

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 28, 1883.

[No. 26

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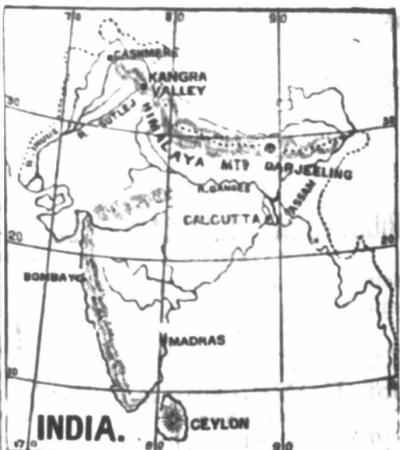
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LESSONS for SUNDAYS and HOLY-DAYS.

July 1. SIXTH SUNDAY AFTER TRINITY.

Morning—2 Samuel i. Acts ix. 23.

Evening—2 Samuel xii. to 24; or 2 Samuel xviii. 1 John iv. 7.

THURSDAY, JUNE 28, 1883.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

ROMANIST EPISCOPAL STATISTICS.—The *Church Review* says:—According to the new edition of the "Gerarchia Cattolica," the dignitaries composing the Roman Catholic hierarchy number 1,229, including 62 Cardinals, one of whom, however, Cardinal Antici-Mattei, died after the edition was printed; nine Patriarchs of both rites, 787 Archbishops and Bishops of the Latin rite, and 46 of the Oriental rite, holding sees; 848 Archbishops and Bishops in *partibus*, 26 Patriarchs, Archbishops, and Bishops without sees, and six prelates *nullius in diocesi*. During the twelve months since the last edition was published 4 Cardinals, 11 Archbishops, and 38 Bishops have died. Of the 61 Cardinals living, one was created by Gregory XVI., 40 by Pius IX., and 20 by Leo XIII. Counting one more reserved in *petto* at the Consistory held on December 13, 1880, whose name has still to be declared, there remain eight hats vacant.

CATHOLIC EPISCOPAL STATISTICS.—The above figures look imposing, and really are remarkable; but there are others still to be addressed not less so. Let us endeavour to supplement the "Gerarchia Cattolica," in the matter of a few omissions from its pages. The work of Catholic branches of the Church outside the pale of the Roman Communion seems to us to be at least equally worthy of mention with that of 400 prelates in *partibus* whose work as such must of necessity be infinitesimal. Beginning with the Anglican Communion, there are in the Churches of England, Ireland, Scotland, America, and the colonies, no less than 216 Bishops, including 24 suffragan and demissionary Bishops, the area of whose jurisdiction is more than twelve times that of the exclusively Roman hierarchy. Then there are 59 old Catholic Bishops, four of whom have canonical jurisdiction. With regard to the Orthodox Eastern Churches, we find that the Church of Constantinople (including the sees of Larissa, Arta, Dometrias, and Phanarius and Puar-salus—transferred to the Hellenic Church in June, 1882) possesses one Patriarch and 80 Metropolitans;

50 Bishops under the Metropolitan of Ephesus (including the sees of Platamon, Tricca, Stagon, Thaumicus and Gardicon—transferred in 1882 to the Church of Greece); and 29 Bishops without sees, and retired acumenical Patriarchs. The Church of Alexandria possesses a Patriarch and 7 Metropolitans, Antioch, a Patriarch, 11 metropolitans, and 3 assistant Bishops. Jerusalem, a Patriarchate, 4 Metropolitans, and 7 Bishops. Russia, Austria, Cyprus, Montenegro, Greece, Roumania and Servia, contribute 21 Metropolitans and 72 Bishops. Other Churches, such as those of Sweden, Finland, Unitas Fratrum (or Moravian), Bulgaria, America, Syria, the Coptic Church, the Abyssinian Church, and the Assyrian (or Nestorian) Church, all claiming valid orders, contribute nearly 200 more. Altogether, numbering nearly 700 working Bishops.

ROME NOT WITHOUT DIVISIONS.—The average Romanist would smile at the above figures, representing as they do a great variety of uses, and perhaps some differences in creed. But do the Roman figures represent a rigid uniformity? Nothing of the sort. The true principle of *diversity in unity* is recognised even by Rome herself. She has a special chapel at Toledo, in Spain, for the perpetuation of the use of the old national Mozarabic Liturgy. In Italy she permits the use of the Ambrosian Liturgy in Milan, although that, too, cost hundreds of years of effort in order that the Roman use should be made dominant in Milan. Still more remarkable instances are those of the Uniat and Oriental Churches, which in accepting communion with Rome, have been wisely permitted to retain their own Liturgies and usages unaltered. Even amongst Ultramontanists there is diversity; for the Dominicans use a Liturgy of their own, which differs in important points from that contained in the Roman Missal. We happen to know that this Liturgy is set to very peculiar and very difficult music, and that no R. C. Priest, other than a Dominican, can celebrate the Mass according to the Dominican rite. There is no such absolute difference in the English Church.

A JUST REBUKE.—The *Church Chronicle* published at Honolulu, thus justly rebukes a would-be-thought Church paper. "The * * * * * has very severe and unjust paragraphs on the 'Ritualists.' 'Live and let Live.' Give to your Ritualistic brother the same credit for honesty of purpose as you wish him to give to you. You are both working in the same cause. It is positively wicked for professed Christians to malign each other and to apply those adjectives to deeds done in love, which ought not only to be used to qualify the basest crimes." What a long lash the Press has, this whipping is administered in the Southern Pacific, yet the victim it will cut the skin of is in Toronto—that is if he is not a pachyderm.

We take the opportunity of thanking the friend who sends us this most interesting periodical from so distant a diocese. We note the singular fact that amongst the names of the Cathedral Building Committee, of Honolulu is that of "His Majesty, the King."

AN OLD ACQUAINTANCE.—We note in the *Chronicle* that the Church of the Holy Innocents, Lahaina is served by the Rev. L. H. Turton, who has Matins and Holy Communion on Sundays and Holy-days at 7 a.m. evensong on sundays at 7 p.m. and morning service monthly and at high festivals at 9.30 a.m. During the hot term in Canada we should act wisely in holding services much earlier than in the noon-tide.

WHAT IS NEEDED FOR MISSIONS.—The great need of our missions is that Christianity must be presented to the heathen as a *living religion*, a religion of self-denial, by "living epistles" if we are to convince them of its truth. And we fear that one cause why so little interest is taken in this work, and why so many reasons and excuses are given for not contributing to the work, is that we at home feel too little ourselves the "power of Christ." No

doubt scepticism and agnosticism have much to do with it—an idea that the heathen can do quite well without Christianity, and will be eternally saved with just as great certainty—though those who give this reason must first settle with themselves the question—Why did our Lord send out missionaries at all, and expose His disciples to death in doing so unnecessary a work as preaching the Gospel to all nations? But undoubtedly one reason why contributions are so wretchedly small is, that we know so little of what is going on in the mission field. We would suggest that our clergy and laity interested in this question should endeavour to learn as much as possible about mission work in general, and in particular about the fields in which we take special interest—Kaffraria and Chandah. When we are told that more money is spent upon Christmas cards in Great Britain than is given to all missionary societies put together, when we know that the excise duty upon the luxury of tobacco is nine times as much, we are able to form a better opinion as to whether we are doing our duty in this matter. If foreign missions are a work commanded by Christ Himself, we are bound as loyal followers of the Master to take it up heartily—not by any means to the neglect of home mission work, which need not suffer the loss of a single sixpence by the larger sums given to this cause.

THE DISSIDENCE OF DISSENT.—At a recent meeting of the Congregational Union, a resolution was passed with but three adverse votes, expressing extreme regret that the blasphemer Bradlaugh was not admitted into the legislature of a Christian nation. The Rev. T. Arnold, of Northampton, like a brave, high-minded man moved an amendment amid a storm of opposition; He said: "I do this as a matter of duty to the Lord Jesus Christ." Well said and well done, but Mr. Arnold should clear out from a body of nominal Christians who think more of political aims than their duty to the Lord Jesus Christ, as is manifest from their agitation to get a blasphemer into Parliament.

A CONVERT FROM ROME.—After a recent evening service at St. Thomas's church, Chester, the Rev. W. H. Cogswell, the rector, admitted into the Church of England a young man named Louis Braechi, a convert from the Church of Rome. The formula of profession and recantation was drawn up under the direction of the Bishop of the diocese. On the conclusion of the service the convert went up to and knelt on the altar steps, where the vicar received him. After prayer a portion of the 119th Psalm was sung, and the vicar then called on the convert to make his declaration of belief in the principles and faith of the Church of England, and renounce the errors of the Church of Rome, which was done by questions and answers; at the termination of this ceremony the vicar gave him the right hand of fellowship, accepting him as a member of the Church, and admonishing him to receive the Sacrament upon the first possible occasion.

PAPAL SUPREMACY.—Professor Funk, a member of the Roman Catholic Theological Faculty of the University of Tubingen, and one of the editors of *Theologische Quartalschrift*, has just published in that review an examination of the relation of the Bishop of Rome to the early Councils of the Church. We quote from the *Quartalschrift* the conclusions to which he arrives:—"Of the testimony which is usually adduced in favour of Papal confirmation of the eight General Councils of antiquity, nothing has been found that will stand the test of a strict examination. On the contrary, we have seen that several Synods so expressed themselves with reference to their relation to Rome as directly to exclude Papal approbation. I have, therefore, as I believe, every reason for a rejection of the theory in question." This is a remarkable *testimonium adversarii*. Strange that Dr. Funk can nevertheless abide in the Vatican communion. However, he may be encouraged by the example of his diocesan, Bishop Hefele of Rottenburg, the recreant friend of Dollinger.—*Irish Ecclesiastical Gazette*.

Let us speak not in a spirit of defiance, but in a spirit of love; let us eschew all needless expressions which may give offence; above all let us remember that the general object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church. — BISHOP MACLAGAN.

THE METHODIST UNION MOVEMENT.

IT would be as futile as it would be indeed sinful to cherish any feelings towards those who are known generally as Methodists, who are seeking after union among themselves, other than the kindest, and towards their present endeavour the most sympathetic feelings. To satirize this movement for union would be a very easy task, and, looking at matters from a merely human, temporal standpoint, a task not without justification. We cannot, however, take this position; were we to do so, we believe we should be hindering rather than furthering the kingdom of God, by checking a process of gradual development which is going on leading the sects out of the Egypt of division and bondage to the Canaan of Catholic unity. In no spirit of unkindness we however call the attention of our neighbours the Wesleyans, of all manner of types, to a phase in their history which they ought not to overlook in their present time of transition. We well remember the origin and early life of several of the bodies who split from the elder community of Wesleyans. The "Fly Sheets" were written within a few yards of our place of residence, and one of the ministers excommunicated for refusing to submit to an inquisitorial examination by the Conference, was well known to us. The expulsion of Mr. BROMLEY naturally turned our thoughts to the peculiar phase of Methodism in those days which was towards a multiplication of separate bodies, by internal quarrels. These bodies were so antagonistic that we knew of members in full standing in the old Wesleyan body expelled for attending the services of those who called themselves "Primitive Methodists." The contention was a very bitter one for many years, and gave birth to a number of distinct organizations of the Methodist class or type. Sunday after Sunday we saw the older members of the Wesleyan body regularly attend Church once a day, and when Holy Communion was administered. The maintenance of union with the Church was a strong ground of objection and complaint to all the seceding bodies; not a single one went out from the Methodism of WESLEY'S organizing without at once setting up an ecclesiastical order wholly apart from the existing Church of CHRIST in England. Here we ask the special attention of Wesleyans. We speak not only from a knowledge of the original pleadings and apologetic writings of the different sects of Methodism, but from frequent conversations with the ministerial leaders and most zealous supporters of the various bodies, when we state that these separations were all defended and justified as being the outcome of more light being vouchsafed on the teaching of the Bible by the Spirit of God in answer to prayer. Every separate body, from the time of its separation up to a very recent period has boldly taken its stand upon the Word of God, and claimed to be following the special leading of the Spirit of God. A dilemma is thus put before us. We must either affirm that these separations were based upon the Word of God, and were evidences of the

leading of the Holy Spirit, and should therefore be maintained even unto death, or we must believe that those who made these exalted claims to divine guidance, and who a myriad times, in private and public prayer, have attributed their position to a more enlightened knowledge of Scripture than others, were after all utterly mistaken, misled in fact, into attributing their blundering self-will and love of dominancy to the inspiration of the Divine Spirit! A very painful dilemma, it seems to us, thus arises out of the desire to undo the separating dividing work which has made Methodism a congeries of sects inside a sect. We have to believe that our Lord JESUS CHRIST, who prayed that His people might be one, first systematized a movement by which they became split into fragmentary and antagonistic bodies; then, secondly, when the movement proved disastrous to the welfare of His kingdom, He changed the movement into its exact opposite, by reuniting those whom He had separated. That is for devout Wesleyans of the Primitive, New Connexion, Episcopal, and other types to get out of as best they may. We have read carefully all the reported union debates without discerning any sign of there existing a consciousness of this difficulty. It is wise to ignore it, for it threatens the whole fabric of Methodism, both organically and doctrinally, as it demonstrates the temporariness of its structure, and manifests how unphilosophical, how opposed to experience, is their system of proving all their claims and notions by private interpretations of Scripture and by their emotions. These unstable foundations formed the basis of disunion in the past; both of them also are appealed to as reasons for breaking up disunion in the future. Reading the wonderfully voluminous debates just going on, we came upon one expression, and, sad to say, one only which, to a Churchman looking ever to the Head of the Church for guidance, seems to have in it a gleam of Christian light. The Rev. Hugh Johnstone, of Toronto, is reported to have said:—

"Others could do as they pleased, but as for him, sooner let a millstone be hanged about his neck and let him be drowned in the depths of the sea than that his hand should be lifted up to block a movement so manifestly acceptable to God, so in the line of the Redeemer's intercessory prayer, and the baptizing influence of the blessed Spirit."

But the noble ring this utterance would have had is spoilt by a little rift in the bell. The Redeemer's intercessory prayer was not, as Mr. JOHNSTONE inferentially implies, "That all Methodists may be one," but that "they," that is all His flock, all His Church, may be one, one manifesting unity to the world, manifesting therefore unity not to be spiritually discerned, else the world would not see it, but unity visible, unity shining out clear as the glory of the firmament showing forth the handiwork of God.

But the movement has our earnest sympathy, unworthy as it is of so great a jubilation as its advocates are making. We recognize the Divine Hand in all the modern phases of Church aggregation. Convulsive revolutions are not God's way of working. He will bring His Church to unity as He brought His people out of bondage, step by step by a way they wot not of. We see in this happy tendency a reward coming upon the Church for witnessing faithfully for unity "in the line of the Redeemer's intercessory prayer," when sorely tempted to throw in her lot as one of an indistinguishable disorganized host of sects and so-called Churches. Let but our Wesleyan brethren keep up a close study and a fervent yearning to live harmoniously with the prayer of their Lord as ours,

and in His own good time He will lead them up from that real unity with brother Wesleyans to the heavenly level of unity again with His Catholic and Apostolic Church. This was the Church of WESLEY to his death, the Church of which he will shine as a star for ever and ever, having turned many to righteousness and none to severance from that unity towards which his followers are feeling their way, if haply they may find their lost treasure and power.

PAPERS BY AN ORGANIST.

H. G. COLLINS, ORGANIST.

NO. II. ON BOY CHOIRISTERS.

"All that we know of saints above,
Is that they sing and that they love." — PLAYFORD.
"Samuel ministered to the Lord, being a child, girded with a linen ephod."

FOR the age of innocence to have its representatives engaged in the public ministry and service of the Lord has been a most edifying and cherished usage of the Church, and there is perhaps no surer mark of the Church treading in the footsteps of the Divine Master, than the love and care with which she treats childhood, the anxiety she shows to take infants in her arms and bless them, and the tenderness she manifests in providing for their future guardianship and training.

There are some reasons for selecting those of our Sunday scholars, who have good voices and a taste for music, to lead the praises of God's House, which seem so cogent and weighty, that their presentation must occasion thought, and might perhaps lead some choir-masters who love boys to instruct them for the choir. Certainly, boys require very careful training, great watchfulness and patience, but the end gained is so satisfactory and so almost self-repaying in its results, that the outlay of labour is only remembered with cheerful thankfulness. The superiority of well-trained boy voices to female voices is rather a dangerous opinion to bring forward, as the majority of choirs are mixed; but those who have had the good fortune to hear an English Cathedral choir, and those of some of the large London churches, will endorse the statement. Of course, judgment in the selection is very important, correctness of ear and sweetness (not strength) of tone being essential, if the result is to be satisfying.

Now for the reasons for utilizing boys:—

I. *For the sake of the boys themselves.*—It is without doubt the earnest wish of every clergyman to see the boys and girls of his Sunday school grow up good Christian men and women, and finally attached to the Church in which they have been baptized. With regard to the boys, there is unfortunately a very weak spot in the Sunday-school system, for the great defection or leakage from the Sunday school takes place when the lads are fourteen or upwards, just at the very time when many leave the public school and commence working in business or trade. This is the time of life when the youthful mind is so easily led astray, and when, though the desires may be good, yet there is not sufficient judgment and sufficient manliness and courage to maintain and preserve personal piety. Then again, at this time of life boys become insensibly filled with, at first, a struggling feeling of manliness; a desire for independence of thought and action; a feeling of chafing at control; of ambition, and of that wondrous sanguine hope, that promises marvels for the time coming, even as the breath of spring whispers tidings of the beautiful summer.

The fuller a boy's mind is of imagination and dream-like fancies, the more he is in danger; but this is the very boy who is most likely to possess a musical organism, round whose nature it is in the power of the musician to wrap such fairy bands, strengthening and supporting his better and nobler nature, and drawing out his affection, that with continuous associations with sacred employment in God's House, that boy will become, and must remain, attached to the Church all his life.

Here there may be two objections urged; one, that there can only be a limited number of boys in the choir, as it is necessary that they possess good voices; and the other, that the time when boys reach the critical age referred to, is just the time that their voices break. To the former comes the question, Are we justified in omitting any means that may influence a lad's future life? And to the latter it is not presumptuous to affirm that a boy who has been a chorister under a kind and God-fearing choir-master for two or three years, becomes not only a Churchman, but one who is willing to work. He has been taught to work, his interest has been awakened, his affections secured, and his heart responds to the call.

II. *For the sake of the choir.*—Boys who have been choristers, and have left the choir when their voices gave way, are generally anxious to join again as men, when their voices have matured. Certainly it is well for the choir-master and clergyman to look after them, and true friends will without doubt do so, though the wish to again assist in the choir should emanate from themselves.

Trained voices will also easily adapt themselves to their new parts, and will do good service in a fraction of the time that a thoroughly raw adult voice will take to become practically useful in a choir. Under this head many more points might be adduced.

III. *For the sake of the Church.*—It has been said that Churchmen are very slow in learning how to give, and that the denominations, who have never depended upon endowments, are far more liberal. This the writer pretends not to determine, but the statement applies to Church work. Those who have never worked and have never had their real heart-felt interest aroused, are very slow in moving in the matter, while those who have been taught to work and expected to work, find such real interest in it, that their life would contain a large blank if they were denied the privilege. Choir men should be Sunday-school teachers, and the Sunday-school and choir should be so connected and interwoven that each should be really beneficial and almost necessary to the other. Female teachers in our schools are as three to one male, or a much higher proportion, and undoubtedly the great Sunday-school movement owes a great part of its wonderful success to the noble self-devotion, and the faithful, loving self-sacrifice of the ladies of our congregations, but more men should engage in the work; there is a strength and stability about good earnest men that the Sunday-school greatly needs.

Another point of serious import to earnest-minded people in a congregation is the order, decorum and reverence which are, as a rule, characteristic of male choirs. Governed by fixed rules and regulations; placed in the chancel, in the sight of the people and under the eye of the clergy; taking part in a service which, with slight exception, requires their constant attention; and, may be added, not distracted by the the well-known accompanying evils of mixed choirs, varieties of dress, frivolous conversation, etc. The surpliced

choir of men and boys is a great gain to any church in all that tends to make the service more spiritual, more elevated, and truly apart from the follies of the world. The fact might be mentioned of great musicians, organists and composers who, in their early years, as Samuel, "ministered before the Lord," and following music as a profession, have spent the greatest part of their lives in the service of the Church. Many examples might be cited, but a history of the effects of the Church upon choir boys has yet to be written.

A PLEASANT RESPONSE.

LAYMAN has received the following pleasant and courteous letter from the Bishop of DURHAM, in response to his article on Canon BODY'S appointment in a recent number of this paper:—

Auckland Castle, Bishop Auckland,
June 8th, 1888.

DEAR SIR,—I am much obliged by your article in the DOMINION CHURCHMAN. Canon Body's views are, in several respects not in perfect accordance with my own; but I felt that he had exceptional gifts for the particular work, and it did not seem to me right that I should allow such differences to stand in the way of his appointment.

I am, dear Sir, yours faithfully,

J. B. DUNELM.

Esq., Toronto.

THE CHURCH'S HOLD UPON THE PEOPLE.

THIRTY years ago, when Convocation was permitted to break its long silence of a century and a half and debate upon the affairs of the Church, there were many who prophesied evil concerning it. It was an exclusive clerical body, and would do nothing but reflect the narrowness of the clerical mind. It would stir up questions which had been left asleep, and produce dangerous agitation amongst the clergy. It would certainly come into collision with Parliament, and so call forth the merited indignation of the laity.

How completely these predictions of evil have been falsified by the manner in which the debates in Convocation have been conducted since its revival will be seen by the following observations which recently appeared in a leading morning contemporary on the last meeting of the Convocation of Canterbury:—"The several theological parties—High Church, Low Church, and Broad Church—look as anxiously to Dean's Yard as Conservatives, Liberals, and Radicals look to Westminster Hall to see how their principles are progressing; and as the laity have thrown themselves with the greatest earnestness into the Ritualistic and anti-Ritualistic warfare, every occasion on which the dignitaries of the Church may be expected to speak is now an object of interest to thousands."

Convocation, then, instead of becoming an object of aversion, has quietly reoccupied its former place in the British Constitution with almost universal acceptance. The discontented mutterings of a few opponents are sometimes heard, but they come rather from without than from within the Church. Its influence extends far and wide, not only over the clergy, but over the laity also. Its debates are each year becoming more practical, more helpful to the solution of the existing difficulties with which the Church has to contend. And the great change which of late years has taken place in the prestige of Convocation and the position it holds in the eye of the public, is but a

symptom of the advance which the Church has made in every department of its work, and of the increasing hold which it is daily gaining upon all classes.

The *Times*, that facile expositor of public opinion which cannot certainly be accused at any time of undue partiality to the Church, has lately published in a leading article the remarkable testimony which we have chosen this month for the motto of our paper. (See par. 1st page). This is a sentence which both Churchmen and Liberationists will do well to ponder over. It shows that the steady advance that the Church has made of late years, and the growing favour with which she is regarded in many quarters hitherto indifferent to her welfare, is at length recognized by those who claim to direct public opinion. That the Church is more powerful for good, that it is more popular with the people generally, and especially with the working classes, than it has been for generations is an undoubted fact, whatever its avowed opponents may wish or say. And why? Because from Bishop to curate, the clergy as a rule, whatever their theological opinions may be, are earnest working men. We do not for a moment deny that there are exceptions to be found to this, but the vast majority is all the other way. The episcopal throne is no longer a seat of leisurely rest. The episcopate of Bishop WILBERFORCE swept that scandal from the face of the earth. It is rather a place of unceasing work. We lately heard of a newly appointed prelate who for some time received 500 letters a day. It is to be hoped that his correspondence soon fell to reasonable limits; but the letters answered by Bishop WILBERFORCE often exceeded a hundred daily; and when we consider the many other imperative demands on their time, bishops may surely be reckoned amongst hard-worked men.

So it is with very many of the clergy. The energy, devotion, and self-denial they throw into their work is such as deserves and receives the approbation of their people. Multiplied services in church, constant superintendence of schools, faithful house-to-house visitation of the sick and poor, home missions to the careless, in many cases preaching of no mean order, have caused the clergy to gather around them a faithful and devoted laity, who not only have given largely of their substance, but have also made a more valuable sacrifice of time and energy to promote the good work. And as in town after town and parish after parish such work as this is seen to be going on, Englishmen, both Churchmen and Nonconformists, have come more and more to appreciate the value of the Church planted in their midst. The logic of facts is irresistible. The Church is doing good work everywhere, and no denunciations of the Liberation Society crying out for her spoliation and destruction are likely to avail as long as such work as this is manifest to all. Indeed, we are not sure that the Churchmen of this generation are not largely indebted to the Liberation Society for much of the interest now shown by the people in her cause. The persistent misstatements and exaggerations circulated by that Society and its agents have compelled a large counter-circulation of sound and accurate information amongst the masses; and it is now no uncommon thing for those who are interested in the work of Church defence to be assured by those whose eyes have been opened that their best energies will now be devoted to the maintenance of the Church they had formerly been disposed to destroy. All this is more than encouraging; it is in a great degree decisive of the fact that the Church is taking a greater and greater hold on the English people. But this is only a call to more earnest and faithful work, and as such, we trust, will be regarded by all ranks of Churchmen, clergy and laity alike. Great as is the advance which the Church has

made of late years, very much remains to be done; but the influences which oppose her progress are diminishing from day to day, as the people have more and more clearly brought home to them the truth of her history and the real character of the spiritual work she is unceasingly carrying on in their midst.—*National Church.*

UNFERMENTED WINE IN THE SACRAMENT.

[COMMUNICATED]

THE extremists of the temperance movement are at no small pains to justify their abolition of one great sacrament by the employment of improper matter; and we think a service will be done the Church by publishing the following leaflet, which is the best legal opinion they have been able to get in justification of their profane innovation. It must serve to put Churchmen on their guard. From Mr. STEPHENS' opinion, it will be seen that the most he can say for the lawfulness of their practice is that it is "doubtful." But no one in the Church doubts that it is lawful to celebrate in what is customarily called wine; therefore, on the shewing of their chosen authority, if we adopt the use of unfermented wine in the celebration of the Sacrament, we shall have but a doubtful Sacrament. It seems a blind policy on their part to circulate such an "opinion," whose critical value is simply contemptible.

A HIGH LEGAL OPINION ON "WINE" AND THE "FRUIT OF THE VINE."

Some time ago the Bishop of Lincoln prohibited a clergyman in his diocese from administering the Holy Communion in unfermented wine. This was considered by some of the leaders of the temperance movement, and at their request Messrs. Clegg & Sons, of Sheffield, solicitors, took the opinion of the eminent ecclesiastical lawyer, Dr. A. J. Stephens, Q.C., thereon. The questions submitted and the opinion are as follows:—

QUESTIONS.

1. Is there any law or canon which requires the Holy Communion to be administered in the fermented juice of the grape?
2. Is the administration in unfermented wine a breach of the law of the Church as stated by the Bishop of Lincoln, or of the law of the land?
3. Has the Bishop of the diocese the power to prohibit the administering of the Holy Communion in unfermented wine?
4. What penalty would the rector incur if he took no notice of the Bishop's prohibition, and continued to use the unfermented juice of the grape?
5. And, generally, on the position of the rector in the matter?

OPINION.

The substantial question, in this case, must be decided by the expression wine. In the Book of Common Prayer that expression, without any qualification, appears in the service for the Holy Communion ten times, and twice in the Catechism, while on the other hand, in the case of "the bread" it was not left in general terms, but it was specially provided that the bread should be the "best and purest wheat bread that conveniently may be gotten."

It is clear from St. Luke xxii. 18, that the wine for the Holy Communion must be the "fruit of the vine;" therefore no fluid from any other fruit is a compliance with the formularies of the Church.

It is likewise clear that there is no evidence in the New Testament to prove whether "the fruit of the vine" which our Saviour administered at the Last Supper was "unfermented."

In ancient times "the fruit of the vine," or juice extracted from the grape, was sometimes drunk in a state free from fermentation, either fresh in the grape season, or preserved in a thickened state. Such wine would not intoxicate; and it cannot be proved that "the fruit of the vine," administered by our Saviour, may not have been of this unfermented character.

From the "Apocryphal Acts of the Apostles," edited by Constantine Tischendorf, it appears that in early times communion might be had by pressing clusters from the vine into a cup. This would be

fresh, or "the fruit of the vine." The language of the Prayer Book upon this point is intended to follow the "ordinance of Scripture." If therefore, it be doubtful whether the "cup" mentioned in Scripture contained "the unfermented fruit of the vine," it is in like degree doubtful whether the expression "wine" as used in the Prayer Book, implies an unfermented or fermented kind.

In some modern dictionaries "wine" is represented to mean, in its ordinary sense, fermented fluids; but there is no trace in these publications that the meaning of the expression "wine" in regard to the Lord's Supper was under the consideration of the compilers of such works.

Authorities exist, that the expression "wine" may be applied to the mere "fruit of the vine" in an unfermented state. Thus, in Littleton's Dictionary (Cambridge, 1693), the following definition occurs:—"Wine yet in the grape, *vinum penevum*."

Dr. Smith, in his "Dictionary of the Bible" (Vol. III. p. 1774), describing the pressure of the grapes in the winepress, states:—"As to the subsequent treatment of the vine we have but little information. Sometimes it is preserved in the unfermented state, and drunk as must, but more generally it was bottled off after fermentation." "It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use."

It is almost unnecessary to remark that "mustum" signifies "unfermented."

As a matter of principle, it would seem to be indifferent whether fermented or unfermented wine be used in the administration of the Holy Communion, because no question of doctrine is involved in either case, but merely a question of order or ceremony.

Subject to the foregoing observations, I proceed to answer the questions that have been submitted to me for my opinion.

1 and 2. Whether unfermented fluid can scientifically be called wine is a question that has never been raised or decided under the Acts of Uniformity of 1549, 1552, 1559, or 1662. There is no law or canon which in express terms requires the Holy Communion to be administered in the fermented juice of the grape, unless the expression "wine" be restricted to that sense.

3. Whether the Bishop of Lincoln has the power to prohibit the administration of the Holy Communion in unfermented wine, depends upon the construction of the expression "wine."

If the Bishop's construction of the expression "wine" should be sustained, the rector would be guilty of a breach of the laws ecclesiastical, and would be liable to a monition from the Provincial Court, and probably for the payment of the costs of the Bishop generally.

I cannot predict what construction the Ecclesiastical Courts may attach to the expression "wine," but I do not think that the question is so free from doubt that the act of the rector in administering the Holy Communion in unfermented wine can be legitimately stigmatized as "scandalous and illegal."

A. J. STEPHENS.

61, Chancery Lane, July 13, 1877.

THE RELIGIOUS EDUCATION OF THE YOUNG.

THE following paper was read at the late Canadian Church Congress at Hamilton, by the Rev. R. H. Starr, B.D., 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 in 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 for the importance 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 then will 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. Enpetaled 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. Lubred 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 are tied in tender tree-tops, and the names are cut in yielding bark, when boys are now hard, knotty deep-grown symbols of ourselves. Or to put it as the ancient poet does:—

"The colors of the wine that first shall stain
The virgin vessel, it will long retain."

or in the time-honoured 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 the 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 in 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 on this American continent which we cannot afford to 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 things from 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. Their religious teaching, to be effectual, must be definite. There must not only be a series 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 teachers. 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 of 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 had 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 which could not read and write was as 1 to 312; in the latter it was as 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 produced one native white

criminal to every 1084 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 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 less 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 thought 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 Christian-like 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 criticisms 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 favour of purity of faith and morals, and the bias of the student's after history 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 is felt to day, is a matter of history; and history is but repeating itself in this regard on our continent. In the neighbouring 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 80 per cent. of the whole number of students, and the religious colleges 20 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 held, 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 school 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 board 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 untorn 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, 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 house among the hills of Galilee that the Holy Jesus grew "in wisdom and stature and in favor with God and Man."

BIBLE CLASS WORK.

The following paper was read at the late Canadian Church Congress at Hamilton, by the Rev. John W. Brown, D.D., rector of St. Paul's Cathedral, 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 the notice of the topic, has been supplanted by a very decided interest in the theme. Bible Classes and Bible Class work have been long regarded by me, in their common meaning and acceptance, as well intentioned but perverted instruments of good, and I hesitate not to say in that general use, I have not materially changed my view. The private interpretation of the Word of God has resulted in the grievous multiplication of sects almost without number, and the ignorant adaptation of the chosen parts of the Holy Scripture to the wilful opinions of men, find for us to-day that host of disbelievers and unbelievers or semi-infidels, which makes up so large a part of the so-called Christian nations of the world. The method of such a course through the connected changes from the truth to error has been shown by the doctors of the Church and in the present time, the excited thought of the day with regard to the subject happily indicates the healthy re-action in behalf of orthodox truth and the Faith once delivered. The previous subjects named in your calendar for discussion, as that of 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 stop to speak further with regard to it, particularly just now.

It is for this reason that I find the theme one of great interest and importance, and the necessity, which therefore arises for the Church to awaken from her indifference to it, and at once impress her mind on the people as to the proper estimation of the sacred canon and the teaching therefrom.

The Book then is the first and essential word to consider. 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 salvation of mankind, the moral elevation of the race, the building up of spiritual character, and every earthly and mental improvement or progress of the human race are incidental and auxiliary to this one grand aim and object of the origin, or gift of this Book and its preservation through all time. It becomes the record of the will and mind of God, uttered through the channels of human powers, viz., the inspired thought of chosen men. The Book cannot be inspired. The men who declare the truth are the subjects of the divine will and power. Inspiration means human thought and faculties and the guidance of the divine power which inspires the men, is exercised to the correct indentation and the

preservation of the truth. The divine mind and power is the Holy Ghost, Who is God abiding in His Church, as 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 labours. The Old Testament was the written word. It 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 "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 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 with 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. Nor was it till the beginning of the 4th century that the New Testament as we have it stood at last as a collection of manuscript 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 the right to expect a miracle as equally 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 men 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 Scripture, 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 recal the experience of every pastor with regard to the ordi-

nary Bible Class, a 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 to the Rector, and under him can come in all the needed aids and instrumentalities for work in detail. What there are or may be it is with him to determine, and a well organized band of helpers instructed by him in the essential truth of Christianity become most 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 in Bible Class. The primary classes or 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 into 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 instruction 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 for the current literature of the day by this positive instruction. He must himself be without doubt as the authoritative truth, and believe that the word is the Word of God, and its truth is such because God had spoken it. Canon Liddon says most truly "Of late years the practical and devotional use of Holy Scripture 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 by itself 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 for 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 which he uses about a devotional book, 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 for 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 incidental 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 incidental valuable instruction. There are many valuable books as repositories of such knowledge. For instance, I call for such a book on the word "Bible"—Greek *Biblos*, book; Anglo-Saxon *boec*, 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 a 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 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 to reduce 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 favour 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 Holy Scripture, and became the body of Christ and the Holy Ghost 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 needs 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 prepares him then to die.
Thou art the truth infallible.

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The will of God; thy law for man.
The love of God; thy precious promises.
Sternly rebuking sin, yet wooing man with strong en-
treaty.

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 delighted listening multitudes with truth.
Bearing on the crimson tide His precious sacrifice.
Love thee? Yes with all my soul.
The sacred minstrel speaks my mind in song.
And sweetly chants of Heaven tuned cords.
Affection's tribute to Thy statutes.
Love thee? Yes with all my soul.
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."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

MABERLY.—The Rev. Elwin Radcliffe desires to acknowledge with thanks the following gift and contributions towards the erection of St. Alban's Church House in the newly formed Church of England mission known as "Maberly." A. J. Matheson, Esq., Perth, Subscription Cards, Mr. Middleton, O. & Q. R., \$5; Mr. Turnbull, O. & Q. R., \$5; Mr. Barclay, O. & Q. R., \$5; Mr. John Morrow, Maberly, a valuable site for St. Alban's Church House, Mr. Duffy, \$5.

TORONTO.

ST. JAMES' RECTORY CASE.—After being heard several days this remarkable case was put off until 15th Sept., owing to the absence of the secretary of the Synod, an active member of St. James' congregation, who is supposed to have in his keeping the original copy of a canon bearing on the case which the Vice Chaucellor requires to be produced on demand of defendant's counsel. The point at issue so far is whether the rectors of Toronto are really legally possessed of their rectorial position, in fact if the technical point raised has any force it dispossesses not only the rectors, who are the plaintiffs in this case, but also the Rector of St. James', who is the defendant, and even more, it makes the Bishop of Toronto the illegal occupant of His See. The absence of a regularly kept Synod Minute book is not creditable to the lay secretary; it is his business, and almost his sole business, to see to the keeping of such a book in due form, as in all organizations having business to transact.

It is lamentable to see the bitter spirit manifested by Mr. S. H. Blake, counsel for St. James', in this contest, in defending an enormously wealthy congregation from the just claims of the poorer churches and clergy of the city. The scandal of such a struggle against right and against Christian equity cannot but seriously damage the cause of Christ, so violent a contrast is the struggle to the professions of those engaged in holding what they would give up for brotherly love's sake. At least the case might have been met on its merits, so as to avoid costly delays and reproach.

HOLY TRINITY.—At the evening service on St. John Baptist Day, the Rev. Prof. Clark preached from St. Matthew xiv. 1-2. The discourse was one of great power and interest on the life of the great Baptist, as contrasted with that of Herod. Not having heard the choir of this church since it was re-organized by Mr. Blackburn, we were much delighted to find that in all respects it is superior to the one which retired about a year ago. The Rev. Prof. Clark intimated that the service was the most hearty he had attended in Toronto. Mr. Blackburn deserves great praise for bringing the choir to such excellence.

HURON.

LONDON.—Meeting of the Synod of Huron.—The Synod of Huron met June 19th, and after a sermon by the Bishop of Toronto, the following were ordain-

ed as deacons:—Messrs. W. F. Cluff, J. I. Parke, and J. M. Gunne, of Huron College, J. W. Ashman and J. Ashton, late of England; and the following raised to the priesthood:—Revs. G. B. Taylor, J. Ridley, Power Jones, J. A. Ball, W. M. Shore, C. J. Balstone, E. B. Hamilton, A. G. Smith. The Synod met in the afternoon for business, and listened to the address of the Bishop, who was much affected while referring to his severance from the diocese. The address of the Bishop of Huron, to the clergy and laity of the Synod of the diocese this year is of more than usual interest, being the last one, after a service of twenty years in the diocese. In opening the address the severance of his connection with that particular branch of the Church is referred to in feeling terms, and it speaks of the contemplated cathedral, of which an earnest and pledge is the goodly chapter-house which has been erected. The ordination of nine for the priesthood and five for the diaconate is also referred to, and the increased number of labourers required in this vineyard is commented upon. In rendering an account of his episcopal stewardship, he puts forward a statistical statement of the Diocesan Church from the year 1871, when he took charge of the diocese. It shows that in 1871 there were 34 parsonages, while at present there are 65. The increase of value in these has been \$79,200 over the 1871 figure of \$53,300. The number of churches twelve years ago was 149 and now 207 are used. The value of the edifices is now \$660,784, an increase of \$368,324 in twelve years. The increase in the voluntary diocesan income during this time has been \$6,575, and now stands at \$16,597. The invested capital in 1871 was quoted at \$522,465, while in 1883 it is at \$671,718, showing an increase of \$149,253. On this sum in 1881 there was an annual interest of \$27,418, while now it is \$43,951. The number of clergymen on the roll in 1871 was 91, and now there are 134. The Sunday schools then were 100, now there are 166. In 1871 4,399 persons were communicants, while in 1883 there were 8,910. The income from the Widows' and Orphans' Fund has more than doubled since 1871, the capital invested having reached the handsome sum of \$57,412. The diocese has sensibly advanced in the increase of labourers, in communicants, in the number of churches and parsonage houses, in contributions towards parochial and diocesan objects, and last, but not least, in the increased contributions towards missionary work for "regions beyond." The prosperity may be traced to the faithfulness of the Executive, the devotion of the secretary-treasurer, the zeal of the missionary agent, the Rev. F. W. Campbell, and the harmony which ever characterized the action of Bishop, clergy and laity in and out of Synod. A direction for special prayer for the Diocese of Algoma was followed by a letter from the Bishop of that diocese on the question of the Widows' and Orphans' Fund. A record of the educational efforts in the diocese as concerns the Western University and Huron College was then read at a length in excess of our space. A meeting of the professors and alumni of Huron College was held in Christ Church, in London, on February 20th, 1877, for the purpose of considering the matter. In the Bishop's address to the Synod he gave a sketch of the origin and object of the University and its position and prospects at that early date. The University was opened on the 6th of October, 1881, since which date it has been in active operation. In conclusion, the Bishop urged the desirability of union amongst the brethren, and referred more fully to the circumstances leading to the severance with his flock. Subsequently Rev. J. B. Richardson was elected clerical secretary, and E. B. Reed lay secretary and treasurer. Afterwards Dean Boomer, on behalf of the Church people in the diocese, presented the Bishop with a purse of \$2,000 and a lengthy address, and instructed the recipient to purchase a suitable piece of plate with the money on his arrival in England. The Bishop was unable for some time thereafter to reply to the address, but afterwards made a brief response.

Second day.—Nothing of interest was done at the Huron Synod to-day beyond the reception of a deputation from the Presbyterian General Assembly, comprising Rev. Dr. Reid and Senator Vidal. They were greeted enthusiastically, and Rev. Dr. Reid presented the following resolution:—"The General Assembly of the Presbyterian Church in Canada desires to express and record the pleasure with which it has received the resolution transmitted by the Synod of the Diocese of Huron now in session in this city. The General Assembly heartily reciprocates the Christian and fraternal greeting thereby conveyed, and earnestly prays that an abundant blessing from the great Head of the Church may rest upon the Synod in its deliberations at this time, and on all the work in which the Bishop and members of the Synod are severally engaged for the advancement of the kingdom of our Lord and Saviour Jesus Christ. (Signed) "J. King, D.D., Moderator." The Bishop replied that the Synod were pleased at receiving the resolution and felt flattered at such courtesy.

He hoped that Christian fellowship and love may inspire all who call themselves Christians. In the name of the Synod he welcomed them.

After the reception of the Presbyterian delegates the Rev. G. B. Mackenzie, of Brantford, asked whether a Wesleyan or Baptist delegation would be received with similar respect? This home question was only answered by a general expression of a desire good feeling among professing Christians. At the afternoon session of the Synod after routine the scrutineers announced the following clerical members of the Standing Committee:—Very Rev. Dean Boomer, Ven. Archdeacon Ellwood, Revs. Canon Innes, F. Harding, J. B. Richardson, W. A. Young, Rural Dean Hill, Rural Dean Ballard, B. Hincks, Canon Smith, W. F. Campbell, John Gemley, Canon Hill, Canon Mulholland, Vev. Archdeacon Nelles, Rural Dean Cooper, Evans Davis, Rural Dean Mackenzie, Rural Dean Bland, Rural Dean Jamieson, Rural Dean Daunt, Rural Dean Davis, Rural Dean Patterson, Rural Dean Fletcher, Rural Dean Evans, Ven. Archdeacon Sandys, Rural Dean Deacon, Ven. Archdeacon Marsh, and Rural Dean Keys. Lay delegates—V. Cronyn, E. B. Read, R. Bayly, Thos. Moyle, C. F. Complin, R. Fox, R. Martin, A. C. Clark, William Grey, W. J. Imlach, H. Crotty, L. S. Key, John Bell, A. H. Dymond, W. H. Eakins, R. Ashton, Jas. Hamilton, D. Rowland, Thos. Pearce, Judge Kingsmill, Judge Leggatt, Judge Davis, Dr. F. Bradley, A. Lefroy, G. G. H. Golding, Chas. Jenkins, Dr. Sommerville, H. A. Patterson, T. D. Woodcock, and Adam Spence.

Provincial Synod.—Clerical Delegates—Very Rev. Dean Boomer, Rev. Canon Innes, Canon Hincks, Archdeacon Ellwood, Evans Davis, J. B. Richardson, W. F. Campbell, G. G. Ballard, Canon Smith, W. A. Young, F. Harding, and G. C. Mackenzie. Substitutes—Ven. Archdeacon Nelles, Revs. Jeffrey Hill, John Gemley, and Ven. J. W. Marsh. Lay Delegates—V. Cronyn, R. Bayley, E. B. Reed, Judge Davis, Judge Kingsmill, Wm. Grey, Robert Fox, H. Crotty, R. Ashton, R. Marten, W. H. Eakins, and B. Cronyn. Substitutes—W. J. Imlach, A. H. Dymond, C. F. Compton, and Major H. Ipin. A prolonged discussion followed the proposal to appoint a special committee to frame a canon on the discipline of the laity, the matter being finally referred to the Standing Committee. The Synod then discussed various topics of general interest, as temperance, Sunday-schools, Sabbath observance.

Standing Committee.—The report of the Standing Committee, after expressing thanks to God for a prosperous year in the work of the Church, stated the total receipts last year to be \$16,597, more than a thousand dollars over in any former year. The amount for diocesan missions, however, is \$892 less than last year, the whole amount collected being \$10,862. The falling off is in great part accounted for by the fact that several collections were received too late to be credited. The committee have to report that the Mission Fund is overdrawn \$2,628 being an addition of \$857 to the overdraft of the previous year. It is evident that an immediate effort should be made to meet this amount, and to provide for the necessary extension of the missionary work in this rapidly growing diocese. They recommend that some of the older missions should be made self-supporting, so as to relieve the fund. For foreign missions \$676 was received, of which \$604 was paid out. The amount paid towards domestic missions was \$2,724, of which \$1,270 was paid out to support Algoma. The committee has still on hand \$989 for the support of missions. The amount received from the diocese for the Widows' and Orphans' Fund was \$1,317 being \$145 in excess of the previous year. Twenty-two pensioners received \$4,280 from this fund. An addition of \$546 was made to the capital of the fund, which has now a total of \$57,318.78. Pensions amounting to \$5,098.40 were paid from the Superannuation Fund during the year to fourteen clergymen.

The Congress movement approved.—After routine and the adoption of the Standing Committee's report, it was moved that a committee be appointed to confer with the Dioceses of Niagara, Toronto, and Ontario in regard to holding annual Church Conferences from year to year in our respective dioceses under the management of an inter-diocesan Committee, who shall make such arrangements as will best tend to united action on this important subject. Carried.

Algoma Widows' and Orphans' Fund.—It was then moved by Mr. Wm. Grey, seconded by Rural Dean Davis, that the Bishop be requested to issue a pastoral directing that a collection be taken up in the several churches once a year for the period of three years in this diocese for the purpose of aiding the missionary Diocese of Algoma in establishing a fund for the widows and orphans of the clergymen of that diocese. Carried.

The Bishop then prorogued the Synod after a short and feeling address.

ALGOMA.

BAYSVILLE.—A. Slemont, lay-reader, acknowledges with many thanks, the sum of \$1 from Joseph Walker, Esq., Shelburne, and the sum of fifty cents from John Grant, Esq., towards the completion of the first church building in Baysville, Muskoka.

RUPERT'S LAND

WINNIPEG.—The ceremony of laying the corner stone of St. John's College was performed on Thursday, the 7th June by his Lordship the Metropolitan of Rupert's Land. The Council of the college, the professors and the members of the college were present. The entire service in connection with the laying of the stone was of a religious character. The Bishop began as follows: Members of the council, professors, students and Christian brethren: It is proper in itself, and it has the sanction of Holy Scripture, that in all our doings we should ask Almighty God, from whom cometh down every good and perfect gift, to direct us with His most gracious favor and to further us with His continual help. Especially, however, when we are commencing a house which is to be set apart for the work of Christian education, should we humbly and devoutly seek His aid, protection and blessing. His Lordship then engaged in prayer, all present uncovering their heads. He besought the Lord to vouchsafe to prosper with His blessing the work of the college and all other works designed to promote His glory and the good of souls. He asked Him to grant that all who serve Him in the college, whether as teachers or learners, might set His holy will ever before them, and do that which was well-pleasing in His sight, in order that both the church and commonwealth of this land might be benefited by their studies and they themselves might finally be made partakers of everlasting life. At the conclusion of the prayer a bronze casket containing the following list of articles was deposited in the mortar beneath where the stone would lie:—The University Act of Parliament and statutes and calendar for 1882; acts and documents relating to the ecclesiastical affairs of the province and diocese of Rupert's Land, including the statistics of the cathedral and college; report of the provincial synod; report of the Diocesan Synod, 1881; special service at the induction of Dean and Canons; syllabus of St. John's College Ladies' school, Local Papers, the accounts of St. John's College and College School corrected to the present date; the names of the architects and builder of the college, and a statement of the stone being laid by the Chancellor, the Bishop of Rupert's Land. The Rev. Professor O'Meara, dean of the college, tested the stone with square and level, struck it three times with a gavel, and said: "Most rev. father in God, I find this stone well formed, true and trusty." The Bishop said: "Our help is in the name of the Lord." Response—"Who hath made heaven and earth." Bishop—"Except the Lord build the house their labour is but lost that build it." The Bishop then struck the stone three times with a hammer, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay the corner stone of the building to be here erected by the name of St. John's College and to be dedicated to the work of Christian education." The 150th psalm was then chanted, after which the Bishop read the Gloria in Excelsis. The Bishop afterwards pronounced the Benediction and the company dispersed. The erection of the wing was commenced about two months ago. It will cost about \$70,000. The entire building when completed will cost \$250,000. It will be a brick structure erected on a stone foundation.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

A Subscriber asks what is meant by the word "Ordinary" in the prefix to the Litany? Also, if the Litany can be substituted for the remaining portion of the evening service after the anthem? My dictionary gives the meaning of the "Ordinary" as an ecclesiastical judge. Who is the ecclesiastical judge?

SACRAMENTALISM.

SIR.—I beg to send you some excerpts from Professor Milligan's book, according to promise, which will serve to show sacramentalism gains ground in the most unexpected quarters.

1. The Church. "The slightest glance at the New Testament is sufficient to show that in founding what He called 'the kingdom of God,' or the 'kingdom of heaven' in the world, our Lord contemplated more

than dealing with men as individuals. He did not think that the object of His mission would be accomplished by simply implanting in scattered members of the community that new and higher life which should fill them with its influence as members of the family, of society, and of the State. He aimed at constituting a community, a Church." He dwells on this at length, directly against Mr. Hatch's Bampton Lectures, adding that were "the highest demands of Christianity" fulfilled in individual Christians, "even then the end which our Lord proposed to accomplish would not have been fully reached." Of "the relation in which the Resurrection of the Lord stands to her, and more especially to her institution and her mission in the world," he says, "The subject is one which seems to have been hardly, if at all, dealt with in the theology of our Presbyterian churches." Of the great Forty Days he observes, "There seems to have been a teaching of a higher kind during the forty days spent by our Lord upon the earth between His Resurrection and Ascension." In a note he refers to "the valuable work of Bishop Moberley on the Great Forty Days." Again: "The Church of Christ is the organ not simply of a humbled and an earthly, but of an exalted and a heavenly Lord. 'As He is,' says St. John in his first Epistle, in words full of meaning—'As He is' (not as He was), 'so are we in this world.'"

3. Unity. "From the idea of the Church now before us, we gather the most powerful impression of that visible unity which ought to bind all her members into one great whole. The life of the Risen and Glorified Lord is not a life in spirit only, but in an exalted and glorified body; and, so lived, it is at the same time alike one and visible. . . It follows by an absolutely irresistible necessity that the unity exhibited in His person must appear in her. She must not only be one, but visibly one in some distinct and appreciable sense—in such a sense that men shall not need to be told of it, but shall themselves see and acknowledge that her unity is real." "As regards unity and the obligation to agree, it can hardly be denied that the Church of our time is flagrantly and disastrously at fault." "Visible unity in one form or another is an essential mark of her faithfulness." There must be intercommunion, mutual helpfulness, even, to a certain extent, confederation. Unless it be so, the unity of the Church of Christ is destroyed, and without it she can never fulfil her mission. . . The world will never be converted by a disunited Church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give."

3. "The Church of Christ rides too much, and not too little, on the high places of the earth"—is the note of a powerful paragraph on the Church as "suffering," in which a high religious asceticism appears.

4. Worship. "She is not only to develop her religious life, but she is to find for it an outward and appropriate expression. This expression . . . is her worship—those rites, or forms, or ceremonies in which she utters to the eye and to the ear of others the emotions of her heavenly life. The Church can no more live without a worship than thought can live without words to fix it and to lend it permanence." Dr. M. is full and admirable on this topic, observing that "nothing is more foolish, if not more selfish, than to plead that we may be indifferent to outward worship because God is Spirit."

5. Some Toronto Churchmen, lay and clerical might profitably lay to heart what Dr. M. says about evangelistic work apart from the Church. Of the spread of the Gospel he says: "We know that this great end can be accomplished by no other means than the agency of the Spirit; and it would seem that the gift of the Spirit is bestowed only through the Church as the organ upon earth of the risen and glorified Lord in heaven."—Professor Sheraton's pet horror. "We dare not indeed retrain the power of the Almighty; but what we have to do with is His plan. . . It appears to be the teaching of the New Testament that, as it is the prerogative of Christ in His glorified humanity to bestow the Spirit, so it is only through the Church, as the representative of that glorified humanity, that the influences of the Spirit are communicated to the world. There is no separate witnessing on the Spirit's part. Through men He witnesses to men. Through the Church alone is He brought to bear upon those who are without her pale." The whole of this action is weighty and directly applicable to salvationist people, and our Gospel franc tireurs. It is probable that sacramentalism will yet prove too strong for the half faith that rages at it.

Yours,

JOHN CARRY.

Port Perry, June, 1888.

Family Reading.

COMFORT IN THE WILDERNESS.

To believers this world is not a home, but only a place of sojourn; a wilderness through which, as pilgrims, oft weary and faint, they are passing onward to their eternal rest. But this is their comfort—if it is a wilderness, they are not to be long in it. When a few brief years at most have passed away, they will be out of it, and their weary sojourn in it be but a fading memory.

But, better far, they are not alone in it. A Friend is near on whom they can lean day by day—a friend so mighty that he can uphold to the utmost, and so precious that he is pre-eminently the Beloved. "Who is this that cometh up from the wilderness, leaning upon her beloved?" With ordinary friends we can only go a certain length in this dependency. If we lean too heavily on them, or too long, they are apt to get wearied of us. But with our blessed Redeemer, if there is complaint at all, it is not that we lean too much on him, but that we lean too little. When he is the object of it, we can never exceed in trustful dependence. Even permission so to lean would be much, but we have far more; it is not only his desire, but his express command, that day by day as they arise we should cast our every burden and care upon him. "Be careful for nothing," says the apostle; "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

One other thought is peculiarly sweet and comforting: namely, that when once fairly out of the wilderness, *believers never return to it again*. In the new and better Eden of the redeemed, a second fall or a second expulsion is an eternal impossibility; for the saints are vitally one with the glorified Redeemer, and shall be so for ever.

"Though I leave this blessed island for a while," said the saintly Fletcher of Madely, when about to go abroad, "I trust I shall never leave the kingdom of God, the Mount Zion, the New Jerusalem. There I entreat you to meet me. There are no parting seas there, no interposing mountains, no sickness, no death, no fear of loving too much, and no shame for loving too little."

THE LARGEST PARISH CHURCH.—Yarmouth, noted for its herrings, is also noted for possessing the largest parish church in England. The area is 23,085 square feet, larger than several cathedrals. Before the present Incumbent's time the nave and south aisle only were used, all else being left to decay. Now the entire area is occupied for services which are attended often by 4,000 persons, especially on festival days when the old custom obtains of all parishioners worshipping in the parish church. The communicants on such occasions often exceed a thousand. The pulpit is arranged as a tribune surrounding a pier, like the pulpits in Milan Cathedral. The preacher can thus move about and address his audience in sections, a somewhat difficult task we fancy and demanding exceptional zeal and elocutionary powers.

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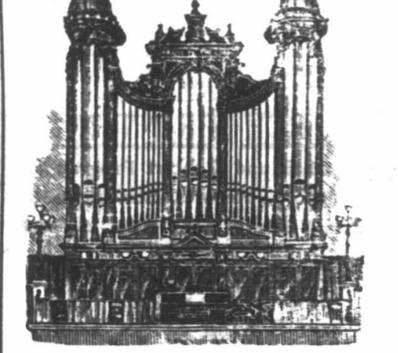
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Died.

BALDWIN.—On the 14th June, at his late residence, Mashquoteh, William Augustus Baldwin, brother of the late Honorable Robert Baldwin, of Spadina, in his 75th year.

BALDWIN.—On the 22nd June, Martin McLeod, son of the late William Augustus Baldwin, Esq., of Mashquoteh, aged 23 years.

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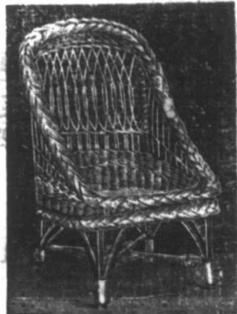
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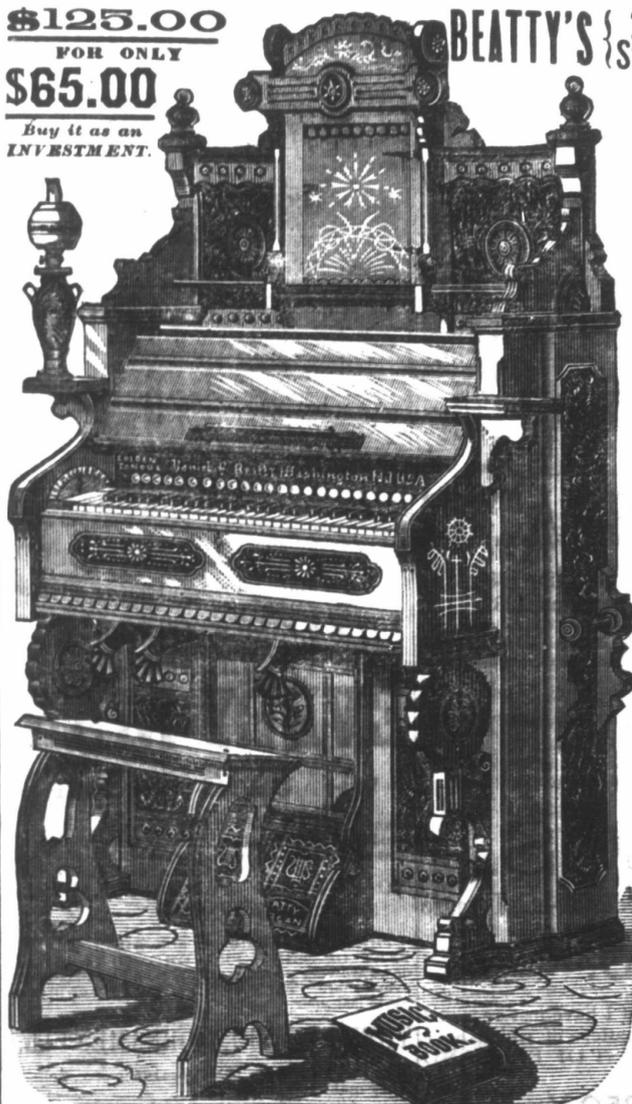
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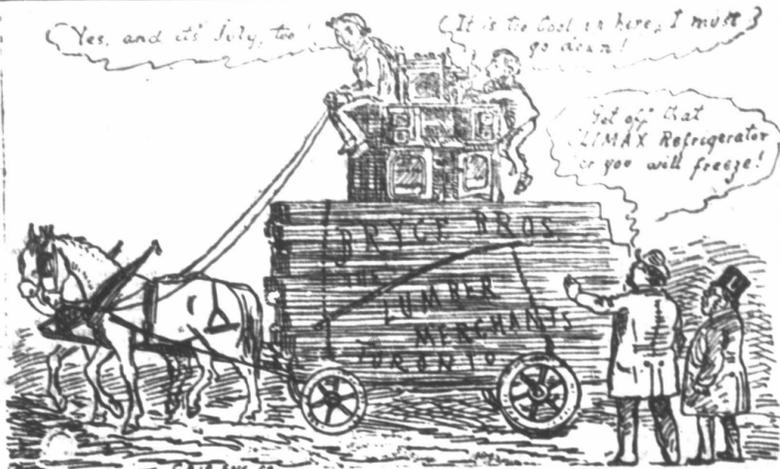
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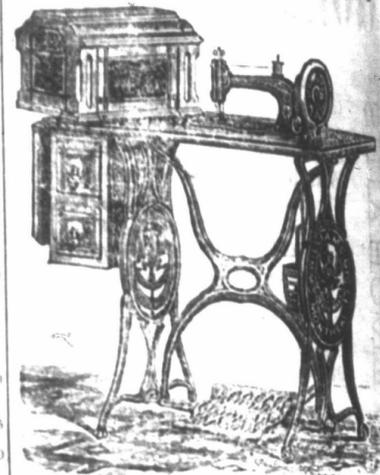
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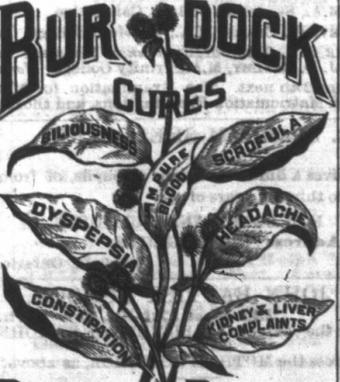
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