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gossipy public-halliness of the chapel, and yet make the church a centre and a home? The Jews solved the problem in their Temple. The Roman Catholics have found a solution. Cannot the Anglican Church do the same?

3. The strength of the Chapel seems to lie in its *Popular Government.* In this particular matter the Church will possibly never rival the Chapel. Certainly not until the Patronage Question is settled. But, as I have ventured to say, upon the broad and willing shoulders of the layman might safely be laid a far heavier burden of responsibility than he is now usually allowed to bear.

The Church cannot afford to do without the middle classes. If they became her conscientious adherents, they would, by their very characteristics, be among her stanchest adherents. But if she would gain them she must, where they preponderate, adapt herself to their special requirements. Not only must she aim to content respectable and conservative Matthew Bramble, she must also provide things convenient for his enthusiastic henchman, Humphrey Clinker. She must not conclude that she has done her duty to the world when she has satisfied Sir Roger de Coverley and his dependents, who are pleased with whatever pleases the master: she must also find a place for the sturdy matter-of-factism of the bailiff, the tradesman, and the farmer, if she is to be truly the Anglican Church—the Church of the English-speaking people.

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ART. II.—THE NEW TESTAMENT AND PHILOSOPHY; A CHAPTER OF UNDESIGNED COINCIDENCES: BEING A CONVERSATION WITH SUNDAY-SCHOOL TEACHERS.

"YES; it is an undesigned coincidence," said the superintendent of the Sunday-school. The clergyman of the parish had been explaining to his Sunday-school teachers the progressive miracle in the cure of the blind man at Bethsaida. After the first act of our blessed Lord in his behalf the blind man saw men as trees, walking; then, a second miracle being wrought on him, he saw all things plain.

"Are we, then, to suppose," said the superintendent of the school, "that the blind man's sight was given to him at first in an imperfect way, enabling him to see the mere outline of things indistinctly, as in a fog?"

"There is a line of cleavage," said the clergyman, "between the works of our blessed Lord on the blind man." Then he went on to show how, in modern times, it has been found out

that the sight only informs us of colour and its varieties, and of extension. In our mature state of knowledge we seem to learn by the eye the solidity, weight, size, and dimensions of things. This latter knowledge comes in reality from touch.

"We have all," said the clergyman to his teachers, "observed how a child is ever looking at, and handling, all things within reach, and so comes to judge by the sight of what has been learned by the hands. Then what the hand has taught us comes up to our memory unconsciously as the eye falls on the many things around us. At the first step in the cure the blind man got his power of sight, and at the second step, when the great Lord touched him again, he was blessed with the use of his sight; he was restored, and saw everything clearly."

"Are we to learn, then," said one of the younger teachers, "that the Gospel record is entirely in agreement with a knowledge of what science has found out many centuries after the Christian era?"

"Yes," said the clergyman; "what I have told you about our senses of the sight and the touch has been taught by the famous John Locke, in his essay concerning Human Understanding, in what he calls Molyneux's problem[1] about the blind man. Locke's essay was published in A.D. 1690, after his return to England in the fleet that brought over the Princess of Orange from Holland. Comparing St. Mark's account with what he has taught us, we have a coincidence, and certainly an undesigned one. I refer to this, however, only in passing, for you will always teach your scholars that the blessed Lord did His works in this, and in every other case, as was best for the sufferers. When the young people ask curious questions, as they sometimes will, you will always try to lead them from the curious to the edifying and the useful."

"Speaking of curious questions," said the superintendent of the school, "I have heard how a little girl said of her young brother who had just died, when she was admitted to the death chamber where the body was laid out, 'Oh! mamma, there is a very little bit of him gone. He is just as big as he was.'"

"That," said the clergyman, "is merely a new form of an old story." He then went on to tell them the well-known story about the doctor, acting as demonstrator in the anatomy-room, and saying to his class of medical students, "We have now, gentlemen, gone through all parts of the body, and where is the soul?" Continuing his conversation, the clergyman was able to show that this view made spirit a material thing, and was a foolish confusion of two natures different in their essence, for the only notion we can form of spirit is something entirely different from body.

[1] Locke's Essay, Book II., ch. ix.

That the soul can and does live out of the body, and apart from it, as an active, conscious thing is plain from our blessed Lord's words: "To-day shalt thou be with me in Paradise," and "Father, into Thy hands I commend My spirit."

St. Paul's desire was "to depart and to be with Christ, which is far better." St. John saw the souls of Christian sufferers under the altar, and heard their anxious cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

"Were there not curious speculations among the ancients on the subject?" said a bright Sunday-school teacher. "We were reading a strange story about it the other day at school."

"Yes," said the clergyman, and proceeded to point out how one of the ancients takes the case of a person constantly brought up in a dark room, and who would think, having never known anything else, that the taking down the walls of the room would destroy him, whereas it would in reality enlarge his views. From this case, which Cicero puts, we may learn that he held that the soul could live apart from the body as a conscious, active thing, and we must hope that his belief in the immortality of his better part gave him some comfort in his dreadful extremity, when, to the horror of the civilized world in all time, he had to stretch out his poor old lean throat to the knife of his murderers, the tools of Marc Antony.

Doubtless, the Apostle Paul may have learned this in the schools of the great thinkers in Tarsus, and so taking it up, as a truth of natural reason and conscience, he enforces it under the Spirit of God. With St. John, the fisherman from Galilee, and with our blessed Lord, after His thirty years in His humble home at Nazareth, it would be a coincidence, and certainly an undesigned one.

The members of the Church are all doubtless aware that these are the teachings of the Book of Common Prayer.

In the Order for the Visitation of the Sick, the words of the beautiful commendatory prayer are: "O Almighty God, with whom do live the spirits of just men made perfect after they are delivered from their earthy prisons, we humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour," etc.

Meeting round the open grave, the same great lesson is taught us in the Order for the Burial of the Dead: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity," etc.

These impressive practical teachings—on the existence of

the soul separate from the body—thus brought home to us on the most solemn occasions, are, we see, in the spirit of the best of the old great thinkers, and entirely in accord with the Word of God.

Hereupon, a young lady teacher, with a bright countenance and deep-blue eyes, asked the clergyman what he thought of clothing in circumstances their teaching to children on the next world. She had lately looked into an American work of this sort: "Helen's Babies, with some account of their ways: innocent, crafty, angelic, impish, witching, and repulsive; by their latest victim."

This is very much done in another American work, "The Gates Ajar," by Elizabeth Stuart Phelps (A.D. 1868). In this work is given a copy of a letter of Martin Luther (A.D. 1530) to his dear little son Johnny, in which he writes on heaven: "I know a pretty, merry garden, wherein are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums, and wheat plums; they sing, and jump, and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs, whose children they were, and he said: 'They are the children that love to pray and to learn, and are good.'"

"These all seem to me," said the lady, "to make undue familiarity with holy things."

"Such class of teaching," said the clergyman, "doubtless is well intentioned, but it appears to me unedifying and likely to bring holy things into disrespect. I should be sorry to see it introduced among us."

He then asked them whether they had ever given much thought to the passage of Scripture (2 Cor. xii. 1-10) in which St. Paul speaks of himself as being caught up into Paradise and hearing *unspeakable* words. Now, if the Apostle had been an enthusiast, or a man unguided and unrestrained by the Holy Ghost, he would certainly have rushed into a description of the Paradise of God and of the third heaven, but St. Paul keeps strictly in agreement with the nature and origin of language. All language has a material source, being founded on the things of time and sense about us. The words "angel" and "spirit" express highly immaterial things, and yet, as Locke shows, they are derived from matter, "angel" meaning *messenger;* "spirit," *breath.* Hence it is that the language, good enough to describe the things of earth and our surroundings, fails very much to convey a perfect notion to us of heavenly things.[1] St. John, in the Revelation, gives us his

[1] "And to all this must be added the necessary deficiency of human language, when things divine are the subject of it."—Bishop Butler's Charge to the clergy of Durham, A.D. 1751.

descriptions of heaven by symbols rather than by language. St. Paul, keeping entirely in agreement with what philosophy has made out on the subject, says: "It is not lawful" (or possible) "for a man to utter what he heard." Here is a coincidence certainly undesigned. In the record of his rapture he is true to philosophy and to the Scripture teaching: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."[1]

At this stage of the meeting an elderly teacher mentioned a very good child in her class, a quick learner, a member of the Band of Hope, and a great favourite with her father, who was a skilled artisan, but greatly given to intemperance. The teacher remarked: "I had hoped that the influence of the child might wean the father from his love for strong drink, but unfortunately it has not done so."

"How very disheartening it is," said the clergyman, "to see that in the past year there has been an increase in the quantity of spirits and beer consumed in poor Ireland! The money spent on that which is not bread has increased[2] by more than half a million (£544,540), while our population is less by 146,797 than in the year 1886."

The clergyman then urged his teachers to speak to their scholars from time to time of the slavery of sin in this and in like respects, and called their attention to our blessed Lord's word: "Whosoever committeth sin is the servant (slave) of sin[3] . . . . if the Son therefore shall make you free, ye shall be free indeed." He referred himself to a letter of Seneca (say A.D. 64), impressing on his friend Lucilius: "You must be the slave of Philosophy if you desire to enjoy true liberty. He that hath once subjected and delivered himself up to her, is instantly made free, for this her service, I say, is perfect freedom."[4]

A reference was made to a passage in the Roman satirist in the reign of the wicked Tiberius, about the time of the crucifixion of our Lord, in which the slavery to evil passions is likened to the bondage of a slave[5] under the cruel punishment of his master.

A lady teacher, with becoming hesitation, referred to Dr. Johnson's "Vanity of Human Wishes," exposing, in imitation

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[1] 1 Cor. ii. 9.

[2] This was shown at a recent meeting of the Irish Association for the prevention of intemperance.

[3] John viii. 34. [4] Seneca: Epistle viii., On Temperance.

[5] *Liber ego.*—unde datum hoc sumis, tot subdite rebus?
. . . . Sed si intus et in jecore ægro
Nascuntur domini: qui tu impunitior exis,
Atque hic, quem ad strigiles scutica et metus egit herilis.
"PERSIUS, Sat. v. 130.

of Juvenal, the slavery created by wicked passions, and ending with the blessedness of spiritual freedom:

> With these (love, patience, faith) celestial Wisdom calms the mind,
> And makes the happiness she does not find.

The clergyman, with an anxious face—for he was thinking of the loss our Church-people have, in not getting more help in Sunday-school work from the teachers of our better-class day-schools—went on to say: "The detractors of our blessed Lord, His own countrymen, asked, 'How knoweth this man letters,[1] having never learned?' and yet here He stands in line with the great thinkers of the ancients. The coincidence in the teaching on spiritual slavery, between Him and them, is plain, and plainly undesigned."

A thing of this sort is so very clear that on being stated everyone must at once agree to it: Jesus of Nazareth, in the thirty-three years of His earthly life, had never met one of the itinerant ethical orators of His times who frequented the big towns and the large gatherings of the world at their yearly public meetings and often brought about great effects by their discourses. Never had He heard a lesson in the learned schools of Tarsus, Corinth, Athens, Rome, or Alexandria on "the highest good of man," or on "the good man struggling with adversity."

"There is, indeed," said the clergyman, "an essential difference between the teaching of our Divine Lord and the very best of these men; and this is never to be forgotten. The bright thinkers and fine writers of the old heathen times were quite impotent to break the chain of the spiritual slave. Our blessed Lord is to set us free and to help us—as we pray—that we may hereafter live a godly, righteous, and sober life. We trust that our promising Sunday-school scholar in the Band of Hope will yet reclaim her drunken father."

The superintendent here took occasion to refer to the trouble he had in getting some of his scholars to attend church after Sunday-school, and remarked that often servants, and even members of families, told him that they had instructions to go home directly after school.

"It is most important for you," said the clergyman, "to teach your scholars that they should make it a conscientious duty to attend church; to pray on entering and before leaving their seats there, and to join in the earnest prayer at the opening and closing of the school, and thus to bring home to them the word of our blessed Redeemer, 'God knoweth your hearts.'"

The teachers and scholars of a Sunday-school should labour for a conscience enlightened by the Holy Ghost. It is the candle of the Lord.

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[1] John vii. 15.

The Gospel record shows us the strength of conscience, in its present and still more in its future sanctions, making the wicked Herod cry out, on hearing the fame of Jesus, "It is John, whom I beheaded; he is risen from the dead."[1] The passage brings out the power of conscience in a most striking —I had almost said, a dramatic—form.

By the side of this we may venture to place the words of Cicero (say, in the year of Rome 710), in the treatise written for his son, a student at Athens, in which he describes conscience as "Vetat enim dominans ille in nobis deus,"[2] that divine thing a sovereign ruler in us. Once again we may say the coincidence is complete, and plainly undesigned.

Sunday-school teachers, labouring for the lambs of the flock, have a great example in the Apostle Paul, who, even in the twilight of his spiritual vision, exercised himself "to have always a conscience void of offence towards God, and towards man."[3] Afterwards, in the light of revealed knowledge, he was able to appeal, as I trust our Sunday-school scholars always will be, to his conscience bearing him "witness in the Holy Ghost."[4] The spiritual teaching of our blessed Lord centres practical religion in the renewed heart and in the enlightened conscience. Even among the heathen, their wisest teachers saw that, without making the intimate presence of God with us a real thing, all religious profession is vain.

Then the clergyman added: "The more you study the Scriptures the more plainly will you see that the Bible has nothing to fear from truth, from whatever side it may come. The more you enlarge your knowledge, the better teachers will you be. You will avoid the foolish error of trying to say clever, smart things to your classes. For my own part, as your clergyman, I like best the plain practical teaching of the Bible and of the Scriptural formularies of our Church. The best teachers are those who try to win souls to Christ, and who always bear in mind that "Christ is all and in all."

THOMAS JORDAN.

ART. III.—THE WORD AND SACRAMENTS.

THE Word and Sacraments create the Christian Church. Without the Word there would be no Christians; and without the Sacraments there would be no Church. If Christ is our Teacher, the faith which makes men Christians must consist in the reception of His Word: and, if Christ is our

[1] Mark vi. 16.
[2] "Tusc. Disp.," lib. i., cap. xxx.
[3] Acts xxiv. 16.
[4] Rom. ix. 1.