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THE
CHURCHMAN

FEBRUARY, 1892.

ART. I.—THE CONGRESS OF THE ROMAN CATHOLIC
CLERGY AT MALINES, BELGIUM, SEPT., 1891.

ONE of the features of the age is the Periodical Congress : it has, at least, the advantage of bringing people together, and thus friendships are formed, and prejudices removed. A great deal of nonsense is spoken, for the speaker is safe from instant rebuke and correction, and a great deal of thin argument is applauded which does not bear the strain of a perusal in the printed report. On the whole, such meetings are advantageous both in things secular and things religious. I have attended congresses in all the chief capitals of Europe, on various subjects, and am familiar with their features.

Last September I was in Belgium when the Congress of the Belgian Clergy took place in the metropolitan city of Malines, under the patronage of the Cardinal Archbishop. I was present at the last meeting in the cathedral, and saw the men, secular and ecclesiastic, who took part in the debates : it lasted from Tuesday, September 8, to Saturday, September 12, was well attended, reported *in extenso* in the local journals, and was neither controlled, nor interfered with, by the Civil Government.

The first Congress took place at Malines in 1863, twenty-eight years ago, followed by two more held at Malines in 1864 and 1867 ; the object put forward then was to defend their religious liberty and public rights against the Liberal Party in Belgium, in which insignificant country, as in Switzerland, there is always a struggle going on, as the unquiet spirits, having no frontiers to defend or foreign wars to wage or prepare against, let out their unquiet feelings in intestine disturbances. The clergy and laity met on terms of

equality ; as a rule, laymen presided at the meetings. The one thing wanted, both on the first and last occasions, was a constitutional opposition. All the members sang the same song, which naturally produced a sameness in the discussions, and rendered all results of a practical kind imaginary ; for the people who have to be dealt with are the very persons who put in no appearance and were not represented. Foreign countries, including Great Britain, were represented, but by members of the Roman Catholic Church.

On Tuesday, September 8, the Congress assembled in the halls of the Seminary ; at 11 a.m. there was grand Mass in the cathedral, at which the Cardinal officiated, and all the members of the Congress were present ; at mid-day the Congress was opened. The great hall had been provided with a crucifix and a bust of the Pope. M. Victor Jacobs, a leading member of the Parliament, took the chair as President. The Cardinal Archbishop and other civil and ecclesiastical notables took their places on the dais, and, after the recitation of the *Veni Spiritus*, made the opening address. The Cardinal's name was Goosens. He expressed his joy at seeing the assembly of Catholics, and stated that the previous Congress in 1863 had resulted favourably to religion and true liberty, or, in other words, *the Church had got the upper hand*. With the usual formula, so common in English evangelical reports and proceedings, he effusively thanked God that, in the face of the evils threatened by the enemies of the Church, they could see the number, and the value, and the power of the Church's defenders. The object of the Congress was to unite all Catholics in love for their Mother Church, veneration and obedience to their Sovereign Pope, and devotion to their suffering brethren. Their desire was truth and charity. On all sides Socialism was exciting to revolt, and the overturning of the existing order of things. The Congress preached submission, and peace for the common weal. To know God was life, to serve Him was liberty, to love Him was the greatest happiness. But God does nothing in this world except by *the agency of His Church, and for His Church* ; the cause of God and of the Church is one. St. Francis of Sales had remarked that the Church and the Pope were one ; the Congress is a new proof of our devotion to the Pope. The liberty of the Pope is essential to the dignity of the Church, for it means the liberty of our soul, and the security of our belief. Society can only be saved by a recourse to Christianity in its most complete and vital form, the Church ; all our attempts are vain without God—the God of the Church. The Pope has himself declared that the only solution to the problem of the time is through the Church. It is a mistake to suppose that

we are preoccupied with things spiritual; we labour also for the temporal good, and the true welfare of society.

The Cardinal then turned to another subject, which to an outsider betrayed the *raison d'être* of the Congress after an interval of a quarter of a century; in fact, during the preceding months, a Socialist Congress had been held at Brussels, and this was the reply of the Church: it was Mrs. Partington's mop to oppose the approaching wave of the working-man's assault on Property and Capital, Civil Government and Morals. He remarked that a great transformation had taken place in the minds of men, and that the Pope, remarking it, had issued his encyclical letter *Rerum novarum*. The Church, following the example of Christ, had evidenced at all times its desire to comfort human misery, and must do so now. He then opened out the question of religion as opposed to Godless education. He then proceeded to attack the public press—at least, the non-Catholic portion. There would be ground for despair, but that his Eminence was quite sure that God was with them, and would help them. The remarks that Jesus had made to His Apostles, "O ye of little faith, why have ye doubted?" had been repeated by the august lips of the representative of the same Jesus. Seated on the throne of St. Peter, he embraced the whole human race. Leo XIII., our admirable Father, our infallible Doctor, cast on this Congress looks of most special tenderness, and covered the assembly with his protection. When the Cardinal sat down a telegram was read which had been sent to the Pope begging for his blessing, and of the reply received from Rome. The President then read the reply which was prepared to be sent to the Pope to thank him for the blessing. A telegram was also sent to the King of the Belgians, and then the President proceeded to deliver his opening address; it was excessively long, occupying five columns of the local paper, and was clearly read from MS., as the President was so weak and infirm that he had to leave Malines very soon after. It was, in fact, a pronouncement on the part of the Clerical Party in Belgium, partly in the style of a prayer, partly of a pulpit discourse, partly of a speech of a statesman. The whole world seemed to be ignored, except Belgium; the only worker of good works was the Church, the Pope being the motive power, while behind him, at a respectable distance, stood the Lord Jesus. Throughout the Congress the Holy Spirit was ignored, as well as the possibility of those who were outside the Church doing acts worthy of commendation; on the other hand, the name of the Virgin Mary, or of any of the saints, was never mentioned; St. Peter was only alluded to as the predecessor of the Pope.

A programme of the Congress had been carefully prepared, and the President drew attention to a remarkable difference between it and the programme of preceding Congresses in 1863, 1864 and 1867. All allusion was omitted to the defence of Religious Liberty, because it had been won, and a large portion of the time would be dedicated to Social questions. By Religious Liberty, a Roman Catholic always means Papal domination; according to this view there is no Religious Liberty in Great Britain. Now, in Belgium there were certain points in which there was a division of opinion amidst the Catholics, and it was thought prudent to stifle the discussion by omitting the subject, upon the principle that prudence was a cardinal virtue. On the other hand, Social questions were the questions of the hour, and the Congress of Malines was called upon to re-echo the sentiments of the Papal encyclical *Rerum novarum*. Roman Catholics always assure us that the infallibility of the Pope extends only to decisions of dogma, but the world may well be astonished that the recluse of the Vatican, an Italian Bishop, who, probably, has never visited a manufacturing district, who has never listened to the strong words uttered in the congresses of workmen, should undertake to decide the question of wages, time of labour, protection of women and children, suspension of work on certain days, and all the tangled claims of the Socialist; yet this is just what the Pope has pretended to do, and what the President of the Belgian Congress, who, being a Parliamentary statesman, ought to have known better, pressed upon this irresponsible collection of bishops, priests, professors, pious Catholics, and women occupied in their particular branch of good works. It implies a sheer oblivion of the necessities and dangers of the nineteenth century, to suppose that anything practical could be done by an exclusive Church, to which but a portion of the parties concerned belong, narrow-minded ecclesiastics, and an old man secluded from the public gaze, who could only issue mild platitudes instead of the thunders of his predecessors. Those who had to sit out the dreary recapitulation of the heads of the Pope's encyclical, as given by the poor, suffering and exhausted President, M. Jacobs, were much to be pitied. The first public assembly was then closed.

At the evening meetings of the sections a great deal of talking took place; in each section there was a reporter, who brought with him cut-and-dried resolutions on each subject noted on the programme, and laid them before the section. This system carefully closed the door against forbidden subjects, but also against lawful subjects irreverently handled. In one section it was insisted that catechetical teaching of adults was desirable and necessary, and Fénelon's advice

should be followed, and *care taken to read and explain the Gospel*. In another section the question of looking after abandoned and vagabond children was taken up. It was urged that the asylums provided by the State were not sufficiently Christian, and the more asylums which the State provided, the more vagabond children were corrupted by them, and that the Church was the only proper guardian. In another section came up the thorny question of the mode of burial of the poor, the providing of religious consolation for the parting soul, and of prayers for the repose of the departed. The decision of this section partook of the character of a pious wish rather than of practical action. In another section, to the subject of the marriage of the poor was tacked on a request to Catholic ladies to hunt up concubines and persuade them to go through the form of marriage, as was done at Antwerp. In another section it was urged that Catholics should devote more time to the serious study of the work of the great Doctors of the Church and the remarkable encyclicals of the present Pope, and that tracts should be compiled on these subjects in a popular form. It makes one shudder to think of Thomas Aquinas, and Augustine, and Liguori, and even Leo XIII. being thrust into our hands in the form of a tract. A tract of the light kind, issued in Paternoster Row, is difficult to digest; but such a tract as contemplated at Malines would absolutely choke anyone except a theological student prepared to swallow anything. In another room a scheme was discussed for forming clubs or associations in the University for the purpose of social discussions.

On Wednesday, September 9, there was a great deal done in the sections. The first subject was on catechizing by volunteers, which seems a Papist form of a Sunday-school. In one brief paragraph three subjects are noted: the worship of the Sacred Heart, the partaking of the Communion on the first Wednesday and Sunday of each month, and the *Apostolat* of prayer. The practical subject was brought forward by a layman of rest from work on the Sunday, and the cessation of all railway traffic for the purpose of pleasure excursions. A resolution was passed on this subject in great detail of a character which would gladden the heart of the Society for the Observance of the Sabbath. Private families were urged to give their servants opportunity of attending Divine service, and never to give parties on Sunday. Artisans were to be encouraged to throw up the service of masters who required them to work on Sunday. All this was decided by a little knot of enthusiasts seated in a little room in the Seminary at Malines in a country where the fourth com-

mandment is avowedly thought nothing of, and no change is manifested in the appearance of the streets, or the manner of living of the people. In another section it was proposed and resolved to constitute Catholic and anti-revolutionary leagues like those lately constituted in Germany. This was another device to meet Socialism. It appears that there exists in Belgium societies of mutual help, but upon a secular basis. This did not satisfy the extreme Papist, who cannot imagine the existence of anything good outside his Church and the control of the priest, and it was resolved to recommend the creation of rival societies with the same object, but with religion starved down to the model of the Romish Church as their base. All such schemes, being contrary to the spirit of the age, are destined to be useless. In another section a long discussion took place on the important subject of supplying decent habitations to the workman. This seemed a matter totally beyond the sphere of the Congress. Resolutions were passed of a comprehensive character. With the State alone could rest the power of carrying out such a scheme, but it was to the interest of the Church that it should be put forward and urged by priests and Catholic laity. Questions of education were discussed in other sections.

Another remarkable subject came under discussion: "Is it possible to have a Christian theatre?" The idea seemed to be that all existing theatres should be got rid of, and Christian theatres substituted. This resolution, after a faint opposition, was carried, and marks the extreme want of a practical sense in the Congress. How would they proceed to carry out their scheme? The next proposal was to exclude the study of the nude figure from the Christian art of painting. This proposal also was adopted.

The discussion then went off to the proper decoration of the interior of churches, and the symbolical orientation of the Church itself. It appears that this ancient superstition of the early centuries had in late years been lost sight of in Belgium, and it was resolved to call attention to it. The next discussion was upon the images, a subject which, according to the speaker, left much to be desired. A dead set ought to be made against a certain class of images, and none allowed to be bought or sold which had not obtained the approval of the Bishop. This also was adopted. It must be recollected that the Papist modes of worship, as exhibited in Belgian churches, is of the type of Northern Europe, and not degraded by the dolls and absurdities which meet the eye everywhere in Italy and Spain, and the reform proposed in the above resolution is clearly in the right direction. At the general meeting of this day the proceedings of sections were

formally approved, and the subject of the relation of science to the Catholic life came on for discussion—a very large one. And one of the chief speakers had recourse to the Flemish language, a dialect of Dutch, which, of course, placed the French-speaking portion of the audience out of court. The speech, as given in French, was neither to the point nor profitable. I quote the closing phrase as a specimen of Flemish oratory: “To-day the barbarians have again arrived, but Leo XIII. is at the gate of Rome, and will compel these barbarians to retire. Yes, the Pope will make them retire. May Jesus Christ give us this extreme blessing!”

Another speaker would not let himself be beaten, for, said he, “The general adhesion of Christianity to the teaching of the Pope is the certain token of victory. The Vatican had adopted the appearance of Mount Sinai, no longer in the midst of lightnings, but in the solitude of captivity. Christians not only find in Leo XIII. a wise man, a philosopher and an *economist*, but the head of Christianity. The utterance of the Pope is the watchword of God.”

The absurdity of such utterances by the little Belgian Church can scarcely be exceeded; but if the comparison of their little Church to that great indescribable collectivity called Christianity is absurd, what shall be said of the blasphemy of calling the Vatican Mount Sinai, and the utterance of the poor old man in the Vatican the watchword of God?

On Thursday, September 10, the sections were busy. In one allusion was made to St. Peter's Pence, which were sent to Rome to supply the Pope with the means of living, as he preferred to live on the bounty of the Catholics rather than on a civil list provided by the Italian Government. This brought forward conspicuously the necessity of restoring the temporal power of the Pope, and the foolish Belgians voted a resolution to this effect: Rejoicing in an independence themselves of foreign rulers by the kind protection of the Great Powers, they did not hesitate to deny to the people of Rome, and certain provinces of Italy, the same independence which they had won for themselves by their good luck. One speaker drew attention to the weakness of the Belgian missions on the Congo, remarking that the Protestants occupied thirty-one stations, and the Catholics only six. By a singular blending of subjects the same section recorded a vote in favour of free seats in the churches during Divine service—anyone who has attended Belgian churches knows how each chair has to be paid for. In another section the great and difficult subjects of provision of pensions for aged labourers, of co-operative societies, so as to give the labourer a share in the profit, of co-operative

stores and of labour strikes were touched upon in an airy and academic way, clearly indicating that no one present had approached the foundation, or even the outskirts, of these great social questions which are destined in the twentieth century to shake society to its very basis in spite of all the feeble efforts of Governments or Churches. Another section had the hardihood to express opinions with regard to the public press, which were purely academic. The proprietors of the leading journals in Belgium of all shades of opinion must have laughed at the idea of a little coterie of ecclesiastics and flaneurs attempting to control the many-headed monster.

In another section education was discussed. A resolution was passed, which sounds strange to the ears of independent nations, that "according to the desire of the Pope young men should be sent annually to Rome to form themselves under episcopal auspices for sacerdotal life in the bosom of the Church of Rome, *the mother and mistress of all Churches*, and to learn sacred science from sources opened and constructed by the Pope." It is difficult to understand by what process of reasoning the Church of Rome is *mother* of the Greek and the Asiatic Churches, or *mistress* of the British and American Churches. The old question so fully discussed in the fourth century of the Christian era was reopened in the nineteenth—whether the study of the non-Christian classics of Greece and Rome should be tolerated—and an uncertain resolution arrived at that a judicious choice should be made of authors to be studied, and whole works should be taken up rather than portions. It was then resolved to found a society for the concentration of Catholic forces on the ground of science—religious, philosophic, and historical—and to call it by the name of Leo XIII. Every Belgian conception appeared to be of the most grandiose nature. To them the world seemed only to be commencing its existence; in fact, no other nation existed except Belgium, and no idea could get beyond the encyclicals of Leo XIII. It will be interesting to inquire what kind of mouse was the outcome of the parturient mountain. Another section recommended that more attention should be paid to Christian art, as opposed to classic or pagan art.

In the general meeting of the day more serious subjects came under discussion. It was determined that the colony of the Congo should not only be opened to civilization and commerce, but to religion also, that missionaries should be sent out, and funds supplied for their expenses. All this was well, but it was well-known in Brussels and Amsterdam that the Belgian administration of the Congo Province was an entire failure, and had entailed misery upon the poor natives. It

was then proposed by an ardent priest, a survivor of the congress of 1867, to found an association of prayer for the return of Russia to Catholic unity. The Greek Church in Russia might naturally offer prayer for the return of Rome to their fold. An appeal then was made in favour of a freer use of the Flemish language, as a safeguard of faith, morality, and natural dignity. As the use of this non-literary dialect is freely permitted, it seemed scarcely necessary to use such high-flown language as is attributed to the speaker, "*that he left the subject with all confidence to the blessings of the Lord.*" No resolution was passed by the Congress: it is too well-known that the life or death of a language depends upon causes beyond the control of kings, or parliaments, or priests. An eloquent appeal was then made in the anti-slavery cause. An address to the Pope was then read to the meeting, assuring him of their obedience, and claiming the restitution of the temporal power on the grounds of natural justice.

On Friday, September 11, one section took up a subject which was clearly beyond the sphere of mere religious dilettante—of the planting of convict colonies in the Congo Province. It is characteristic that a measure utterly condemned and abandoned by Great Britain should be recommended seriously by good men in Belgium. So much time had been wasted in academic discussions that there was no time to discuss measures to arrest the abuse of alcoholic drinks: colourless resolutions were passed, which will be mere waste-paper. In another section the question of religious retreats for prayer and meditation was discussed. To a certain order of minds this kind of practice recommends itself, and being an entire cessation from the daily labour to which man was born, corresponds with fasting, which is a cessation from taking that moderate nourishment necessary to sustain the power of the body for labour. To those who take a healthy view of the duty of man to his Maker and to his fellow-creatures both practices seem open to condemnation. Another speaker urged the return to Christian usage in the family, of a place for the crucifix over the fireplace, the practice of family prayer, and the practice of parents blessing their children; neither discussion nor resolution followed this proposal. The subject of libraries for general use, of the adoption of penniless orphans, and of encouraging the study of mathematics in colleges came under discussion. Religious education and religious literature came under lengthy consideration. The subject of decorating the interiors of churches with painting in many colours was not forgotten.

In the general meeting of this day the irrepressible subject of the union, or rather the absorption, of the Greek Churches

cropped up. It was asserted that the objection of the Oriental Churches to seek absorption arose from the mistaken idea that union meant subjection to Latinism; but the Pope was not specially Latin, as he belonged to the world at large. Considering that the Pope is always an Italian bishop, and the objection of the Oriental Churches is to there being any pope at all, these remarks are beside the mark.

Father Fletcher represented the Romanists of England, and a Belgian friend tendered him the consolation that for forty years the Passionists had daily recited an "ave" for the conversion of England. Father Fletcher might indeed be thankful for small mercies, but the very existence of such expedients for the conversion of souls seems to indicate the hopelessness of the wish. Father Fletcher then begged the assistance of Belgium to convert England, and the foundation of a special Belgian society for that purpose.

The Abbé Garnier, from France, whose name deserves special mention, made some memorable remarks. He mentioned the conversions which he had made by distributing a popular edition of the Gospel. "If Christ," said he, "does not reign over the whole world it is because we too much forget the Gospel." He then uttered the following words: "The present evil social system is often charged with being the cause of the abolition of the sovereign power of the Pope, but the men who did this wrong were brought up in ecclesiastical colleges, where, unfortunately, they found in the course of instruction more Paganism than Gospel. In France an organization had been formed to distribute and encourage the study of the Gospel in all parishes. The chief impression which he wished to fix on the Congress was the necessity of re-establishing the kingdom of Christ. In the early centuries the Gospel was in every hand. Socialism is the first result of the violation of Christian duty."

These remarks were applauded, and small tracts were circulated gratis, two of which found their way into my hand. One is a list of books recommended; foremost among them are the four Gospels and the Acts in French, at the cost of less than half a franc. But more remarkable is a small leaflet called "The League of the Gospel." External ritual is denounced as an imperfect substitute for real religion: it is only a lawful accessory, not the principal object. Jesus Christ has left us the Gospel, in which none of this ritual is mentioned. Without a perfect obedience to the Gospel there can be no true Christianity. Christians ought to live according to the Gospel, and abstain from theatres and dancing, and Christian women should not wear low dresses, or read novels, as all these pleasures have a dangerous proximity to sin. The education of

children should be strictly religious, and the Gospel should be the basis. The Sunday should be strictly observed: all labour should cease, and the church should be visited. The Bible should be read in the family daily. Prayer should consist not in long readings, but in the soul having recourse to God, dwelling in thought on God, and being in union with God. After providing for the wants of their families Christians should contribute the remainder of their income to the establishment of the kingdom of Christ. All who wish to join the league should sign a token of personal adhesion.

I attended and studied the proceedings of this Congress three days after I had accomplished a pilgrimage to the Holy Coat at Treves, and gone carefully into the details of this gross imposture, and the contrast between the debased Paganism of the one and the advanced Christian life of the other was overpowering; and yet this Proteus Church of Rome tolerates and approves of both.

This being the last day, certain orators were allowed full time for their eloquence. The stamp of man is well known at English meetings, especially religious ones—"Vox et præterea nihil." In one great display about arts, sciences, and letters occurs a passage suggesting that the young men of Belgium might indeed read Comte and Schopenhauer and other wicked books on the condition that they had previously read St. Thomas Aquinas, Bossuet, and Shakespeare. I wonder whether the great English dramatist ever found himself in such a category before? The Congress ended with a telegram from the Pope, conveying his blessing to 2,500 Belgian workmen and their families.

On Saturday, September 12, there was an early meeting held. The Abbé Garnier begged that a resolution might be recorded in the sense of his speech yesterday in *favour of family prayer and daily reading of the Gospel*. He reckoned without his host; the Belgian episcopate had had time to reflect on the consequences of too great familiarity of the laity with the Gospel, and the President ruled that the subject, which seemed to be the foundation of Christian life, and to go, as it were, without saying, should be shelved till the bishops had time to reflect whether it might be brought on the agenda of the next Congress.

An Irishman, described as an examiner of natural sciences at Dublin, then put in his word that the social difficulty was also an English and Irish question. He then got on the subject of the use of the Bible. "They often talk in England of a double Bible—the revealed Word of God and the Bible of nature. The English accuse the Roman Catholics of having as little of one as of the other. As regards the Word of God, such

“an assertion is false, and as regards the Bible of nature the same defiance is offered to the men of science as has above been thrown in the face of the British Biblical societies. Science is a good thing, but a priest is a more necessary thing. While here in Belgium you have the great sun of free science, in England the spirits lie in darkness. Still, among Protestants there are hearts of gold which cannot see the truth, though they desire to do so. Your prayers are requested, as you have triumphed by your perseverance.” Here is the true ring of the Irish blarney, with the Irish bull of hearts having the power of vision.

At eleven o'clock the Cathedral of St. Rombaut was crowded. The Cardinal-Archbishop and his bishops were seated in the nave in front of the pulpit in all pomp and splendour, and a bishop delivered the closing sermon. The text was Ephesians iv. 15. I had a good seat by the courtesy of the attendants, who recognised a foreigner, and I listened with attention. There was a copious and eloquent flow of words, accompanied by a superb action, but very few ideas, either new or convincing; but this is a phenomenon with which we are familiar in England also. The Belgian preacher seemed to realize the impossibility of the existence of any good of any kind, human or Divine, outside his Church. The Christians of Belgium were invited to be the *salt of the earth* and the *light of the world*, for they had the truth, and truth commands the world. He closed in calling for the blessing of God upon all who had attended the Congress. The Cardinal-Archbishop then addressed the congregation, all standing. He was a man of noble appearance, and his words were full of dignity. He thanked all who had contributed to the success of the Congress, and called upon them to be men of action as well as words. He then gave his blessing, and the Congress dispersed. There was a banquet in the evening and toasts. One of the lay members proposed the health of the strangers, and rendered special homage to the English, *who had bit by bit conquered religious liberty*. This was a singular sentiment from the native of a province which had formed part of the kingdom of Philip II. of Spain, and had had the advantage of being governed by the Duke of Alva, one of the most bigoted and bloody of Roman Catholics. The lessons of history seem soon forgotten.

It is difficult to say whether any possible advantage can be derived from such a Congress. Many of the subjects discussed were totally beyond the sphere of action and intelligence of ecclesiastics. Narrow-mindedness, ultramontaniam, and blindness to the progress of the nineteenth century appear to be the chief features of the Belgian Church, as represented at Malines.

No ripple is heard of the wave of the assault of the higher criticism on the Scriptures; no allusion made to the spectre of downgradeism, atheism, agnosticism, and opposition to all religion, which alarm all thoughtful Christians. Those who led the Congress seem to have learnt nothing from history, and forgotten nothing of an evil past—they seem blind even just before dawn.

R. N. C.

ART. II.—THE SERVANT OF CHRIST.

NO II.—SELF-RESPECT.

AMONGST those who do not sympathize with our Christian faith, or who are hostile to it, it is a favourite device to take some very imperfect type of a merely professing adherent, and airily to assume that his unsatisfactory qualities are the necessary and natural results of a genuine love of our Lord. This would not happen if Whately's Logic were more commonly studied; his brilliant exposition of Fallacies is an indispensable part of the equipment of a modern intellect. Education is hopelessly incomplete without such a mental discipline. Never was it easier to use this illogical method of attack than now: for the world and the Church are mixed up together so inextricably. Christians are so worldly, and worldly people are so outwardly Christian; such multitudes of men and women, who have none of the essential marks of the Kingdom of Christ upon them, would be angry and mortified if they were not allowed to share in the advantages of being called by its honoured name, that it requires no great skill in controversy to take one of such persons and to hold him up as a model product of submission to the New Testament in its claim to be the revealed will of God.

It is said, for instance, in an easy, careless, indiscriminating kind of way, that the religion by which the servant of Christ humbly, and very imperfectly, tries to live, is a grovelling superstition, that it consists largely in prostrating himself abjectly and hypocritically before a wrathful deity; that he, and such as he, are, for the most part, content with the intellectual acquiescence in abstract truth without materially altering their conduct; that they are worldly and mean, selfish and grasping, that they do not care for strictness in truth and honour, that they are influenced chiefly by the idea of gaining, at the lowest price, their reward in the joys of paradise, and that they are altogether deficient in the truly noble quality of Self-respect. In other words: Christians, as a class, are said