A great divine of the Church of England lately said to me, in a letter, "it is too little understood; not even suspected." Many clergymen live and die without giving any study to this system, and with no effort to expound it to their people. Yet, a people wholly undisciplined, and making no effort to live as the Prayer-Book directs them to do, are encouraged to come constantly to the Holy Eucharist, which they receive, not "to their soul's health," but rather as eating and drinking condemnation and judgment—for so the holy Apostle says of just such communions as these. The restoration of the Church's own penitential discipline, then, I beg to suggest, is just now the first necessity, if we would see a deepening of the spiritual life in clergy and people together. "The legs of the lame are not equal," and this proverb illustrates the terrible mistake of restoring the Eucharist to frequent celebration and reception, without a corresponding restoration of the holy discipline of this Church, as set forth in her Book of Common Prayer. Some, who feel the importance of discipline, have endeavored to restore that of other systems; but this is importing a thousand evils to cure one. This Church needs no strange discipline from external sources; let her revive and thoroughly work out her own incomparably wise and primitive and Scriptural system. Let us feel ourselves and make all our people feel that we have "the way of holiness" so outlined in the Prayer-Book that none need "err therein." It is the glory of our system that it meets the wants of all Christians, while other systems, whether Methodist or Romanist, are unreal, and cannot be made part of the common life. Both extremes tend to make enthusiasts of a few, and to repel the many into the opposite faults of indifference or despair. Keble's verses illustrate this principle. We need not become anchorites or ascetics, nor aim—

The Prayer-Book identifies the common task." And need to feel the pressure. We need—to quote again

"Ren  
Pool

And this constant sense every hour, and to pant for the water-brooks. Spirit;" meek men responding to the Holy Him to brood and build some remedies for the generally lament, I beg spirit in subjecting itself than the formation of subject the time permitted so when I can refer subject of that remarkable of Nayland. Let me on Berkeley and Bishop whom they lived and let we may always direct non-Catholic age men in proportion as they wholesome discipline of

The venerable prelate their feet as he passed out.

On resuming business, the

was taken up. The first part

J. E. P. ALDOUS, ESQ., B.

It would scarcely be a diffuse history of Church in which mention is made during worship, down to is the outcome of the m

I must content myself with this long history, and d

"Too high  
For mortal man beneath the sky."

The Prayer-Book identifies her discipline with "the daily round and the common task." And this is just what we poor sinners need. We need to feel the pressure of self-denial in every duty and at all times. We need—to quote again that heavenly-minded poet—to

"Remember what we are, and where—  
Poor sinners in a world of care."

And this constant sense of our infirmity will lead us to look upward every hour, and to pant for the comforts of the Spirit daily, as the hart for the water-brooks. The fathers speak often of the "doves of the Spirit;" meek men and women who "mourn sore like doves," responding to the Holy Spirit by habitual ejaculations, and invoking Him to brood and build in their hearts. And after thus suggesting some remedies for the shallow and superficial spirituality which we so generally lament, I beg in conclusion to say that to aid the human spirit in subjecting itself to discipline, there is nothing more important than the formation of a holy habit of ejaculatory prayer. On this subject the time permits me not to enlarge. No need that I should do so when I can refer you to the invaluable parochial tract upon this subject of that remarkable man and exemplary Christian, William Jones, of Nayland. Let me only add, that to this sanctified genius, to Bishop Berkeley and Bishop Horne, with those of their cotemporaries with whom they lived and labored, never failing to mention Bishop Butler, we may always direct attention, as proving that even in a cold and non-Catholic age men were eminently spiritual and always Catholic in proportion as they endeavored to copy, in their habits of life, the wholesome discipline of the Book of Common Prayer.

The venerable prelate then took his leave, the members of the Congress rising to their feet as he passed out.

On resuming business, the subject of

### CHURCH MUSIC

was taken up. The first paper was read by

J. E. P. ALDOUS, ESQ., B.A., TRIN. COLL., CAMB., ORGANIST OF ST. THOMAS  
CHURCH, HAMILTON.

It would scarcely be in the province of a paper like this to attempt a diffuse history of Church music, extending from the very earliest times in which mention is made of the singing of congregations of people during worship, down to the extensive selection of Church music which is the outcome of the musical development of the last few centuries.

I must content myself with briefly noticing the principal points in this long history, and draw from what records we have of the past, and



from the experience of the present, some practical ideas to help in the arrangement of our worship-music of to-day.

The first mentions of music are so bare and fragmentary as to be useless, except as mere statements that shortly after the world's birth musical sounds were recognized as distinct from mere noise. The knowledge that "Jubal was the father of all such as handle the harp and the organ, *kinnor* and *ugab*," is far from signifying that the king of instruments, so dear to the modern organist, is of greater antiquity than the Flood. The word "organ" here is an unsatisfactory translation of a word designating some instrument of exceedingly rudimentary character, and probably of the pipe class; although the word "organ" is used in the Septuagint also as a translation of three different words, *Psalterion*, *Psalmos*, *Organon*, the two former being almost incontrovertibly proved to have been instruments of the string family; so that really the term can be taken in no literal sense at all.

Of the music, vocal and instrumental, of the Jewish worship, the information is too vague for me to take up your time in discussing it. Any who are sufficiently interested, to care to spend an hour or two on the subject I would recommend to read the scholarly article in Dr. Smith's "Dictionary of the Bible," also in his "Christian Antiquities," as well as a very excellent work, entitled "The Music of the Bible," by Dr. Stainer, of St. Paul's Cathedral, London, England.

S. Ambrose, Bishop of Milan, in the latter half of the fourth century, introduced into his diocese the first Church music of which we have any account, and though this account is very meagre, we can form some idea of the effect. The tunes, if such they could be called, were excessively simple, and so very limited in compass that some people consider they can have differed little from reciting. But several antique authorities speak in such terms of the music of that day, that we cannot but believe that their Church music was veritable "song;" and the hymns of S. Ambrose are themselves so metrical as to confirm this opinion.

The first definite and intelligible account we have is of the music adopted by S. Gregory; and while I cannot ask you to follow me through the various scales or modes, as they were called, of which he made use—the Dorian, Phrygian, Lydian, Mixolydian, with other modes derived from them—I will draw your attention to a few points which bear particularly on modern Church music.

One very important point to notice is that the chants and tunes of those days were comprised in a very small compass; so that whether the general character of the tune was joyous or otherwise, it would be easily in the compass of any voice. Many of our hymn tunes and chants of to-day are much in error in this respect. Our melodies are too apt to rely, for their attractiveness and effect, on the number of notes covered, rather than the manner in which they are arranged. We often find the reciting note of a modern chant out of reach of some voices, while S. Gregory's reciting notes were always within reach of all.

There can be no doubt that the music of S. Ambrose was both congregational and stirring; for S. Augustine says: "How did I weep in Thy hymns and Canticles, touched to the quick by the sweet attuned

church! The voices flew from my heart, whence the angels ran down, and happy was my musical speech, however rudest and least instructed accomplished in all the

With regard to the use of different notes, it is probable that it was unknown in the Christian era. Notwithstanding of singers and instruments were all singing or playing, though pitched in different keys for different instruments. Improvisation, *i. e.*, each a the musically sensitive

It concerns us more to know what was not in the use of music in divine worship. Jewish dispensation music in which all the people were trained musicians only, not only as listeners. At the time of the Reformation, it was notably the case.

The much vexed question of choir singing, is one on which that it does not become a choir of two and a few of my singing in the worship of God, or since worship first began. If we are met with the voice, or no vocal ability, or a few sounds they produce, certainly sensitive, I think it is to be looked upon by the Almighty as a temporary annoyance rather than a brother. If his musical sense is his right, nay, his duty to sing, and no one of greater musical sense than he, and inharmonious and cannot please to the Lord; in the praise of the Lord, it is the praises of the Lord, wherefore the sincere and worthy worship than the feelings of the heart.

The existence of well-trained voices, a quantity of exquisite music, the congregation; and the music of the musical portions alone. It is distinctly the congregation to follow the

church! The voices flowed into my ears, and the truth distilled into my heart, whence the affections of my devotions overflowed, and tears ran down, and happy was I therein." It is difficult to attribute to mere musical speech, however employed, such effects as these, even upon the rudest and least instructed people, much less on a person like Augustine, accomplished in all the learning and arts of his time.

With regard to the use of harmony, or the harmonious combination of different notes, it is pretty conclusively proved from ancient authorities that it was unknown before the eighth or ninth centuries of the Christian era. Notwithstanding the frequent mention of large gatherings of singers and instrumentalists, it seems fairly certain that they were all singing or playing in unison, *i. e.*, notes of the same sound, though pitched in different octaves, as for men's and women's voices, or for different instruments; or, as we must admit, in some cases all singing impromptu, *i. e.*, each a tune of his own invention. It is fortunate for the musically sensitive not to have lived in those good old times.

It concerns us more immediately to try and gather from history what was and what was not intended in olden time to be the position and use of music in divine worship. There can be no doubt that in the old Jewish dispensation music had a very prominent part, not only music in which all the people could join, but also the music performed by the trained musicians only, in which the rest of the worshippers participated only as listeners. At the opening of Solomon's Temple this was unquestionably the case.

The much vexed subject of congregational singing as opposed to choir singing, is one on which there are so many and various opinions, that it does not become me to dogmatise, but only to offer a suggestion or two and a few of my own ideas on the subject. If there is to be singing in the worship of God, as there has been from time immemorial, or since worship first began, surely it is meant for all to join sometimes. If we are met with the objection that those who have no musical ear or no vocal ability, or are deficient in both, give, by the inharmonious sounds they produce, considerable affliction to those who are musically sensitive, I think it is the duty of the latter—perhaps it even might be looked upon by the Almighty as an act of devotion—to suffer the temporary annoyance rather than interfere with the worship of an unmusical brother. If his musical ability is of a comparatively low order, it is his right, nay, his duty to praise the Lord with the best of his ability; and no one of greater musical refinement has a right to say, "that is inharmonious and cannot be worship." We are no judges of what is pleasing to the Lord; indeed, He tells us in the plainest language that it is the praises of the heart and not of the lips that are acceptable; wherefore the sincere and hearty praise of the incompetent musician is worthier worship than the best vocalization if unaccompanied by the feelings of the heart.

The existence of well trained choirs of good singers has called forth a quantity of exquisite Church music, which cannot be partaken in by the congregation; and the rubrics afford the requisite authority for some of the musical portions of the service being conducted by the choir alone. It is distinctly as much an act of worship on the part of the congregation to follow the singing of an anthem by the choir as to sing

a hymn themselves; for singing is not only made to please or to be thought pretty; it is to work upon the emotions and elevate the spirit; and anthems or services written in a spirit worthy of the undertaking cannot fail in having a healthy, holy influence on those who take part in them by listening.

While we have to meet, as I have attempted, the objections of those who would close the lips of the unmusical, and thereby offer hindrance to free congregational singing, perhaps greater obstacles to the proper use of music in divine service are those who are constantly opposing this, that and the other, what they call "dangerous innovation," or frequently "the thin end of the wedge," because they either have not faced the question at all, or if they have, only in a biased frame of mind, and with only imperfect information on which to base their opinions.

We have, as I have pointed out, not only the authority of our rubrics, but the warrant of the Scriptures (in the record of the dedication of the temple), for portions of the service being performed by trained musicians, to the exclusion of the congregation except as listeners.

While many people, persistently ignoring this authority, consider it atrocious that they should be expected to listen to music rendered by the organ and choir alone, there are positively many who object, and that strenuously, to the use of music where authorized by the Church for the whole congregation. The rubrics enjoin that the Psalms shall be "said or sung," the Litany shall be "sung or said," the Creeds shall be "said or sung;" and if any importance is to be attached to the position of the words, the Nicene Creed and the Litany are to be "*sung* or said."

I have been unable to discover whether there is any canonical authority for a full choral service, whether as regards the intoning of the clergyman's part, or the singing of the responses by the people, but inasmuch as, with or without rubrical authority, a full choral service is the form adopted by those of advanced Church views (I am of course not speaking of cathedrals), the alarmists and obstructionists that I have already alluded to, who are always very low church in their ideas, imagine in their ignorance that the introduction of music in any uncustomary place in the service, is an advance in ritual which cannot fail to land them in the ranks of Rome, and allow their reason to be clouded by their prejudice to the complete disregard of where or when music is or is not to be used.

There is no warrant for singing the responses to the Commandments, a custom so common as to be thought nothing of by people who are horrified by the idea of singing or even intoning the Creed, which is enjoined. Where the congregation respond heartily of their own accord there is no need for musical responding, but where the congregational responses are almost inaudible, at best only an indistinct murmur, I cannot help thinking that hearty unisonal responding from the choir, with perhaps harmonized accompaniments from the organ during the Creed and Lord's Prayer, to keep the pitch and insure it being done decently and in order, is most likely to lead the congregation unconsciously into a more hearty participation in their own part of the service.

As regards the acceptability of the worship, we know it matters nothing

to the Lord whether the so long as the lips express seems natural that in the character of prayer or with the natural voice is is better than monotonous people and educated music means and says n is a question one should either a musical or an a

We hear often discussing boys, or a mixed choir ingly, where there are i. e., pay all members, training, and choir practice I do not wish to raise or otherwise, but merely

In discussing this quing of cathedral choirs adopted here, regardless to costs hundreds of pounds to train the boys. In are trained in music ladies' voices; they pr addition to their two da this the boys' choir in the and two Sunday service real vocal training. W great tendency in child register of the voice e notes of course, and a struction of their own v they get the more they of tune. The only ch the boys to have their v any rate, and for them of music instead of b by ear. There seems worship in the discord use his voice.

The expression of so will, I fear, call down a great pleasure in it n pleasure to those who a ingly uncongregational. many different speeds o impossible for any one than get in a few syll case, that is, the taking and then fitting the re seems to me to be a



to the Lord whether the people sing or whether they speak their praises, so long as the lips express the sentiments of the heart. Indeed it seems natural that in those parts of the service which partake of the character of prayer or reflection rather than of praise, a hearty response with the natural voice is more in place than singing, but surely singing is better than monotonous and lifeless mumbling. As a rule musical people and educated musicians are apt to lose sight of this fact, because music means and says more to them than to the ordinary public, but it is a question one should try and consider in a public spirit, not from either a musical or an antimusical stand-point.

We hear often discussed which is best, a surpliced choir of men and boys, or a mixed choir of ladies and gentlemen. I say most unhesitatingly, where there are sufficient funds to maintain a surpliced choir—*i. e.*, pay all members, and provide for the musical education, vocal training, and choir practising of the boys—a surpliced choir is preferable. I do not wish to raise the question of clothing the choisters in white or otherwise, but merely mean a body of paid singers, men and boys.

In discussing this question, people always refer to the exquisite singing of cathedral choirs in England, and think that the same should be adopted here, regardless of the fact that each of the choirs they allude to costs hundreds of pounds yearly, not only to pay the members but to train the boys. In Old Country choirs of any excellence, the boys are trained in music from childhood, their voices are cultivated like ladies' voices; they practise every day, and sometimes twice a day, in addition to their two daily services and choir practices. Compare with this the boys' choir in this country. In most cases two practices a week and two Sunday services, little or no music teaching, very rarely any real vocal training. What can be hoped for from this? There is a great tendency in children, especially in this country, to use the chest register of the voice entirely. They naturally use this for the lower notes of course, and as the melody rises they force this up, to the destruction of their own voices and the ears of the listeners. The higher they get the more they scream, and the more certain they are to get out of tune. The only chance for a boys' choir to be successful is for the boys to have their voices individually trained, to a certain extent at any rate, and for them at least to be all acquainted with the rudiments of music instead of being in the habit of learning most of the music by ear. There seems to be a peculiar unfitness for leading others in worship in the discordant screaming of a boy who has no idea how to use his voice.

The expression of some of my opinions on the subject of chanting will, I fear, call down on me the wrath of a great many. While I take great pleasure in it myself, and have always found it a source of pleasure to those who are participants, I cannot help thinking it exceedingly un-congregational. There are so many different pointings, and so many different speeds of singing the same pointing, that it seems to me impossible for any one who has not practised with the choir to do more than get in a few syllables here and there. The very nature of the case, that is, the taking of syllables up to a certain point to one note, and then fitting the rest to three or five notes, as the case may be, seems to me to be a premium on disorder and muddle. It has of

course the authority of extreme antiquity, and is to this day adhered to probably more for that reason than any other. From a musical point of view, chants, whether Anglican or Gregorian, are unsatisfactory, for they are the attempt to make the best of a bad business. Words which are not rhythmical have to be sung, and music of irregular form is made to sing them to. The Anglican chant is deficient in respect of the division of the phrases into proportionate length, to say nothing of the obvious weakness of the frequent repetitions of such short musical phrases as ordinary chants. The Gregorian chant disregards another requirement which the gradual development of musical knowledge has proved essential, namely, the even proportion of the notes themselves. The fault of Gregorian music, to my mind, lies not in the melodies, for they are for the most part grand, but in the very point which Gregorian lovers claim as an advantage. They say it expresses the sense so much more; by which they mean that they are not tied by bars or counting, or the relative length of the notes; put accents and pauses where required, cut notes short where they are unimportant, and so on. This makes it of course little more than speaking in tune. Any one can put an accent where he thinks emphasis due, and as we know "*quod homines, tot sententia*," as a congregation is made up of many individuals who have not practised together, there will be various ways of emphasizing, and consequent confusion.

The divisibility of music into certain divisions of time had not been discovered when Gregorian music started, and has been ignored by its adherents ever since. From the time of the discovery of the laws of perspective, we have given up drawing objects as if no such laws existed, or rather we see that representations of objects drawn in disregard of the laws of perspective are not representations at all, but burlesques. So in music; to continue the manner of singing practised before the adoption of musical measure in the 13th century seems to me to be wilfully ignoring the progress of musical art, and perpetuating the barbarities of former ages. If we adhere to the Gothic architecture of the designers of that period it is because no one has been able to produce anything approaching their designs in beauty of form and detail. But music is the latest of the arts, and is only now reaching its fullest development. Why then persistently ignore the discoveries of these late years, that form and time are necessary for musical composition, and offer to the Lord in worship music that can no longer be considered music but as harmonious speech.

One great argument used in favor of Gregorian music is that the tones are the direct outcome of the old temple music. By all means then let us use them if they are musically beautiful, as many of them undoubtedly are; but make them conform to the laws which have been evolved by the advance of time, and which are nothing more than a delineation of what is or is not pleasing or edifying to the ear and the musical sensibility.

For congregational singing something of decided rhythm and measure is wanting. A large body of worshippers are never heard lifting up their voices in such unity or with such glorious effect in chanting the Psalms and the canticles, as when singing some well-known hymn tune, and the reason is obvious: The measured tread of the hymn keeps all

together, and almost impossible to sing in a manner which is familiar; while the use of the syllables to be decorated with ornaments is of an uncertainty that makes it impossible to sing them.

These remarks may seem to be far from my mind, but they are of an uncongregational nature, and if adopted, if they themselves with pointed notes, all could be certain of the same in other churches.

In the matter of hymn books, that anything like the question. The three Church Hymns, and Hymns for Prayer, contain almost all the tunes usually connected with the service.

I strongly advocate singing in the book adopted, unless the tune, or one peculiar to the congregation the opportunity of singing of the hymns.

The hymns should be chosen to ensure their being in keeping with the common, but with the cooperation of the Church that he is at liberty to choose from a musical point of view. They are of a strictly devotional character. Liturgy, if not insulting, tunes that are made to opera. Such music is as out of place in the Church of God as the children's hymns, yet these are the people.

Anthems are authorized, but their character should not be that of an ordinary service, and either the day or the subject.

The use of solo singing is a matter of degree, but it is too often abused. Of course this whole subject is a matter of opinion from the side of the musician, and may tolerate—nay, wish to be called for and out of place. I decide how far each is ready to give way to the wishes of the people. I accede to the wishes of the people, closing my paper, I must speak, about the organ and

together, and almost impels every one to join, especially when the tune is familiar; while the unevenness of the divisions, and the multiplicity of the syllables to be dealt with in chanting, carry with them an element of an uncertainty that makes hearty singing impossible.

These remarks may sound as if I advocated the abolition of chanting, which is far from my mind. I have merely stated the reasons of its uncongregational nature; but I think it might be made more congregational if the chanting were slower than it usually is; if one pointing could be adopted; if the congregation could be induced to provide themselves with pointed Psalters like those used by the choir, and so all could be certain of using the same kind of book and finding the same in other churches.

In the matter of hymn-singing there is such a numerous array of hymn books, that anything like uniformity is here, I am afraid, out of the question. The three principal books, Hymns Ancient and Modern, Church Hymns, and Hymnal Companion to the Book of Common Prayer, contain almost all the familiar hymns, and in most cases the tunes usually connected with them.

I strongly advocate singing always the tune chosen for each hymn in the book adopted, unless there is some much better or more popular tune, or one peculiar to any church. This will always give the congregation the opportunity of following the tune and joining in the singing of the hymns.

The hymns should always be chosen by the clergyman, so as to ensure their being in keeping with the subjects of the service and sermon, but with the co-operation of the organist, or with the understanding that he is at liberty to change any that are impracticable or unadvisable from a musical point of view. Hymn tunes only should be used that are of a strictly devotional character. I hold it to be unworthy of our Liturgy, if not insulting to the Lord, to use in His Church light, gaudy tunes that are made to catch the ear of the public like airs of a comic opera. Such music is as unworthy of any good composer as it is out of place in the Church of God. Some allowance must be made for children's hymns, yet these need not be adopted in the service of grown-up people.

Anthems are authorized by the rubrics and by antiquity, but their character should not be too florid. They should not be too long for an ordinary service, and should be always chosen if possible to suit either the day or the subjects treated of during the service.

The use of solo singing during service is open to question. I think myself that if performed in the right spirit, it is elevating in a high degree, but it too often degenerates into mere display of the vocalist. Of course this whole subject is viewed in two very different aspects—from the side of the musical and unmusical worshipper. The former may tolerate—nay, wish for—a great deal that the latter will consider uncalled for and out of place. Who shall arbitrate between them, and decide how far each is right? As a rule the musical are much more ready to give way to the objections of the unmusical than these latter to accede to the wishes of those who would have more music. Before closing my paper, I must say a few words from the organ stool, so to speak, about the organ and the organist.



I maintain that there is just as much importance in the selection of appropriate organ music for use in church as of suitable hymns and anthems. It is very hard indeed to draw a line as to what is or is not sacred music or music suited to the services of the Church. There is much music written to secular words, sometimes even to comic words, that would have a most devotional influence if one were ignorant of or could forget the original words or associations of the music. Again there is unfortunately much music written to sacred words that is pre-eminently undevotional and unsuited to sacred words and sacred places. In purely instrumental music the division of sacred and secular can only be made by judging of the frame of mind the music is likely to engender. I have myself often played in church a prayer from Weber's opera, "Freischütz," knowing well that if the church authorities knew I was playing operatic music I should be asked to vacate my seat. But they thought the music sounded very solemn, and it was all right. I am very strongly opposed to the use of noisy or brilliant pieces during the offertory. If a voluntary is played then, it should be exceedingly quiet, and of a character likely to help reflection rather than to interrupt and attract attention too much to the display of the player and the instrument. Oratorio choruses and solos, organ fugues and sonatas, are most suitable for service use. People are far too apt to want the organist to show off concert pieces in church time. Let him have occasional concerts to produce the more elaborate compositions for the organ, but by all means let the organ music during service be unobtrusive, or at least of a character to harmonize with the rest of the services; and let the members of the choir as well as the organist remember that they are not there to display themselves, their musical ability, or the art they represent, but either to lead the rest of the congregation in those portions of the service in which it is their duty to join, or when the people join by listening only, to carry their hearts heavenward on wings of music, and make them look forward to the time when all will join in wondrous harmony around the Great White Throne.

It being 6 o'clock, the Congress rose.

## SECOND DAY.

### EVENING SESSION.

In the absence of Bishop Fuller, the chair was taken by Rev. Rural Dean Bull, M.A.

The following paper on the subject of "Church Music" was read by

T. DAWSON JESSETT, ESQ., ORGANIST OF THE CHURCH OF THE ASCENSION,  
TORONTO:

Church music embraces so large a field that, although a vast number of books have already been written concerning it, still many more might be. To give a sketch of the history of Church music, from the earliest period down to the present day, would occupy more time than

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I am able to give or you would grant; indeed, it would be more easy to put Lake Ontario into a scent bottle than to give a complete history of the music of the Church in the time allotted me. I will, therefore, only call your attention to a few practical points that are presented to my notice in conducting the musical part of the service week after week.

The division of opinion among Churchmen as to what should constitute the proper performance of our service is most disastrous to the unity and strength of the Church. All who have her welfare at heart must deplore the differences that exist, and it is a subject well worthy our thoughts as to how we can each assist in the good work of bringing Church services to a higher level of worthiness and uniformity. It will be of no use our simply looking on, but we must all use our energies and influence to awaken the minds of the people to this most interesting and vital question.

If we approach the matter, not in a spirit of fault finding, but rather with a steady determination to be an assistance whenever and wherever we feel that help is needed, we should then see how easily rough places could be made plain, and difficulties hitherto considered insurmountable would disappear.

It is to be feared that the power of music, both as a help and guide to true religion, has been for a long time not only underrated but neglected. It is with gladness, then, that we see so vigorous an effort now being made to raise sacred music to its high and true position as one of the teaching elements of our Church.

If we study the history of Church music in the old land we shall be deeply impressed with the fact that, as our Church rose out of the oppression of a foreign power in the time of Edward VI. and Elizabeth, her sons were inspired to compose music of the highest beauty, specially adapted to the changed ritual and her new and free life as the old Church of England.

The art of music generally has made rapid strides during the last few years, and the services in our cathedrals were probably never better rendered than they are now.

One cannot but feel, however, that wherever improvement is being made in cathedral services, the musical part of the services is taken out of the hands of the people, and divine worship is merely conducted by the few who constitute the choir, they being the only ones who can sing highly elaborate modern music. There are two distinct styles of service in our Church—the cathedral and the parish church. In the former it is necessary to have the music so performed that it can be listened to with pleasure and profit; for the usual arrangement of a cathedral is not convenient for congregational worship, owing mainly to the position of the choir, they being separated from the people by a choir screen, on which the organ is frequently placed. But the necessity of having music in which the people can join has been found in many of the cathedrals in the Old Country.

The Archbishop of York felt that something must be done to enable the people to participate in the service. A powerful organ was erected in the nave of the minster, especially adapted to accompany a large number of voices. Seats were also arranged for the choir, which was

increased to more than twice its ordinary strength. On Sunday evenings there is a congregation of from six to seven thousand, and the effect of this vast number singing some well known hymn is grand, solemn and overpowering. Hundreds have visited York solely because of the magnificent singing. There is no reason why our services in the parish churches should not have the same stimulating effect of drawing the people together in divine worship. In the ordinary parochial services, I maintain that the music should be of a character that will allow of everyone joining in without difficulty, and it is to this end that our endeavors must be directed. In our parish churches we do not expect to attain any very high artistic proficiency, and the music ought to be what the people can sing; still, there is room for improvement, and the great want at present felt is a good, hearty congregational service to bring Church music home to the people, and it is to this point that I beg your attention.

How to obtain such services is a matter that must necessarily interest every one who takes an interest in Church work. It is therefore with a deep feeling of thankfulness that we see so many interesting themselves in the subject, and co-operating to render our service worthy of our religion, and worthy of the only historical Church which gives to all her members a share in the divine public worship. In order that the congregation may be able to join with both heart and voice in the service, the music must naturally be of such a class that they can easily sing it, and not be of a florid cast, such as only a perfectly trained choir can perform. Unfortunately there are too many churches where the music is so ornate that the people are left out of the service altogether.

I have felt exceedingly sorry to notice in many churches an absence of general responding on the part of both choir and congregation. In one church that I visited some little time ago, I was grieved to see the cold, indifferent manner in which the service was conducted. The Psalms were said in an indistinct kind of a mumble by a small portion of the choir and hardly at all by the congregation, and at the end of each prayer there was a dead silence instead of a loud, hearty, reverent "A-men." Surely this state of things should be remedied. But the question is put, "How is it to be improved?" To which the answer very plainly is, "By the choir and congregation assisting in making the service more hearty by each one faithfully performing his or her part assigned to them in the Prayer-Book;" for unless they determine faithfully to do this, no effort of any other kind will succeed in bringing about the desired state of things.

How offended would some people be, if one were to tell them that they were indifferent Christians. Yet what else, unfortunately, can too many of them be called? They certainly attend church once, at least, if not twice, on Sunday, and they stand up and sit down almost mechanically, but they leave all the responses, nay, even the canticles and hymns, to the choir, and at the end of the blessing they rush out of church as if glad to be free once more.

I have often heard people remark as they were leaving the church, "How poor the singing and responses were to-day." I would have liked to ask them, "Did you individually try to improve it by singing and responding yourself?"

Such a congregation to be able to take part. People do not attend should come, as worship proper position as such as a mere act of duty, but to Almighty God. It was these sacred offices for privileges when we never others to perform what v

Those who advocate vices, so as to make them you want to Romanize expressed at the thought. of difference between o that while we of the En to take part in the serv thing to be done by th who are so afraid that v They attend church, an full directions are given singing and responding entirely to the choir, w left to the clergy; thus adapted for the whole they cry out against, and I hold that one of the the whole people to sing never endure the silence a choir worshipping for th I have said that the m the teaching of the Chu worship, but how con Catholicity is the univers participation in the minis

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Such a congregation ought to be aware that it is not only a privilege to be able to take part in the worship of God, but an imperative duty. People do not attend church merely as spectators; they come, or should come, as worshippers, and consequently ought to take their proper position as such, and as the Church ordains. We attend, not as a mere act of duty, but for an individual offering of prayer and praise to Almighty God. It was never intended that others should perform these sacred offices for us, and we shamefully neglect such duties and privileges when we never take part in any act of worship, but allow others to perform what we ought to do for ourselves.

Those who advocate the introduction of more music into our services, so as to make them more attractive, are met with the cry, "Oh, you want to Romanize the Church of England," and great horror is expressed at the thought. Now, one of the most distinguishing features of difference between our Church and the Church of Rome is this: that while we of the English Church are permitted, and even directed to take part in the service, the Romanist is compelled to leave everything to be done by the choir and priest. What do these people do who are so afraid that we wish to Romanize the Church of England? They attend church, and have a Prayer-Book in their hands in which full directions are given as to how and when they are to join in the singing and responding, yet they leave the singing and responding entirely to the choir, where there is one, and where there is not, it is left to the clergy; thus, those who cry out against musical services adapted for the whole people are actually copying the very thing that they cry out against, and are bringing our services into line with Rome! I hold that one of the strongest protections against Rome is training the whole people to sing the service of our Church, as then they could never endure the silence and inaction of sitting to a priest and a choir worshipping for them as their deputies, as in the Romish services. I have said that the music of our services should be an exponent of the teaching of the Church as to the position of the laity in public worship, but how contradictory to the boast of our anti-Roman Catholicity is the universal surrender by a congregation of their rightful participation in the ministry of song.

The prevailing misconception of the position of the choir is that they alone are to perform the musical portions of the service and not the congregation, thus making themselves a separate body. They should, therefore, be taught that they are there as a part of the congregation, yet set apart to lead and assist the people in the worship of God, and that they overstep the limit of their functions when they sing such music in those parts of the services in which the people are called upon to join as the congregation cannot sing.

A special opportunity seems wisely to have been granted in the Rubric after the third Collect at Morning and Evening Prayer, which says: "In choirs and places where they sing, here followeth the anthem." For we find no other recognition of a musical function separate from the people as part of the office of public worship.

There can hardly be a doubt in a Christian's mind that thankfulness has an equal part in our lives with prayer; then why should we be prevented giving public thanks to God in hymns of praise by a choir

having such music as gives to them a monopoly of this sacred duty and privilege?

The order of our Morning and Evening Service is exceedingly simple, and can easily be followed; no one can possibly have an excuse for inattention and neglect.

If we take our Prayer-Book in hand and look carefully through the Morning and Evening Service, we find that the congregation take personal part in all the responses, canticles and hymns, and the music to these should be of a simple nature, so that they may be readily learned and remembered by the people. The canticles should be sung to chants, whether Anglican or Gregorian matters little, as it may soon be known which a congregation will sing the best and most generally. Services, as the fuller settings of the canticles are called, are only fit to be sung in cathedrals where the services are more of the meditative than congregational style, the music being of such a difficult nature that the people cannot take part in it.

These services being intended to be devotionally listened to, should be rendered in the most faultless manner by first-class choirs.

Music to be heard only should be perfectly sung, or its imperfections will destroy the peace of worshippers.

In the Roman Catholic Church music has an exceedingly prominent position. It is executed by high-class artists, and the effect of some of the masses so given is almost beyond description.

I heard of a gentleman who was formerly a Roman Catholic, but who had seceded and joined the Church of England. He went one day to a neighboring Roman Catholic cathedral, where he was so strongly affected by the beautiful music, that he told a friend afterwards that he almost felt induced to return to the Church of Rome.

I merely quote this to show how thrilling is the influence of really good sacred music. I do not see why our services should not be made bright and attractive to the people, and I would beg those who have power, to interest themselves in this good cause, feeling sure that they will find their endeavors amply repaid in the ultimate result.

I feel convinced, after some little practical experience, that one way to fill our churches is to make our Church music hearty and congregational. I have heard people say after they have attended some churches where the singing was performed by a competent choir: "Yes, it was all very nice and good to listen to, but I was totally unable to take part;" and they naturally felt that they had been mere spectators and listeners in the service, because the music was such as they could not sing.

One great reason of the uncongregational nature of most of our services is the want of a general hymn book.

Now, I am aware that this is a subject that has been advocated before, and I do not see why such a book should not be arranged and accepted. There are hardly two churches in a town where the same book is used. When a stranger therefore visits one of our churches he finds words and tunes of the hymns entirely different, and with which he is unfamiliar; thus he is prevented singing, and instead of realizing the glory of unity in one body, he feels uncomfortable and a stranger.

Hymn singing is so important a branch of the service, that the

attention of organists and choirmen to making the musical selection of hymns, care consistent one with the other, spoiled by being set to music necessary, in order for a tune to have its own character.

I remember an Old Congregationalist, who, at a congregational service, joined heartily in the singing. He came and asked me "morning" to the words of the hymn. I would be sure to know how to plan to follow as a rule.

I do not think that "Messiah," "Creation," feeling deeply impressed to be with our hymns; and after singing the glorious

The musical world is full of good, bad, and indifferent music, a superior class to the rest, perpetrated.

The hymns most conspicuously set to the words they happened to be of the "Sun of my Soul," "Abundant Life," associated with the words, and as an interloper.

There is a great desire to call "pretty tunes," but I do not think the Church at heart to suffer of such trash, for if our services by the means of sacred music will ever elevate our thoughts.

I do not know what our hymns sung devotionally would be as bread without our hymns sung devotionally inspiring, instructing, and cheering the heart. I do not think that our service that we are to take up; if it were so, the performance would be a mere waste of time.

The old idea was that the hymns should be sung loudly as possible, no matter what the whole effect; but we have been sung as the sense of the hymn helps to congregational singing the people.

I have always endeavored to sing according to the sense of

attention of organists and choir-masters should be specially directed to making the musical feature a delightful and profitable study. In the selection of hymns, care should be taken that words and music are consistent one with the other. Some of our lovely hymns are utterly spoiled by being set to music of an unsuitable nature. It is not necessary, in order for a tune to be popular, that it should partake of a secular character.

I remember an Old Country rector who was exceedingly fond of congregational services, and tried all in his power to get his people to join heartily in the singing, but without much result. At last in despair he came and asked me to set the music of "We won't go home till morning" to the words of one of his favorite hymns, as he thought they would be sure to know that; but I don't think that would be a wise plan to follow as a rule.

I do not think that any one can hear such compositions as the "Messiah," "Creation," "Elijah," or any of the grand masses, without feeling deeply impressed and spiritually enlightened. And so it ought to be with our hymns; we should feel strengthened for the fight of life after singing the glorious hymns of our Church.

The musical world is flooded with hymn tunes and chants of all sorts, good, bad, and indifferent, but it is an easy matter to select tunes of a superior class to the usual trashy nonsense that is constantly being perpetrated.

The hymns most known are those to which the music has been specially set to the words, and have not been chosen simply because they happened to be of the same metre. The music of hymns such as "Sun of my Soul," "Abide with me," and others, will always be associated with the words, and any other tune to them simply be considered as an interloper.

There is a great desire on the part of many people to have what they call "pretty tunes," but I would ask all those who have the welfare of the Church at heart to studiously avoid, and discourage the introduction of such trash, for if our hearts and minds are to be lifted heavenwards by the means of sacred music, these pretty tunes are not the things that will ever elevate our thoughts beyond the composer.

I do not know what our service would be like without hymns; it would be as bread without salt, tasteless and insipid. To hear some of our hymns sung devotionally by a choir and people, is, I believe, both inspiring, instructing, and strengthening to the Christian mind and heart. I do not think that the sermon should be the only thing in the service that we are to take lessons from, or that should be of comfort to us; if it were so, the performance of the rest of the service would be a mere waste of time.

The old idea was that the last verse of a hymn should be sung as loudly as possible, no matter what the words were, thus often marring the whole effect; but we are getting to see the importance of hymns being sung as the sense of the words dictate, and it would be a great help to congregational singing were this to be firmly impressed upon the people.

I have always endeavored to get the congregation to sing the hymns according to the sense of the words, but at first met with much opposi-



tion, as I was frequently told that they could not sing to the "loud and soft" style, as they called it. However, I met each objection by telling them if they would only look at the words of whatever they were singing, and take in the sense of them, they would find that instead of being difficult, it would really be easier, and would give greater significance to the sentiment of the hymn.

With regard to anthems, I think they are useful in giving something to the choir of a more difficult nature than would be found in the usual form of service, thus keeping up their interest, and there is no reason why the congregation should not also join in this part of the service. In many of the cathedrals anthem books are provided, so that each person may take one, and join with the choir in the chorus parts.

Perhaps some one may object to this, and say that the good singing of a choir would be spoiled by the bad on the part of the congregation; but there is no reason why they should not be able to sing it just as well as the choir, that is, the part where the full choir are singing, for of course the solos could not be sung by the congregation.

If it be necessary for a cathedral choir to be so perfect, why should it not also be for our ordinary parish choirs? We are not working for our own glory, but for the glory of God, and all our ends and aims should tend towards that.

Too little attention, I fear, is, as a rule, given to the *general* effect of a service, and the lesson it should teach overlooked.

In some churches, as long as the anthem is well sung, the organist or choir-master cares very little about canticles and hymns. One organist told me that he thought hymns a perfect nuisance, and that they were calculated to spoil a choir. I only hope that there are none present who will agree with that theory. You may be certain that if a choir cannot sing a hymn with due expression, they will hardly be able to do justice to higher works. The law holds good in Church music, he that is faithful in little will be faithful in much.

One thing that must not be neglected is the careful practice of all the music that is to be sung on the Sunday. Very often the choir say, "Oh, we don't need to practise this or that, we know it;" and the result is that they sing it very indifferently, for they have not studied the *words* as well as the music. Knowing the time alone does not constitute knowing the hymn or the manner in which it should be sung. I would ask members of choirs to try and be regular at every practice, for the effect of those who have studied on the practice night is marred by others attempting to sing on the Sunday that which they have not sufficiently practised.

Members of a congregation also should try and be present at such practices, so that then they will be familiar with the way in which the chants and hymns are to be given on the Sunday. I notice that the people who grumble most about the singing at church are those who never attempt to take an active interest in the matter, or have any talent for either singing or judging.

Church Congresses are useful in every way, but never more so than when they stimulate the people into activity in Church works, of which the study and practice of Church music is the end.

In conclusion, I beg each and every one to exert all their powers and

interests in the good cause of this imperfect paper with "Is not the righteous man who hears a strain of noble music speaks about that speaks to him of whatso port, of whatsoever is man praise and honor. Music divine proportion; of a confusions of men; of a of sin and sorrow."

It is the custom of the being only a layman I people praise Thee, O God shall the earth bring forth shall give us His blessing

## RELIGIOUS

A paper on the above subject

REV. REGINALD

The Bishop of Minster with a priest of the Roman reaching the people of the dren," said the Roman nation." Lord Bacon is upon a child without being upon its greatness and in

In these two opinions in favor of the religious take care of the nation; children. The school-b legislative halls, minister careers to-day. In a quarter the same; they will improve make or mar the coming make them now; the nation now. If we would keep lative offices with men country clean, and write must "take care of the c

Again, to take Lord H Enpetaled in every you One can never forecast be hidden in the dust; alloy. Care and attention from the dust, or chang

interests in the good cause of congregational services. I will conclude this imperfect paper with the elegant words of the late Canon Kingsley: "Is not the righteous man recompensed on the earth every time he hears a strain of noble music? To him who has his treasure in heaven, music speaks about that treasure things far too deep for words. Music speaks to him of whatsoever is just, true, pure, lovely and of good report, of whatsoever is manful and ennobling, of whatsoever is worthy of praise and honor. Music, to that man, speaks of a divine order and a divine proportion; of a divine harmony through all the discords and confusions of men; of a divine melody through all the cries and groans of sin and sorrow."

It is the custom of the clergy to commence their sermon with a text: being only a layman I reverse the order, and my text is, "Let the people praise Thee, O God; yea, let all the people praise Thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us His blessing."

### RELIGIOUS EDUCATION OF THE YOUNG.

A paper on the above subject was read by

REV. REGINALD H. STARR, M.A., B.D., OF TORONTO.

The Bishop of Minnesota tells of a conversation which he once had with a priest of the Roman Catholic Church regarding the difficulty of reaching the people of the Far West. "We are taking care of the children," said the Roman missionary, "the children will take care of the nation." Lord Bacon is represented as saying that he never looked upon a child without being disposed to take off his hat when he reflected upon its greatness and importance.

In these two opinions we have embodied the gist of the argument in favor of the religious education of the young. The children will take care of the nation; therefore, the Church must take care of the children. The school-boys of five-and-twenty years ago are filling our legislative halls, ministering at the Church's altars, or toiling in secular careers to-day. In a quarter of a century more, our boys will be doing the same; they will imprint their characters upon the nation; they will make or mar the coming age; their characters will then be what we make them now; the national character then will be what we make it now. If we would keep our judiciary pure, fill our municipal and legislative offices with men of noble purpose, keep the escutcheon of our country clean, and write the Church's faith upon the nation's heart, we must "take care of the children" of to-day.

Again, to take Lord Bacon's idea, childhood demands our homage. Unpetaled in every youthful breast are mighty possibilities for good. One can never forecast the career of any child. The finest gold may be hidden in the dust; a gem of the purest water may be set in base alloy. Care and attention on our part may save the precious metal from the dust, or change the ignoble setting of the gem to one more

worthy of its price. The powers of evil will play their unholy part. Inbred sin will help them in their work. A hundred influences and associations will conspire to pervert the noble aspirations of the soul. The child that claims our homage in his youthful hopefulness may but merit our contempt in after years. Human nature must learn; it will learn somewhere. The world is a large school, and filled with apt scholars. Upon our teaching now depends the moral and religious bias of the men, and through them of the nation, in the coming age. Another thought—trite, I know, but true. Childhood and early manhood are the fitting seasons for moulding character and renewing hearts. To-day you may bend the sapling which in after years you would but break. The knots we tied in tender tree-tops, and the names we cut in yielding bark when boys, are now hard, knotty, deep-grown symbols of ourselves. To put it as the ancient poet does:

“ The odors of the wine that first shall stain  
The virgin vessel, it shall long retain.”

Or, in the time-honored words of Holy Writ, “ Train up a child in the way he should go, and when he is old he will not depart from it.” Therefore, the Church should be busy with young, clean, tender hearts to-day.

Once more. If ever there was a time when God's witness in the world needed to be alive to the responsibilities and awake to the doing of this work, it is to-day. Never was the ancient faith assailed as it is being assailed now. The attack upon our position is being made from every side. The agnosticism of the day is asserting itself with unblushing effrontery. That which a few years ago was spoken in whispers is proclaimed upon the house-top. The press teems with irreverent and unhesitating utterances. I have seen periodicals, which are freely circulated through our towns, the perusal of which makes one's blood run cold. We have to build a very Chinese wall of circumspection about our homes. Now this attitude of modern doubt renders the Church's duty doubly clear. When blatant infidelity meets us in every town, and the doctrines of our holy faith are freely canvassed in the village post office and general store; when a cheapened literature places the teachings of infidelity in the homes of intelligent mechanics and shrewd artisans, and that in popular and intelligible phraseology, so that the poison is doing its deadly work among the boys and girls;—it behoves us to have our youth, in every position of life, well taught and trained, if we would keep the citadel of national purity and faith and morals from falling into hostile hands. The Church must unfold and feed the children entrusted to her care.

Then, too, the signs of the times are ominous in another direction. The press is circulating a class of cheap literature that is calculated to rob our Christian homes of their grand heritage of purity and godly living. Such cheap trash, for instance, as “ Peck's Bad Boy and His Pa,” which to-day has an enormous circulation, is teaching our children to hold the Fifth Commandment in but slight esteem, and to laugh at parental discipline and authority. It is, alas! a too faithful portraiture of a class of boy in this American continent which we cannot afford to

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have transplanted to Canadian homes. Owing, then, to the danger to our children's characters, how is the Church to do the work devolving upon her? I know the answer that comes spontaneously to many a lip is this: "Through the agency of the Sunday-school." But I cannot accept it. In the first place, the Sunday-school system is far from perfect. I know it is the Church's training school. I understand that it is not an outside organization for bringing children into the Church; it is an integral part of the Church herself. The lambs are already in the fold. They have been engrafted into the body of Christ's Church. This is part of the meaning of their baptism. The modern Sunday-school is designed to train up these regenerate children in "the nurture and admonition of the Lord."

But admitting all this, the agency is not adequate to the desired end. Owing partly to the difficulty of securing efficient teachers, and partly to the fact that some of the clergy cannot, and others do not, take an active interest in the work of the school, the training of the "inheritors of the Kingdom of Heaven" is at best but imperfectly done. Then the Sunday-school in these days is taking the place too much of the parent and sponsor. Teaching by a stranger, and one too often but imperfectly fitted for the task, should never supplant sponsorial and parental tuition. The Church cannot afford, the nation cannot afford, to part with Christian homes. The sacred associations of the family circle reach further and impress more deeply than any other. A heavy burden of responsibility is resting upon parents and god-parents with regard to the religious education of the young.

But supposing the Sunday-school were all that we could wish—and it is certainly a gratifying feature of the times that it is yearly becoming a more efficient educator—is it sufficient? Its instruction is limited to one day—yes, to a very small part of one day—in seven. When the Roman Catholic missionary spoke "of taking care of the children," he certainly meant more than the weekly instruction and influence of the modern Sunday-school. Our subject assuredly has a wider range, and the Church's duty has a wider grasp, than this. The fact is, the greater part of our children receive their education at the public and grammar schools, while those intended for professional life complete their studies at our several colleges. But the public school system of education is purely secular. Hence, five days of the week are devoted to the impartation of material knowledge, and one and a half hours are given to religious instruction. This, I contend, is a deliberate divorcing of the things of God—a putting asunder of those parts of our higher nature which the Creator has from all eternity joined together. "Store the mind and neglect the heart," said the Duke of Wellington, "and you make the greater devil." All education should be based upon religion. Without religion we may instruct, but we cannot thoroughly educate. The word means "to lead forth;" and in its widest sense implies the leading out into active operation and intelligent development all the powers of the mind and soul. Then, religious teaching, to be effectual, must be definite. There must not only be a species of instruction in the gross, which is nothing in particular; there must be distinctive teaching upon the doctrinal and historic position of the Church. The only religious body in Canada that really educates its children upon this

principle is the Roman Catholic Church. In the Anglican Church we are simply, as regards the greater part of our children, in the hands of the Government, and at the tender mercies of an exclusively secular system of education. It is not so in the Mother Church. When the British Government, some thirteen years ago, decided to separate the State from all concern in the religious instruction in the elementary schools, the Church did not give up her right to sit in the chair of the teacher. She was powerful enough to be heard and heeded. To-day she is educating, in the national schools, two-thirds of the children of the United Kingdom upon the sacred principle of the union of secular and religious knowledge. She has furnished one-half the school accommodation of the country at an outlay of £2,500,000, and towards the maintenance of the schools her members contribute more than half a million per annum, besides the interest from endowments. Impressed, no doubt, with the correctness of this her principle of action, the Church in this Province, together with the Methodist and Presbyterian bodies, recently took active steps towards the procuring of some more distinctive religious teaching in our elementary schools, and an influential deputation, headed by the Provost of our Provincial Church University, waited upon the Premier of Ontario, and asked that the Bible might be read in systematic and selected portions, and that the lessons on our Lord's life and the ten Commandments might be replaced in the course of public instruction. Beyond a courteous reception of the delegation nothing has been done. But if outspoken opinions mean anything, the time is not far distant when an intelligent Christian people will insist upon being heard, and the Church's voice should give no uncertain sound.

In the United States, where a school system similar to our own has been in operation for many years, the results have fallen far short of the anticipations of its supporters. If ignorance is the mother of vice, as we are often told, the removal of the cause should do away with the effect. A well organized and comprehensive system of secular education should bear fruit in the reformation of public and private morals. A higher tone should be imparted to society, and the national character should bear the good impress of the national system of instruction. But what are the facts? The frequency of divorces, the prevalence of hotel life, the impurity of the Bench, the gigantic public frauds, and the commercial dishonesty, which are the nation's shame, all go to show that the boasted system of national education has wrought no change at all commensurate with its far-reaching influence in the land. A carefully instituted comparison between certain States of the Union enjoying the public school system and others not in possession of it, and extending over a period of years, goes to show that immorality, and suicide, and insanity prevailed more largely in the States which had the system than in those which had it not. In the former the proportion of those who could not read or write was as 1 to 312; in the latter it was 1 to 12. Hence, the excess of the criminal classes in the latter should have been in the proportion of 312 to 12. On the contrary, the States possessing the school system produce one native white criminal to every 1,084 inhabitants, and the other only one to every 6,670, or a disproportion of 6 to 1. No wonder that Gov. Rice

stated, at a recent Church convicts in the State of "education," so called branches of study, but truth and the inculcation of criminals, and paupers, we may well fear lest a results. The national miniature but faithful lying along its border.

But the scope of our school-days of our child community there comes need the most careful of student life are passed and wider influence of must care for her children the greatest importance knowledge. Our youth problems of the day about these things, and aright. The "cold pest" intrude itself persistently influence is checked, natures. Young men with rich promise of Christian legate career, hard and In a purely secular university metaphysical research, science, and left there, teachers be tainted with no guarantee that such difficulties of the pupil's about his path. In a student is shown the tw criticism upon the Western scientific world, are alike between science and men who have weighed constitution insists that that the books of nature author. The warp of sect threads of religious inst all in favor of purity of after career will be tow

The position occupies century, in stemming the European continent, a matter of history; and our continent. In the north is largely on the side of

stated, at a recent Church Congress in Boston, that the average age of the convicts in the State prison was only 24 years. The national system of "education," so called, which furnishes regular instruction in secular branches of study, but makes no provision for the teaching of divine truth and the inculcation of purity of morals, is simply manufacturing criminals, and paupers, and suicides. In the face of such facts as these we may well fear lest a similar system will ultimately produce similar results. The national life of this young Dominion may ere long be a miniature but faithful picture of the national life of the older republic lying along its border.

But the scope of our subject reaches further, I take it, than the school-days of our children. In an increasingly large proportion of the community there comes a critical period of life, when faith and morals need the most careful nurture at our hands. Some four or five years of student life are passed by many of our children in the higher studies and wider influence of a collegiate course. Here, too, the Church must care for her children. At this juncture, religious education is of the greatest importance in conjunction with the imparting of secular knowledge. Our youth matriculate at an age when the great vexing problems of the day possess a peculiar fascination. They must think about these things, and it is the Church's duty to direct their thoughts aright. The "cold pessimistic thought of despairing agnosticism" will intrude itself persistently upon their notice, and unless its nefarious influence is checked, will freeze the life blood of their regenerate natures. Young men who have been religiously brought up, and given rich promise of Christlike manhood, will return, at the close of a collegiate career, hard and cold, and unsusceptible to religious influence. In a purely secular university, the student is led into the labyrinths of metaphysical research, and mathematical demonstration, and physical science, and left there, to extricate himself as best he may. And if his teachers be tainted with unbelief—and in such an institution we have no guarantee that such will not be the case—they but add to the difficulties of the pupil's position by throwing additional entanglements about his path. In a Christian university, on the other hand, the student is shown the two sides of every question. The most recent criticism upon the Word of God and the latest discoveries in the scientific world, are alike the subject of discussion. The true relation between science and revelation is set before him. His instructors are men who have weighed well the materialistic issues of the time; the constitution insists that they shall be such. They teach their pupils that the books of nature and revelation have come from the same divine author. The warp of secular training is shot all through with the golden threads of religious instruction. In such a school the probabilities are all in favor of purity of faith and morals, and the bias of the student's after career will be towards a "godly, righteous and sober life."

The position occupied by the great English universities in the last century, in stemming the tide of deistic thought which flooded the European continent, and the evil results of which are felt to-day, is a matter of history; and history is but repeating itself in this regard on our continent. In the neighboring republic, intelligent Christian opinion is largely on the side of the religious colleges, and Christian liberality is



being freely evoked in their behalf. In 1830 the secular colleges had 30 per cent. of the whole number of students, and the religious colleges 70 per cent. ; in 1878 the secular institutions had only 17 per cent., and the religious held 83 per cent. of the whole number of students. The religious colleges had increased tenfold and their students ninefold, while the other had only increased three and a half, and their students fourfold. And the same thing is going on in our own Province. From a carefully prepared estimate recently issued, it is found that the religious colleges of Ontario are educating 61 per cent. of the students ; while the secular or provincial university only educates 39 per cent. The inference is obvious. The religious education of the young must be incorporated into the entire training of our youth, and become an essential factor in all education, from the elementary public schools up to the university.

To sum up, and in the reverse order, we have a provincial Christian university of our own, where the youth of our land may be instructed, as its founder provided, in sound learning and the principles of religion. "Catholic truth and Christian ethics," said a late bishop of the Church at the founding of Trinity College, "are interwoven with the lessons in science and art." A knowledge of God's Word and a reverence for His Commandments accompany step by step the progress which is made in the varied literary attainments of a collegiate course. To rally round and assist, to enlarge the sphere of usefulness of this institution, should be the delight of every loyal Churchman.

Then we must continue the struggle for more distinct religious instruction in our public schools and collegiate institutes. Or failing this, why can we not utilize in some way the parochial school-houses which already exist in many of our parishes, and if necessary have them in every parish? Possibly the Government would accord us similar privileges to those enjoyed by the Church at home. Surely, in some way, the Church can exert her Christian influence, and educate, in the proper sense of the term, the children who are to educate the nation. Further, let us apply ourselves with renewed earnestness to the perfecting of our Sunday-school system, and make it, more than it has yet been, an efficient educator of the children of the Church.

But especially let us be careful that it does not supplant the parent and the sponsor in the performance of their duty, or relieve them of the responsibility of training up in Christian nurture the little ones who look to them for guidance and instruction in spiritual things. A home pervaded by the odor of sanctity, in which the very atmosphere bespeaks its Christian character, is of priceless value in these degenerate days. Within its walls the religious education of the young is an hourly, a constant thing. It is a sweet miniature of the once unborn Church of God—a bright foreshadowing of the heavenly Church to come.

"Then say not, dream not, heavenly notes  
To childish ears are vain,  
That the young mind at random floats  
And cannot reach the strain.

"Dim or unheard the words may fall,  
And yet the heaven-taught mind  
May learn the sacred air, and all  
Heaven's harmony unwind."

No public instruction, admirable though it may be, is a substitute for the education of a Christian home among the hills of Galilee, and in favor with

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When England first began to be a nation, now covered by different notions from those they should manage the care. Having in view of the extension of their as subject and inferior state, centre of St. Stephen's. tinacious efforts, sometimes were vouchsafed those remained at home, would Nowhere was this spirit Even in those colonies under charters conferring government, the efforts of local episcopate proved consideration could win involving, as it did, large the Church. Although, in the new republic some numbers of Churchmen side over the Church was made and the bishop been to construct a great lishment not merely by common relation to the a right, we must remember founded or set up by the Education Department constitution of the country it was thought that England with them the "establishment as one of the rights of members of the Imperial Church organized under a local hierarchy

No public instruction, however good, no Sunday-school teaching, admirable though it may be, can take the place of the religious education of a Christian home. It was in the quiet seclusion of the home among the hills of Galilee that the Holy Jesus grew "in wisdom and stature, and in favor with God and man."

The subject of the

RELATION OF THE CHURCH OF ENGLAND IN CANADA  
TO THE CHURCH OF THE MOTHER COUNTRY,

was discussed by

J. A. WORRELL, ESQ., B.C.L., AS FOLLOWS:

When England first became the mistress of the vast sisterhood of nations, now covered by her ægis, the statesmen of the day had very different notions from those which now prevail as to the mode in which they should manage the great trust which had been committed to their care. Having in view chiefly the enlargement of the national resources and the extension of their commerce, they generally treated the colonies as subject and inferior states, which should be ruled absolutely from the centre of St. Stephen's. It was, as we know, only after the most pertinacious efforts, sometimes culminating in rebellion, that the colonists were vouchsafed those measures of self-government which, had they remained at home, would have been enjoyed as their natural birthright. Nowhere was this spirit more manifest than in matters ecclesiastical. Even in those colonies which had been planted by companies acting under charters conferring upon the people some measure of popular government, the efforts of Churchmen to obtain the establishment of a local episcopate proved unavailing. No entreaty, no expostulation, no consideration could wring from the Home Government this concession, involving, as it did, large powers of self-government in matters affecting the Church. Although, at the end of the revolutionary war, there were in the new republic some three millions of colonists, including large numbers of Churchmen, no bishop had ever been consecrated to preside over the Church in any State. When at length the concession was made and the bishops actually appointed, the idea seems to have been to construct a great Imperial Church, bound to the English establishment not merely by spiritual, religious or sentimental ties, but by a common relation to the supreme civil power. To understand this aright, we must remember that the "established Church" was not founded or set up by the law, just as it created the Post Office or the Education Department, but it was as much a part of the original constitution of the country as was the monarchy or trial by jury. And it was thought that Englishmen migrating to the new settlements took with them the "established Church" as a part of that constitution, and as one of the rights of British citizenship. When, therefore, the members of the Imperial Church residing in the colonies were to be organized under a local hierarchy, that organization was to be a part of the

plan, which had obtained in the Church of England. The dioceses were set apart by the Crown, the bishops were invested with all the powers within their sees possessed by English prelates, and were suffragans of the Archbishop of Canterbury, of which province the new dioceses formed part. It was even contemplated to call the bishops, by virtue of their office, to seats in the upper chambers of the colonial legislatures, and although that step was not deemed constitutional, the first bishops were, no doubt from the influence of the English precedent, for a long time summoned as members of those bodies. But it would seem that no centre, local or personal, is provided on earth for the Church. "The divine idea," it has been said, "seems to be a confederation under a monarch, whose throne is in heaven;" and the plan of forming an earthly centre at Canterbury has failed no less signally than did the endeavors of those who would in former days have created such centres at Jerusalem or Rome. The prevalence and power of dissent in the colonies, and the constitutional interpretations of Whig and Liberal jurists, have swept away the Imperial establishment, which the statesmen of previous ages had sought to found wherever the supremacy of the British Crown should be acknowledged, nor is it likely or even possible that any new legislation can ever be resorted to in order to rehabilitate the old order of things.

I propose, in this paper, to examine the effect of these successive policies on the Church in the Canadian colonies and the relationship to the Mother Church, in which those policies, in conjunction with her own legislation and that of the civil power, have placed her. These colonies in the first chapter of their history all belonged to that class known as "Crown Colonies," their government being entirely in the hands of the sovereign. Constitutions with representative institutions were granted by Acts of the Imperial Parliament to Nova Scotia in 1758, to Prince Edward Island in 1770, to New Brunswick in 1786, and to Quebec (including Ontario) in 1791. The effect of these Acts, calling into being as they did representative assemblies clothed with the power of legislating for the Colonies, was to vest in the assemblies the powers and rights before exercised by the Crown, according to the constitutions granted, and subject to the paramount rights of the Imperial Parliament.

It was not until after these concessions of political self-government had been made that the first step was taken to compose the chaotic state of ecclesiastical affairs, and the Diocese of Nova Scotia enjoys the distinction of having been the first colonial bishopric erected within the British dominions. The loyalty or earnestness of the refugees who had flocked into that Province towards the close of the War of Independence, obtained for their petition for a local episcopate a more favorable answer than had ever before been accorded to any similar memorial, but it was only after two years of consideration that the patent erecting the bishopric was actually issued. By this instrument the first bishop and his successors were given the full power and authority to perform all the functions peculiar to the office of a bishop, with ecclesiastical and spiritual jurisdiction in respect to the institution of benefices and the licensing of curates, and full visitatorial powers over the clergy, including the right to examine witnesses under

oath and to punish delinquents according to the laws and letters patent, "To visit the territory, power and coercion of

By separate patents the powers within the territories (including Ontario), and Quebec was detached from subsequent subdivisions to real, Huron and Ontario were issued, but in these instrument and correction conference of visiting his clergy and This was in consequence had threatened to exercise law officers of the Crown authority by letters patent plained of. The Diocese by the Crown.

The letters patent which consideration, had the such well known men as might reasonably have expected of such advisers, the Crown powers. Happily for the to be the scene of the decisions, instruments, but the decision and meaning in the case equal force to the Canadian institutions had been issue of the patents erecting in "Long v. the Bishop of any jurisdiction, ecclesiastical the intention to create thought doubtful.

To this doctrine full of Natal, in which it was of South Africa were full Bishop of Natal, one of Crown," the court declared a Metropolitan See or Pr tion, whose status, rights to recognize. After a Crown (subject to any relation to that colony as of these judgments was th by the Attorney-General understand it to be det these letters patent in the letters patent create no



oath and to punish delinquents by deprivation, suspension, or otherwise, according to the laws and canons of the Church—in the words of the letters patent, “To visit the clergy with all and all manner of jurisdiction, power and coercion ecclesiastical.”

By separate patents the bishop was authorized to exercise the same powers within the territories, comprised in Newfoundland and Quebec (including Ontario), and New Brunswick. In 1793 the Diocese of Quebec was detached from the original Diocese of Nova Scotia, and by subsequent subdivisions the Dioceses of Toronto, Fredericton, Montreal, Huron and Ontario were created. In all these cases letters patent were issued, but in these instruments, after 1842, the powers of punishment and correction conferred on the bishop were reduced to the right of visiting his clergy and inquiring into their morals and behavior. This was in consequence of a protest from a colony in which a bishop had threatened to exercise the full powers of his patent, on which the law officers of the Crown had reported that Her Majesty had no authority by letters patent to create the ecclesiastical jurisdiction complained of. The Diocese of Ontario was the last one in Canada erected by the Crown.

The letters patent which, as we have seen, were issued after mature consideration, had the sanction of many eminent lawyers, including such well known men as Lords Eldon, Stowell and Redesdale, and we might reasonably have expected that, acting with the deliberate counsel of such advisers, the Crown would not have exceeded its constitutional powers. Happily for the Church in Canada she was not called upon to be the scene of the determination of the constitutionality of these instruments, but the decisions which have been given as to their validity and meaning in the case of the Church of South Africa apply with equal force to the Canadian dioceses. We have seen that representative institutions had been established in each Province prior to the issue of the patents erecting bishoprics therein, and therefore in accordance with the decision of the Judicial Committee of the Privy Council in “*Long v. the Bishop of Capetown*,” they were ineffectual to create any jurisdiction, ecclesiastical or civil, within the colony, even if it were the intention to create such a jurisdiction, which their Lordships thought doubtful.

To this doctrine full weight was given by the same court *in re* Bishop of Natal, in which it was held that the letters patent to the Metropolitan of South Africa were futile to give him the power of deposing the Bishop of Natal, one of his suffragans. “There was no power in the Crown,” the court declared, “by virtue of its prerogatives, to establish a Metropolitan See or Province, or to create an ecclesiastical corporation, whose status, rights and authority the colony could be required to recognize. After a colony has received legislative institutions, the Crown (subject to any special Act of Parliament) stands in the same relation to that colony as it does to the United Kingdom.” The effect of these judgments was thus concisely stated in the House of Commons by the Attorney-General of the day. “In the first place,” he said, “I understand it to be determined that no legal dioceses are created by these letters patent in the colonies in question; secondly, that these letters patent create no legal identity between the Episcopal Church,

presided over by these bishops and the United Church of England and Ireland; thirdly, that the letters patent do not introduce into these colonies any part of the English ecclesiastical law; fourthly, that they confer on the bishops no legal jurisdiction or power whatever, and add nothing to any authority which the bishops may have acquired by law or by the voluntary principle without any letters patent or royal sanction at all." In the words of the Court itself, the result was to place the Church of England, "in places where there is no Church established by law, in the same situation with any other religious body, in no better but in no worse position."

It having been thus decided that after the institution of local legislatures the Crown could do nothing within the domains of North America in regard to the Church (or any other organization) without the sanction of those legislatures, it becomes necessary to inquire what the Crown, acting with that sanction, had done. The Constitutional Act of 1791, in furtherance of the idea of its framers to build up an establishment similar to the English Church, had reserved one-seventh of the Crown lands for the support and maintenance of a "Protestant clergy." After a long and acrimonious contest, the clauses of this Act making this reservation were in 1841 repealed. In 1850 it was declared to be unnecessary for any person to be a communicant in the Church of England in order to qualify him to obtain any position relating to temporal matters only; and in 1857 a statute was passed declaring the principle of legal equality among all religious denominations, and forbidding the Crown to issue any more patents for the creation of rectories or parsonages, or for the presentation of incumbents thereto. In 1853 the Government of Lord Aberdeen passed a bill handing over the clergy reserves, and all questions connected with them, to the Colonial Legislature, which in the following year passed an Act secularizing the reserves, and declaring that all semblance of connection between Church and State should be forever blotted out. These enactments render impossible any such relation between civil and church government as exists in England, and restricts all interference by the law, either with individual faith or with Church organizations and discipline, in cases in which the enjoyment of property or civil rights is called in question.

The severance of this connection may no doubt be regretted by many, but probably in this case "whatever is, is right," and we cannot but recognize that while it gave the Church neither emolument, nor power, nor organization, it aroused a vast amount of jealousy and odium among the numerous sects which surrounded her, and dulled the energy of her members by creating a reliance on support which did not exist.

Some links, however, of this outward bond of union with the Mother Church still remain. Like the ties which bind the Dominion to the Mother Land politically (and which have been said to be reduced to the Governor-Generalship and the appeal to the Privy Council), these links are few, but in neither case is their number a measure of the closeness of the connection or the force exerted by the union. I propose to examine these links under the heads of (1) The Queen's Supremacy; (2) The moral obligation of members of the Church to the Ecclesiastical Law.

The supremacy of the Justice Hale to have been has been defined and in and the sense in which Article, which has the s "The Queen's Majesty and other her dominions estates of the realm, wh appertain, and is not, no tion," and this is limited confer any spiritual authority ministry. This Article their ordination, and of British North America c ing their submission to the Article quoted, and the Provincial Synod, de of our Church, that the ernment and supremacy ecclesiastical or civil, as that they desire that such

In England, by virtue regulates and dissolves her summons, could not dignitaries of the Church all the ecclesiastical courts all action of the Crown taken upon the advice tribunal. In Canada the to, is that the Crown has and Parliament, to hand astical affairs to the vari of the Dominion are div

The "Queen's Supremacy" than it possesses in England involves the denial of the facts that it is with that of Parliament, that the that to the sovereign in mate appeal lies from the affecting the Church, of that the "Queen's Supremacy" of England in C

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The supremacy of the Crown in matters ecclesiastical is said by Chief Justice Hale to have been part of the Common Law of England. It has been defined and recognized by numerous Acts of Parliament, and the sense in which it is now understood is set out in the 37th Article, which has the sanction of both Convocation and Parliament. "The Queen's Majesty has the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of the realm, whether ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction," and this is limited by a declaration that it is not intended to confer any spiritual authority to perform the offices of the Christian ministry. This Article is subscribed to by all the clergy in Canada at their ordination, and on various other occasions. The Bishops of British North America conclude a declaration made in 1851 by asserting their submission to Her Majesty Queen Victoria, in the terms of the Article quoted, and the House of Bishops, at the first meeting of the Provincial Synod, declare that they maintain "the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the 37th Article of Religion, and that they desire that such supremacy should continue unimpaired."

In England, by virtue of her supremacy, the sovereign convenes, regulates and dissolves all ecclesiastical convocations, which, without her summons, could not lawfully assemble. She nominates the higher dignitaries of the Church, and to her in council an appeal lies from all the ecclesiastical courts. In ecclesiastical as well as in civil matters, all action of the Crown in the exercise of its prerogatives must be taken upon the advice of a responsible minister or an established tribunal. In Canada the effect of the legislation which has been referred to, is that the Crown has chosen, by the advice of her local Ministers and Parliament, to hand over the exercise of its prerogatives in ecclesiastical affairs to the various religious bodies into which the inhabitants of the Dominion are divided.

The "Queen's Supremacy" has therefore a much narrower meaning than it possesses in England. In the sense, however, that its recognition involves the denial of the jurisdiction of any foreign power, and in the facts that it is with the consent of the sovereign, expressed in Acts of Parliament, that the present organization of the Church exists, and that to the sovereign in council, as the fountain of all justice, an ultimate appeal lies from the courts of justice in the Dominion in all cases affecting the Church, of which they can have cognisance, it may be said that the "Queen's Supremacy" is still a connecting link between the Church of England in Canada and the Church of the Mother Country.

And when we remember that there is in this land a large body of citizens, who, although unable to set up the enactments of foreign law in opposition to the civil power, are ever ready to be influenced by its dictates in questions affecting the State, the prominence which our Communion has always given to a recognition of the Queen's Supremacy is a matter of no mean importance.

As regards the Queen in council as the court of ultimate appeal. In England, an appeal from the ecclesiastical courts, which there possess



the same privileges and power as the civil courts, lies to the Judicial Committee of the Privy Council, as the successor of the Commission of Delegates. Had the Church in Canada remained an integral portion of the Establishment, causes involving the construction of its laws and canons would have been carried from the proper Diocesan and Metropolitan courts to the same final tribunal. In the position, however, which we now occupy, of a voluntary association bound together by contract, the ecclesiastical courts have become simply boards of arbitration, to which members of the Church have agreed to remit for decision any disputes which may arise as to the meaning of, or as to any alleged breach of, the contract by which they are bound. We have thus returned in theory, at any rate, to the principles declared by the statute of Henry VIII., passed in the year before that constituting the Court of Delegates. "Causes spiritual must be judged by judges of the spirituality, and causes temporal by the judges temporal." I say *in theory*, because although as long as the question to be decided is a purely spiritual one, the board of arbitrators, which we call "ecclesiastical courts," will be allowed to decide it by their interpretation of the law, and canons, without appeal to any other tribunal; yet let the decision of that spiritual question affect the enjoyment of property or civil rights, and resort can at once be had to those tribunals—to which all subjects and collection of subjects must alike perforce submit—the civil courts, with the Privy Council as the court of ultimate appeal. The civil courts might, of course, adopt the rule which in such cases prevails in the United States, and accept the decision of the highest tribunals of the Church as conclusive on questions of discipline, doctrine or ecclesiastical law, and apply that decision to the case before them. The principle of the Privy Council and other English courts has been, however, to examine into doctrine as matter of fact, for the purpose of determining which party maintains the original principles of the society, and to review the judgment of the ecclesiastical court for the purpose of ascertaining whether it is consistent with the fundamental law of the Church or without authority from it. It thus happens that owing to our having the same civil ruler, questions of Church government and discipline, at all events when affecting the enjoyment of property or civil rights, are subject to the decision of the same court as are such questions in England, with, however, this difference, that the Privy Council can hear no appeals from an ecclesiastical court unless at least three of the bishops of the Church be present at the hearing as assessors. So long, therefore, as the offender who may be brought before our ecclesiastical courts may have no temporalities to be affected by the sentence, so long as any censure imposed upon him may not prejudice his civil rights, the decision of the voluntary court will be supreme; but once deprive a rector of his glebe, or once interfere with the civil status of the accused, and the Privy Council may be called upon to determine what may be the faith and doctrine of the Church. This position, however, is common to us with all other religious organizations in the Dominion. "We are in no worse, if in no better condition than they." The Roman Catholic Church, a few years ago, declared a member excommunicate, and on his death refused him interment in consecrated ground. As this affected the right to

enjoy a piece of proper the provincial courts, and it was decided, on an in person in question was were obliged to submit

Under these circumstances in not adopting any such Africa has made a part the subject of litigation African Church against of a diocesan court, such in the Church of which Church in question has with the Church of England that the clergyman could the constitution of the Society declaration of severance "Provided that in the in of the Church, the Church in questions of faith and to faith and doctrine, tribunals, or of any such Provincial Synod as a tribunal as a declaration of what not be held to furnish evidence intention." Thus, provisions and formularies of bishops without the separate ecclesiastical and political situation, not expressive of such paramount necessity to tity in the standard of exist in face of a provision faith and doctrine in of England, as judicial standard without the notice that general expression connection of the Church to the faith and doctrine exclude the inference quoted.

So long then, at any decisions of the Privy will not afford any reason ever unhappily arise, from the Mother Church

Again, the Church in by the moral obligation England, so far as it in country, and has not been

enjoy a piece of property—the cemetery plot—a case was instituted in the provincial courts, and carried on appeal to the Privy Council, where it was decided, on an interpretation of the laws of the Church, that the person in question was not excommunicate, and the ecclesiastical courts were obliged to submit to this interpretation.

Under these circumstances the Church in Canada has acted wisely in not adopting any such provision as that which the Church in South Africa has made a part of its constitution, and which has been recently the subject of litigation in an action brought by a bishop of the South African Church against an officiating clergyman, to enforce the sentence of a diocesan court, suspending him from preaching and ministering in the Church of which he was in possession. It appearing that the Church in question had been dedicated for purposes in connection with the Church of England as by law established, it was adjudged that the clergyman could not be dispossessed, because a provision of the constitution of the South African Church was held to be a practical declaration of severance of that connection. This provision reads: "Provided that in the interpretation of the standards and formularies of the Church, the Church of this Province is not bound by decisions in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of our own ecclesiastical tribunals, or of any such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal." The judgment is instructive as a declaration of what provisions in a colonial Church will and will not be held to furnish evidence of what their Lordships call a "separatist intention." Thus, provisions referring to a probable alteration of the creeds and formularies by a general assembly, provisions for the election of bishops without the consent of the Crown, and the constitution of separate ecclesiastical courts, being the necessary results of the legal and political situation, as laid down by Her Majesty in Council, are not expressive of such an intention. What, however, is held to be of paramount necessity to maintain the connection, is a substantial identity in the standard of faith and doctrine, and this, they hold, cannot exist in face of a provision whereby while in England the standard of faith and doctrine on important points is the standard of the Church of England, as judicially interpreted, in South Africa it would be the standard without the interpretation. It may also be instructive to notice that general expressions of the strongest character, affirming the connection of the Churches and the adherence of the colonial Church to the faith and doctrine of the Mother Church, were unavailing to exclude the inference drawn from the particular clause which I have quoted.

So long then, at any rate, as in some cases we must submit to the decisions of the Privy Council, let us hope that our Provincial Synod will not afford any reason to that court to declare, should the occasion ever unhappily arise, that we have expressed a resolution of severance from the Mother Church.

Again, the Church in Canada is connected with the Mother Church by the moral obligation of its members to the ecclesiastical law of England, so far as it may not be inapplicable to the conditions of the country, and has not been altered by competent authority. I say "moral

obligation," because I mean that it is applicable, not merely in those cases in which resort can be had to the civil courts, nor merely by reason of that resort being possible, but also in those cases in which the civil courts will refuse to interfere. Such a case was that of "Dunnet v. Forneri," in which the Court of Chancery in Ontario held that they had no right to inquire into the regularity of the refusal of a clergyman to administer the communion to a parishioner.

In England, of course, the ecclesiastical law forms part of the law of the land, and is just as cognizable in any court as is the common or statute law. The effect of the legislation and of the judicial utterances to which I have referred, has been to abolish it as part of the law of the land in Canada. But the result of this severance of Church and State was not to disorganize the Church itself. The State had simply ceased to clothe with the authority of law the regulations which the Church had, as a body, imposed upon herself for her own government. The clergymen of the Church did not thereby become absolved from their ecclesiastical allegiance, and cease to owe obedience to any ecclesiastical laws. New provisions had no doubt to be adopted in order to meet the requirements of the change, but the members of the Church did not meet together and found a new society, dating from its organization, and bound only by such a constitution and such laws as they adopted. On the contrary, the Church remained exactly the same body as it was before, and the relationship of its members to each other was not necessarily affected by the alteration of the relationship of the body to other bodies, but continued to be regulated by the same rules as before. The only difference was that the State said, "You cannot resort to our courts to enforce your rules;" and a clergyman ceased to be punishable by the State for any breach of the law ecclesiastical. But the freedom from civil punishment did not absolve him from the moral obligation of obedience to the Church's laws. Now, quite independently of what laws were introduced into Canada by treaty or statute, the English ecclesiastical law must be considered to have been introduced into the Church in Canada by the application to that particular sphere of the general principle laid down by Blackstone, that "colonists carry with them to their newly adopted country so much of English laws as is applicable to their condition and circumstances." Thus, wherever emigrating Englishmen found a Church connected with that of England, they must be taken to bring with them and set up as part of that Church the discipline, rules and order of the Church of England. "In a general way," it has therefore been said, "Churchmen carry their Church with them into whatever land they go. Her laws are their laws; her principles are their principles. *Foro conscientia*, whatever she has decided they are bound to observe, and they cease to be Churchmen if they refuse to acknowledge this." And this obligation is not a personal one, binding only those individuals who received their orders in England, and were bound, as it were, by a personal covenant. To assert this we should have to maintain that a person who receives certain powers, subject to certain conditions, to which he binds himself as the terms on which he receives such powers, is justified in conferring those powers on others without binding them by the like conditions—a proposition that is clearly untenable.

The obligation to the by the British North A impossible under existin those of 1603), we are o far as it is lawful and pr

The relationship, in Mother Church is not Episcopal Church of t historical; in the one c been caused by revolun American Church decla body heretofore known although not of religiou characteristic of the Ch of Christian Churches respectively owe allegia General Convention dis the Church were to be (ii.) the canons of the C not altered or repealed l

It is not, then, mean obligatory on the Canad superseded by canons an with the principles of c with or inapplicable to t But, wherever it is not law to which resort mu been said by a well kno sion more useful and n own uninstructed, undi we," says the same auth union with the Church o the road illuminated by Church and on the Ben the well known names o Lee in the tribunals of j a cloud of others amon we can find 'happier an fancies can devise. H quietness and repose."

The connection with Church, in pursuance legislatures, having org constituted provincial a affairs, we must, in the voluntary organization l The Pan-Anglican Syno essential to maintain t Church. In the 8th res binding of the churches beyond them in the clo



The obligation to the English ecclesiastical law is thus acknowledged by the British North American bishops. "Although it is confessedly impossible under existing circumstances to observe all the canons (*i. e.*, those of 1603), we are of opinion that they should be complied with so far as it is lawful and practicable."

The relationship, in this respect, of the Church in Canada to the Mother Church is not so very different from that of the Protestant Episcopal Church of the United States. The difference is chiefly historical; in the one case the alteration in the bond of union having been caused by revolution, in the other by agreement. We find the American Church declaring, in general convention, that "it is the same body heretofore known as the Church of England, the change of name, although not of religious principle or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches under the different sovereignties to which they respectively owe allegiance in civil concerns." And again in 1871, the General Convention distinctly declares that the provisions for ritual in the Church were to be found in (i) the Book of Common Prayer; (ii) the canons of the Church of England as agreed upon in 1603, and not altered or repealed by legislation of the Church, general or diocesan.

It is not, then, meant that all of the English ecclesiastical law is obligatory on the Canadian Church. Some of it is inconsistent with, or superseded by canons and provisions of our own, some of it is at variance with the principles of civil enactments, and much of it is inconsistent with or inapplicable to the position in which the Church is placed here. But, wherever it is not inapplicable from any of these reasons, it is the law to which resort must be had on all unsettled points, and, as has been said by a well known American jurist, "We shall find this submission more useful and more noble than the license and anarchy of our own uninstructed, undirected and unenlightened judgments." "Were we," says the same author, "to disclaim this healthful and time-honored union with the Church of England in this particular, we should abandon the road illuminated by the shining lights of English intellect in the Church and on the Bench. For our instruction and guidance we have the well known names of Coke, Holt, Hardwick, Nicholls, Stowell and Lee in the tribunals of justice; and of Ridley, Gibson, Stillington and a cloud of others among the English canonists. Under their auspices we can find 'happier walls' than our own abilities can rear or our own fancies can devise. Here we may attain to certainty, the mother of quietness and repose."

The connection with the State then having been severed, and the Church, in pursuance of powers conferred on her by the colonial legislatures, having organized herself as a voluntary association and constituted provincial and diocesan synods for the management of her affairs, we must, in the next place, consider the attitude which this voluntary organization has assumed in regard to the Mother Church. The Pan-Anglican Synod of 1867 has declared what is to be considered essential to maintain the union between the Mother and Daughter Church. In the 8th resolution it is laid down, "That in order to the binding of the churches of our colonial empire and missionary churches beyond them in the closest union with the Mother Church, it is neces-

sary that they receive and maintain without alteration the standards of faith and doctrine now in use in the Church. That, nevertheless, each province should have right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition may be made inconsistent with the principles and spirit of the Book of Common Prayer."

All the proceedings and enactments of the Canadian Church have been well within this resolution. Throughout all the statutes conferring the powers of organization and government upon the Church, and throughout all the canons and constitutions of the Synods, enacted and adopted in exercise of those powers, the body to which they relate is uniformly referred to as composed of "members of the United Church of England and Ireland." The Bishops of British North America, in their manifesto, acknowledge that it is their duty to remember that they have pledged themselves to fulfil the work of their ministry according to the doctrine and discipline of the Church of England. In the declaration of the House of Bishops, prefixed to the constitution of the Provincial Synod, it is set out that they desire the Church of this Province to continue as it has been, an integral portion of the United Church of England and Ireland, and that they recognize the true canon of Scripture, as set forth by that Church on the testimony of the Primitive Catholic Church, to be the rule and standard of faith, and acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be a true and faithful declaration of the doctrines contained in Holy Scripture. Similar statements are made by various dioceses in the constitutions of their Synods, and nowhere has any resolution been adopted which can be said to contravene the requirements for "closest union" as laid down by the Pan-Anglican Conference.

The Church of England has, therefore, members residing in Canada whose relationship to her is different from that of her members in England. In the accomplishment of the work which the Church has set for it to perform, its members in Canada are bound by the practical bond of co-operation with the Mother Church as with fellow Churchmen in every clime. By the bond of intercommunion they are virtually united with Englishmen in the fellowship of one Catholic and Apostolic Church. We are bound by love and gratitude to the land from which we derive our orders and our episcopate, and from which came the first missionaries to raise the Church's altars on our shores. Sprung from a common source, we claim as our heritage the names of English prelates and statesmen known throughout the world. As the Sunday's sun, pursues its course across the heavens it traverses one continuous tract of land studded by "the palaces of the Holy Church," from whose

"Cross-topped spires amid the trees,  
The holy bell of prayer"

summons worshippers to participate in the same liturgy and to offer the same sacrifice of praise and thanksgiving as ascends in the vaulted aisles of the grand old cathedrals of the Mother Land. The outward and temporal bond which united us with the English establishment alone seems to have been, affected by the course of events to which I

have referred. It has severed the Anglican Church of England, as to them as part of it. The England is meant the there are still many links or in Canada, in one great what might be expected vention of the American characteristic of the Church of Christian Church they owe allegiance. In Britain, no violent change to place the Church in the of the Church in the U politically, a position of self-government, yet surprised at finding the relationship. In common Churches in communion as we do, our origin to themselves with her, we union. In common to Churches founded by ourselves by the same ecclesiastical exigencies of our country British colonies and de Church by our allegiance acknowledge over all est is deeply cherished by our name of the "Church of titles borrowed from England performed by them are system of the Mother Church who would not wish to see old Church still the "true sea, and her bought unto is the fond hope of many colonies of the empire. would seem to be insure perhaps undesirable that any rate, it shall please Church devoutly prays-scattered sects which ever one religious body, then be possible, then indeed be the Church of every would fulfil the wish of the powerful. I would see may crush the giant power head raised up to that he

have referred. It has been said that Lord Westbury's judgment has so severed the Anglican dioceses in self-governing colonies from the Church of England, as to make it a "slovenly inaccuracy" to speak of them as part of it. This is no doubt quite true if by the Church of England is meant the English Establishment, but, as we have seen, there are still many links which unite Churchmen, whether in England or in Canada, in one great communion. In fact, our position is just what might be expected from a development of what the General Convention of the American Church, in the extract before read, calls a characteristic of the Church of England, in presupposing the independence of Christian Churches under the different sovereignties to which they owe allegiance. Were Canada a Dominion independent of Great Britain, no violent change would be requisite in our ecclesiastical system to place the Church in Canada in an almost identical position with that of the Church in the United States. Occupying, however, as we do politically, a position of practical independence, with full powers of self-government, yet subject to the British Crown, we should not be surprised at finding the Church too partaking somewhat of this duplex relationship. In common with the American Church and with all Churches in communion with the Church of England, whether owing, as we do, our origin to her, or (if any there be) voluntarily connecting themselves with her, we are united to her by the bonds of spiritual union. In common too with the American Church, and with all the Churches founded by colonies of English Churchmen, we are governed by the same ecclesiastical law as the Mother Church, altered to suit the exigencies of our country. And in common with the Churches in all British colonies and dependencies, we are united with the Mother Church by our allegiance to the same sovereign, whose supremacy we acknowledge over all estates, civil and ecclesiastical. And this union is deeply cherished by our people. They still cling to the anomalous name of the "Church of England," dignitaries of the Church wear titles borrowed from English ecclesiastical officials, and various duties performed by them are designated by familiar terms, which bring the system of the Mother Country before the mind. In fact, there are few who would not wish to see the bonds again drawn closer, and have the old Church still the "tree which stretched forth her branches to the sea, and her boughs unto the river," just as in our political relations it is the fond hope of many to see a grand confederation of the scattered colonies of the empire. In the way of either project the difficulties would seem to be insurmountable. In the case of the Church it is perhaps undesirable that the difficulties should be surmounted until, at any rate, it shall please Providence to grant that boon for which the Church devoutly prays—the reunion of Christendom. Were the scattered sects which everywhere exist in our great empire united into one religious body, then indeed might a great imperial establishment be possible, then indeed should we have an organization which would be the Church of every Christian subject of the realm, a Church which would fulfil the wish of the great orator: "I would have her great and powerful. I would see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness. I would have her head raised up to that heaven to which she would conduct us; to have



her open wide her hospitable gates by a noble comprehension; to cherish all those that are within and to pity all those that are without; to have her a common blessing to the world; an example, if she be not permitted to be an instructor, to all who have not the happiness to belong to her; to have her give a lesson to mankind, that a vexed and wandering generation may be taught to seek repose in the maternal bosom of her Christian charity, and not in the lap of indifference and infidelity."

MR. LEO. H. DAVIDSON, M. A., BARRISTER, OF MONTREAL, AND PROFESSOR OF COMMERCIAL LAW IN MCGILL UNIVERSITY,

Followed as the appointed speaker upon the same subject in an exhaustive and lengthy address, supporting his position—that the Church of England in Canada was an integral portion of the Church of the Mother Land—by reference to authorities, legal and historical. Owing to imperfect arrangements for reporting, it is impossible to give anything more than a mere outline of his argument. The speaker referred, in opening, to the declaration of principles which forms the basis of the Provincial Synod, viz.: "We desire the Church in this Province (ecclesiastical) to continue as it has been, an integral portion of the United Church of England and Ireland;" which declaration forms part also of the constitution of the Synod of each diocese. This, remaining not only unrepealed, but carefully guarded and preserved by these bodies, would seem to leave no room for doubt as to the position of the Church in Canada. It would seem, however, that some alarm had arisen from the judgments rendered in the famous Capetown cases; or rather from a *mistaken idea* of what these judgments really affirmed. A careful examination of them would convince any impartial mind that they had little, if any, application to the Church in Canada, and did not in the slightest degree affect its relation to the Mother Church; and that because the position of the Church in South Africa, and that of the colony itself, was widely different from that of the Church in Canada. The speaker then reviewed the decisions referred to, specially that of the Privy Council in the Bishop of Natal case, and drew attention to the judgment of the Master of the Rolls, Lord Romilly, in the later case of the Bishop of Natal *v.* Gladstone, in which the expressions in the judgment of the Privy Council which had caused so much alarm were explained, and in which Lord Romilly says: "If a class of persons in one of the dependencies of the English Crown, having an established Legislature, should form a Church, calling themselves members of the Church of England, they would be members of the Church of England; they would be bound by its doctrines, its ordinances, its rules and its discipline, and obedience to them would be enforced by the civil tribunal of the colony over such persons; but if a class of persons should, in any colony similarly circumstanced, call themselves by any other name—such as, for instance, the Church of South Africa—then the court would have to inquire, as matter of fact, upon proper evidence, what the doctrines, ordinances and discipline of that Church were; and when these were plain, obedience to them would be enforced against all the members of that Church. But the fact of calling themselves in communion with the Church of England would not make such

a Church a part of the members of that Church. And the difference between another, and that of one in Canada is declared Long *v.* Capetown case, after stated, was approved (Lord Romilly) apprehended his letters of the 29th of declaration by persons throughout, in union and full of and Ireland, and belong declaration of virtual separation another place Mr. Long England and not a member the Church of England distinct things." And Master of the Rolls advised a voluntary association of England, then, as I am members of that Church, the native country and part doctrines, the same rules

It is only necessary to above referred to, and how very careful she has Church in Africa fell, a "Church of Canada," was perhaps, of the full consequence England in Canada."

Again, the decision of proven in the special case Synodical action was in either the Local Legislative meeting himself, fixing the tion of electors and dele potent influence in the d parties and of the Church similitude arising from the from the position of each

The speaker then reviewed Canada, pointing out its and the frequent recognition of the colony and of the for the maintenance of lands; the presentation of in Canada is stronger far by a class of persons in for by two Acts of the constitution of Upper a subject no better or clear

a Church a part of the Church of England, nor would it make the members of that Church members of the Church of England," etc. And the difference between a Church in "union and communion" with another, and that of one "an integral part" of another (as the Church in Canada is declared to be), was further brought out clearly in the *Long v. Capetown* case, in which the position of Mr. Long, as hereinafter stated, was approved: "The point is put distinctly, and as I (Lord Romilly) apprehend, quite correctly by Mr. Long, who says in his letters of the 29th of November and 3rd of December, 1860, that a declaration by persons that 'they are members of the Diocese of Capetown, in union and full communion with the United Church of England and Ireland, and belonging to no other body,' is, in my opinion, a declaration of virtual secession from the Church of England. And in another place Mr. Long states that he is a member of the Church of England and not a member of a Church in union and communion with the Church of England, which are, in his opinion, two separate and distinct things." And after further explaining the difference, the Master of the Rolls adds: "But if certain persons constitute themselves a voluntary association in any colony, as members of the Church of England, then, as I apprehend, they are strictly brethren and members of that Church, though severed by a great distance from their native country and parent Church. They are bound by the same doctrines, the same rules, ordinances and discipline."

It is only necessary to refer to the "Declarations" of the Synods above referred to, and to the action of the Church in Canada, to see how very careful she has been to avoid the mistakes into which the Church in Africa fell, and to maintain her position intact, not as the "Church of Canada," which some sought to make her, in ignorance, perhaps, of the full consequences of such action, but as the "Church of England in Canada."

Again, the decision of the Privy Council is predicated upon the facts proven in the special case, one of which was, said the speaker, that the Synodical action was inaugurated there without previous sanction of either the Local Legislature or of the Crown. The bishop called the first meeting himself, fixing the number of representatives and the qualification of electors and delegates. This, without doubt, exercised a most potent influence in the determination of the position and rights of the parties and of the Church itself. But not only is there manifest dissimilitude arising from the action of the Churches themselves, but also from the position of each relatively to the colony itself.

The speaker then reviewed hastily the history of the Church in Canada, pointing out its existence from the beginning of the colony and the frequent recognition of it in numerous Acts of the Legislature of the colony and of the Imperial Parliament; the provision made for the maintenance of the clergy through the setting apart of Crown lands; the presentation to rectories, etc., etc. The case of the Church in Canada is stronger far than that put by Lord Romilly of one founded by a class of persons in the colony; it was further expressly provided for by two Acts of the Imperial Parliament, one of them being the constitution of Upper and Lower Canada. Upon this branch of the subject no better or clearer summary of the position can be had than that

contained in the report of a committee of the Provincial Synod (of which the late learned Chief Justice Draper was chairman), to be found *in extenso* in the Journal of the Sixth Session of that body, and extending from page 13 to page 31 inclusive. Some of the ablest lawyers of the country sat on this committee, and their examination was thorough, and their argument and conclusion indisputable. They state it in these words: "It is submitted by your committee, as the result of the foregoing investigation, that the manifest intention of the British Parliament was to place the Protestant Churches of England and Scotland on a footing not inferior to that conceded to the Church of Rome. They are fortified in this conclusion by a recollection of the disabilities existing in 1791 as regarded Roman Catholics in the Mother Country on the one hand, and the Test and Corporation Acts on the other. This intention, in the opinion of your committee, extended to the transplanting into Canada of a branch of the Church of England, possessing in that character defined rights and powers over the members of its communion, and some powers, such as the right to celebrate matrimony, which, subject to the restrictions imposed by the laws and canons of the Church, were recognized by the Legislature of Upper Canada. In that sense the Church was established in Canada, but not as the Church of the State, having no other public or legal connection with the State.

But it is, in the opinion of your committee, established in the sense of being part of the Church of England; of being entitled, as a Church, to the exercise and enjoyment, under British and Colonial statutes, not merely of powers thus expressly conferred, but also powers inherent in her own ecclesiastical constitution, and recognized by the statute; of rights to the protection of the civil government in the free exercise of religious worship; of rights of self-government as regards its own members in enforcing its canons and regulations, which have been duly made and established by its own competent authorities; owing an allegiance to the Mother Church in some sort analogous to that which the colony owes to the Crown. It may be found necessary on occasion to resort to the civil tribunals upon questions affecting Church property or the right to its enjoyment, but not to determine questions of faith or doctrine." And this status of the Church, it is added, rests "on law and on its identity with the Church of England," etc.

It is to be remembered that this examination and report were made by this learned committee after the decisions in the Capetown cases, and also after the separation of the Church of Ireland by Imperial Act; and it is pointed out that the latter does not affect the position of the Church here, because that the two statutes of 1774 and 1791—referred to in their report—were passed and brought into operation in Canada before the union of the Churches of England and of Ireland was made; and "those statutes are the foundation of the legal existence (as distinguished from being a merely voluntary association) of the Church in Canada and the Church of England is expressly named in the Act of 1791;" and also because it is manifest from the Act of Disestablishment itself, that the "status of the Church in Canada was neither directly or indirectly within the purview of the British Parliament when this Act was passed."

Nothing has transpired change in any material part of that of Old England, and winds the alarm and do faithful members of the her influence and maintain long distant indeed who England in Canada from realization.

The Doxology was then subject of

### THE DEEP

was taken up by

He spoke briefly, yet most in meagre outline of what he said

The subject chosen for there was more unanimity before the Congress. I solemn a nature should do nothing more to do but communion with God. life; and He was the only Spiritual life is the soul of sin to a life in Jesus. The revealed to them that to God the deeper the current of God is obtained from the more we know of the life. Meditation is of communion with God is necessary the truth, even if we have secret means, and there listening to the Word of spiritual feeding upon Jesus means the spiritual life of giving increased power to

At the request of the Chair pronouncing the benediction.

Complimentary words were instrumental in bringing the Congress of Rev. Dr. Mockridge, on account

When the Congress closed, arrangements to perpetuate the Congresses, when it was resolved Congress Committee, with a permanent Permanent Organizing

The meeting then dispersed

\* For the speech of Rt. Rev. Bishop



Nothing has transpired since the making of this report in 1873 to change in any material part the relation of the Church in Canada to that of Old England, and its loving members may safely cast to the winds the alarm and doubt which the Capetown cases caused, and, as faithful members of the Church of England, work earnestly to extend her influence and maintain the integrity of her fold. May the day be long distant indeed wherein any desire to separate the Church of England in Canada from the old Mother Church may be capable of realization.

The Doxology was then sung, after which, at a late hour in the evening, the subject of

### THE DEEPENING OF SPIRITUAL LIFE \*

was taken up by

REV. DR. COURTNEY.

He spoke briefly, yet most impressively, on this subject, the following being but a meagre outline of what he said:

The subject chosen for the closing of the Congress was one on which there was more unanimity than on most of the subjects that had been before the Congress. It gave him great pleasure that a subject of so solemn a nature should come at so late an hour, when there would be nothing more to do but go home and spend a time in prayer and communion with God. Union with Christ was the basis of all spiritual life; and He was the only one through whom a person could see God. Spiritual life is the soul changed from its state of death in trespasses and sin to a life in Jesus. The tidings of God are taken by the Spirit and revealed to them that love Him, so that the deeper the knowledge of God the deeper the current of spiritual life would be. The knowledge of God is obtained from the Bible, and therefore it stands to reason that the more we know of the Word of God the deeper will be our spiritual life. Meditation is of great use in the study of the Word, and communion with God is necessary, as by it we are taught to stand fast in the truth, even if we have to stand alone. These are the three great secret means, and there are two which are not secret, the first being the listening to the Word of God as preached by His servants, the other the spiritual feeding upon Jesus Christ in the Holy Communion. By these means the spiritual life of the individual is deepened and broadened, giving increased power to the Church.

At the request of the Chairman, Dr. Courtney brought the Congress to a close by pronouncing the benediction.

Complimentary words were then spoken regarding those who had been mainly instrumental in bringing the Congress to such a successful issue, with special mention of Rev. Dr. Mockridge, on account of his exertions in the difficult position of Secretary.

When the Congress closed, an informal meeting was held for the purpose of making arrangements to perpetuate the present organization and for the holding of future Congresses, when it was resolved that the meeting should organize itself into a Church Congress Committee, with power to add to its numbers—Dr. Mockridge being appointed Permanent Organizing Secretary.

The meeting then dispersed.

\* For the speech of Rt. Rev. Bishop Cox on this subject see page 92.



and only two, which seem legitimate and useful. I mean the kindly visitation of the homes of the people, and the faithful, living, and earnest preaching of the Gospel of our Lord Jesus Christ.

I am aware that there is another method of which one hears a good deal, namely, what is called "attractive services;" that is to say, having a first-rate choir, thoroughly well trained, and getting them to perform the very best music that can be learnt in the very best possible style. I have no doubt that such a method may prove, in a certain sense, attractive. People with musical tastes may be drawn to listen to such performances with satisfaction, with admiration, even with that disposition of mind that will make them willing to pay for the expense of the performance; and if you wish to turn your churches into concert rooms, you could not, perhaps, adopt a better method. But you will not in this way win the masses of the people to the services of the Church, nor will you educate real worshippers of any class whatever. It will be seen, therefore, that I do not regard these so-called "attractive services" as any contribution towards a solution of the question before us.

The two things which, it has been said, will be legitimate and efficacious, are visiting and preaching; and in connection with these we should refer to special missions—what in England are commonly called "parochial missions." These missions—by whatever name we call them—are sometimes carried on in an isolated manner in a single parish, but more commonly—in the larger towns at least—in a number of adjoining parishes at the same time. There can be no doubt that they have been greatly blessed of God wherever they have been carried on with ordinary prudence and devotion, and they have almost always fulfilled the reasonable expectations of those who have taken part in them. Several points may be noted as essential to success: First, a careful devotional preparation on the part of the clergy and churchwardens of the parish or district in which the mission is held. In the case of a number of parishes being united, there should be devotional meetings both for the particular parishes and for the whole district, so that all may feel that they are engaged in a common work, and also that they may be impressed with a sense of their own particular duties. Secondly, there should be a thorough and repeated visitation of the parishes, and of every house in the various parishes or districts in which the mission is held. This should consist partly in the distribution of handbills and tracts, setting forth the object of the mission and its importance, and affectionately inviting all to be present at the services. This visitation should commence some time before the holding of the mission, and should be continued at short intervals up to the time of its commencement, and day by day, and even oftener, during its continuance. There is hardly ever any difficulty in getting workers to take part in this preparation, which seldom presents any difficulties to those who are engaged in it. A third requisite is a preacher, who need not be a man of great learning or eloquence, but who must know how to speak plainly, earnestly, and directly to the conscience of his hearers. He should at least be a man who believes in preaching as God's method of reaching men's hearts, and who will speak to his hearers as one who has no doubt that he has a message from God to them. With regard to the



nature of the services used in the missions, there is happily now no great difference of opinion on the subject, and there is no great difficulty in carrying out that particular method which may be best adapted for the locality in which the mission is held. As a French writer on preaching has said, so one may say of these services, all kinds are good except the dull; we must add, however, so long as due reverence is observed. Many specimens of such services have been prepared, all possessing certain features in common, all providing that whatever was said or sung should be simple, intelligible, easily joined in, and that the words should be such as would naturally suggest or express the thoughts and feelings that would be most appropriate to such occasions. A very important feature in the mission service is the after-meeting, for which those should be invited to remain who may have been impressed by anything that was said at the previous service. At this meeting an address should be given either by the mission preacher or by an assistant, carrying on and applying the teaching given in the mission sermon. These after-meetings should also be of the freest possible character; hymns, collects, extempore prayer might be used, as should seem best, and personal intercourse might be sought with any who desired counsel with reference to the difficulties which they might experience in giving themselves to God through Jesus Christ. It would perhaps be well that those who undertake this kind of work should be men of some experience; but, on the other hand, it has often been found that the most successful of such workers have been those who have come with first zeal and fresh love, simply desiring to win souls to the Master whom they had found precious to themselves, and who needed no other guidance than the teaching which came from the Holy Spirit, who dwells with all those who love the Lord Jesus Christ in sincerity and truth.

The work of the mission must by no means be regarded as ended when the special services are over. Then comes the time to take heed lest the seed which was sown be choked by the world, or scorched by the power of temptation and persecutions. Many difficulties beset the way of young converts, and they have need of all the help and encouragement which can be afforded them by clergymen or laymen. It may be well to understand that this involves an amount of downright hard work, which every devoted minister of Christ must be prepared to undergo. The parish priest should be provided with the names and addresses of any who are known to have received salutary impressions during the mission. He should see them himself, and get trustworthy lay workers to look after them, and to give them such encouragement and guidance as they may need. If they are not confirmed, the preparation for that ordinance should be undertaken at once. If they are confirmed, they should be exhorted to become communicants without delay, and to that end suitable instructions should be given them from week to week. In this way opportunity will be found for watching against those relapses which are a frequent danger in connection with missions. It is needless to remind the clergy that there is here need of the greatest tenderness and patience—of a faith that believeth all things and hopeth all things, which, while it must be watchful to check spiritual arrogance or presumption, must be still more on its guard

against the deadly effect or frequent failures.

In these remarks we have been on the subject of missions. But we can be only occasional, and many means by which the people brought into our earnest, hearty worship, something in reference

Before speaking on the large parishes it has been mission chapels on Sunday of the more ignorant heathen services of the Church.

Coming to the ordinary great subject of preaching, therefore simply contented will ever prosper where there is no element for good.

With regard to the world will probably be acknowledged as aimless and indifferent that it produces very few parishes being diligent within the walls of our churches, accounting for this want of definiteness in our own work. As representatives of the world of mankind, whether clergy or lay, we are merely to say a few words and administer a little temporary relief. We go to them as messengers of the grace and mercy of God, and ought to make them feel that we have done for them the work which they first to listen to the preacher, then to accept the teaching of Christ by coming to the life of holy uniformity, and the example of the Incarnate Word.

There is much which we are inseparably connected with which we must touch before us. I refer to the fact that I have protested against the world would be impossible to have a means of education, of congregations into the world, to a degree, a representative of all members.

against the deadly effects of despair in those who are conscious of great or frequent failures.

In these remarks we have made but a slight contribution to the great subject of missions. But we must remember that these efforts are and can be only occasional, and that, however useful, they are not the ordinary means by which the work of the Church has to be done, or the people brought into our congregations and kept there as reverent, earnest, hearty worshippers. And therefore it becomes necessary to say something in reference to the ordinary working of a parish.

Before speaking on this subject, however, we should remark that in large parishes it has been found useful to carry on these free services in mission chapels on Sundays as well as week days, by which means many of the more ignorant have been prepared for taking part in the regular services of the Church.

Coming to the ordinary work of the parish, we need say little on the great subject of preaching, as that has already been discussed. I will therefore simply content myself with remarking that no Church work will ever prosper where a secondary place is assigned to this great instrument for good.

With regard to the visiting of the working classes in our parishes, it will probably be acknowledged that a great deal of it is done in a very aimless and indifferent manner, both in England and in Canada, and that it produces very slight visible results. We hear continually of parishes being diligently visited, and yet we see very few of the poor within the walls of our churches. There are, of course, many ways of accounting for this want of results; but one of them is the want of definiteness in our own minds as to the end and object of our visiting. As representatives of the Church of Christ—as ministers of the Saviour of mankind, whether clergymen or laymen—we do not go to see people merely to say a few kind words to them, or to leave a tract, or to administer a little temporary relief, or to comfort them in their sorrows; we go to them as messengers from Jesus Christ and from God the Father. We go to them because they have need to know of the salvation which the grace and mercy of God has provided for them, and therefore we ought to make them feel that we shall never be satisfied that we have done for them the work we are bound to do until we have brought them first to listen to the preaching of the Gospel of Christ, then to believe it, then to accept the salvation which it offers them, then to confess Christ by coming to His table, and so outwardly and inwardly live a life of holy uniformity to the will of the Father, in imitating the living example of the Incarnate Son, by the power of the Holy Ghost.

There is much which remains to be said on the various topics which are inseparably connected with our subject; but there is only one on which we must touch for a moment before dismissing the question before us. I refer to the public worship of the Church. And although I have protested against what are called "attractive services," yet it would be impossible to exaggerate the importance of public worship as a means of education, and as a means of binding together the members of congregations into one living body, so as to be, at least in some degree, a representative of that Mystical Body of the Lord, of which we are all members.

In order to do this, it is a great mistake to fancy that any new-fangled methods are necessary. There is no need whatever either to Romanize or to Puritanize our Church services in order to make them living, devotional, hearty, edifying. Let us use them intelligently, carefully, thoughtfully, religiously, just as they stand, and they will meet all our tastes.

In order to this, however, a few things must be observed.

In the first place, the service should, nearly always, be such as the congregation can join in. I am not entirely condemning anthems. I believe that, if used with great reserve, they may be useful in various ways. But as a rule every part of the service should be such as to draw forth the devotional feelings of the people at large, and such as they can all use for the expression of those feelings. Consequently I regard the setting of the canticles to services to be, as a general rule, mischievous, and a great hindrance to congregational worship. Take an instance. The Church of England, under the guidance of the providence of God, has placed the *Te Deum* in the very heart of the Morning Service. This glorious hymn—adoring the Three Persons of the Holy Trinity, giving thanks for redemption, supplicating the mercy of God for help in our daily life—this great hymn, sung to plain and easy chants, and so joined in by the whole congregation, becomes a very pillar of fire in the centre of our morning worship, from which light and heat radiate in all directions. But what do many churches make of it? I answer, without hesitation, a very pillar of ice, which chills the hearts and souls of men and women who are longing to adore the Most High God in the almost inspired language of this sacred canticle, but who are compelled to stand mute and listen to bass solos and tenor solos, and duets and quartettes, and no one knows what besides, in which the musical performers are using the sacred words as a vehicle for the exhibition of their own musical powers. I have spoken my mind thus plainly because I was called to address the meeting on this subject. But I am prepared to hear that I do not understand the mind of this country on the subject to which I have referred. These services, I fancy, are very common indeed in Canada. I am, however, by no means satisfied that they are as acceptable to the congregations as they seem to be agreeable to the choirs. At least, I am quite sure that they do not promote hearty, devout public worship.

A word should be said on the subject of hymn-singing, always a most favorite portion of divine service with all who really care to worship God in the congregation. It is very desirable that, at least, the greatest part of the hymns and tunes which are sung should be well known by the people, and that, when new ones are introduced, they should at first be used rather frequently until the people get quite familiar with them. Nothing can be less edifying than the constant sense on the part of the congregation that they are having a kind of music lesson, learning a new tune, with perhaps the additional task of getting to understand and enter into new words.

With regard to chanting, if ordinary pains are taken, all people can soon be got to join in singing the canticles and even the psalms. Whether these last should be sung morning as well as evening, is a mere practical question, depending on the length of the service and

other matters of detail which have been mentioned. I will be very reluctant to remember the number of itself that these compositions

If in this matter and done for edification and of individuals, we should which should be full ourselves a great deal ministrations of the Church

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The Toronto *Globe* Anglican Church of Canada on the success of the were rendered more by the presence of service and especially Bishop a household word in the best features of the visitors. One of clergy and laity of of papers and the dis this year marks a di toleration and liberal topics taken up were to Church organization of earnest men gathered localities to confer with their own capacity for Like members of of the evil they find in Hamilton suggests a conflict."



other matters of detail. There can be no doubt, however, that congregations which have become accustomed to the chanting of the psalms will be very reluctant to give it up, as indeed we might expect when we remember the number of testimonies contained in the Book of Psalms itself that these compositions were written to be sung.

If in this matter and in all others we took care that all things were done for edification and not merely for the gratification of the prejudices of individuals, we should hear less of the deadly coldness of services which should be full of life and warmth, and we should be puzzling ourselves a great deal less over the question of "How to make the ministrations of the Church attractive to the masses."

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### THE LATE CHURCH CONGRESS.

The Toronto *Globe* has this kindly notice: "The members of the Anglican Church of Canada, both lay and clerical, are to be congratulated on the success of their late Congress in Hamilton. The proceedings were rendered more interesting than they would otherwise have been by the presence of several distinguished visitors from the United States, and especially Bishop Coxe, of Western New York, whose name is now a household word in Canada, where his presence is ever welcome. But the best features of the Congress did not depend upon the presence of the visitors. One of the most pronounced was the manner in which the clergy and laity of our own dioceses mingled together in the reading of papers and the discussion of topics. In this respect the Congress of this year marks a distinct advance, as also in respect of the spirit of toleration and liberality of sentiment displayed in the proceedings. The topics taken up were partly theological, but chiefly of a nature relating to Church organization and work. It is quite impossible for a number of earnest men gathered together from many and widely differing localities to confer with each other on such matters without improving their own capacity for usefulness both as Churchmen and as citizens. Like members of other Churches, their object is to combat and lessen the evil they find in the world, and the success of the Congress at Hamilton suggests one important way of preparing for the never-ending conflict."

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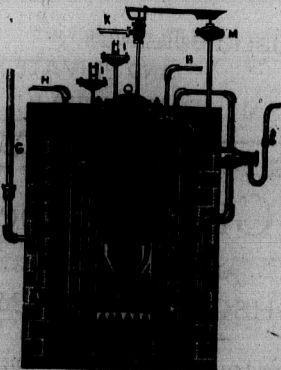
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