

able (in connection with other arguments) for His divinity. But we shall find ourselves involved in endless contradictions, if we insist that the homage was Divine Worship, when He himself calls, even after His Resurrection, two of His Disciples "loose and slow of heart to believe what the Prophets had written."

The Canaanitish woman "worshipped." If her worship was addressed to Him as God, then she had higher faith and clearer spiritual insight than His own Apostles. The Young Ruler came "running to Him, and kneeled to Him." Clearly he did not kneel to Him as God. Indeed, immediately after, as St. Luke tells us, when He takes the Twelve and begins His journey through Jericho to Jerusalem, on His way to crucifixion, and tells them all things are now to be accomplished concerning the Son of Man, "The saying was hid from them, neither knew they the things which were spoken."

The Son of God came to the earth in humility. He emptied Himself of His glory. He left the Throne of the Universe, and dwelt among men "in the form of a servant." All the years of His sojourn, the established worship went on in the Temple. The solemnly-ordered divine services under the appointed priesthood, were offered unto God daily, as of old. He claimed them not; He displaced them not. They were performed also, in the Second Temple before an empty Ark, and no Shekinah dwelt above that cold Mercy-Seat. Yet He, the real Shekinah, rebukes not, nor enters the Temple to be worshipped, but to be a worshipper Himself.

For He has not come to be glorified with Divine Honors, but to toil and suffer and die. His disciples say no prayers, offer no offerings, burn no incense before Him. They "follow Him," He cross-laden, they bearing crosses after Him, "in His humiliation."

Slowly, and very slowly, they grow into the comprehension of His nature and His mission. The Thief upon the Cross has stronger faith, by God's wonderful grace, than even His own Apostles at the time.

It is not till all is fulfilled, till the Resurrection (in which at first they cannot believe) and the Ascension crowns the history, that their dull eyes are opened, and they know Him for what he is; not till the towering gift as given on the first Whitsun-day, that their souls are illumined through and through, and they look back and see all translucent with the presence of the Almighty God, what had been so dim to their blind eyes and dull hearts at the time.

The exclamation of St. Thomas after the Resurrection, is the first apparently full and conscious confession of the Lord's Divinity on the part of any Apostle. But that confession was at once the confession of all; and St. Peter knew then fully the meaning of his own confession "Thou art the Messiah, the Son of the Living God."

Our Lord rejected not then, and rejects not now the weakest, honest faith that brings a soul to His feet. He accepted any homage of any grateful heart, whether that heart held him as a wise Rabbi, or as the Anointed One of God. In all cases he strove to nurse the weak faith into the strong. His own claims are clear enough. His own Divinity is asserted with the same calmness and deliberation everywhere. But His own words show, and their own confessions, that the full and awful meaning of those words was not grasped during all the Lent of the Humiliation. It needed Easter Day and Ascension, and the white flames of Whitsun-day, to open the souls of even His Apostles, and throw them on their knees adoring the Son as King of kings and Lord of lords. And all this as a part of the Divine Plan of Redemption. For "the Son of Man came not to be ministered unto, but to minister," and "I am among you as he that serves."

TWO QUOTATIONS.

The doctrine which chiefly attempts, as yet, to express itself by ritual, in questionable and dangerous ways, is connected with the Holy Eucharist. That doctrine is, emphatically, a novelty in theology. What is known as "Eucharistic Adoration" is undoubtedly inculcated and encouraged by that ritual of posture lately introduced among us, which finds no warrant in our "Office for the Administration of the Holy Communion." Wherefore, if a teacher suggests this error, by act or posture, he places himself in antagonism to the doctrine of this Church, and the teaching of God's Word, and puts in peril the souls of men.—*The Pastoral Letter of the American Episcopate in 1871.*

"I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the Sacrament under the forms of bread and wine."—*The Effect of Illinois, in the House of Deputies in 1871.*

The request of Illinois is that these Bishops shall immediately proceed to consecrate the gentleman who not only "puts in peril the souls of men" by "suggesting" the doctrine, but avows that he practices it; and will teach others to do the same!

How much respect would be left for the American Episcopate, and future Pastorals sent forth by it, in the minds of the community, Illinois has not informed us. Neither has she told us how much respect for the Episcopate must exist in the minds of a Standing Committee which will deliberately recommend the said Episcopate to spit itself on the horns of the above dilemma, for an astonishment and a spectacle to mankind.

A GRAVE CHARGE.

The Chancellor of the Diocese of Illinois, it will be remembered, in discussing the Report of the Committee of Thirteen, a Report which the Convention of Illinois itself did not adopt, but which nevertheless it thought worthy of being laid before all other Dioceses, and their Standing Committees!—(If the more unadopted reports of Illinois Committees are of such consequence, what must their accepted work be?)—said the Convention should do all it could to save the Church in its confederate "relations," and stated "the fact" that he was "in possession of information that certain Bishops, and some Dioceses, would probably withdraw from the General Convention, if encroachments on Diocesan rights are to be continued."

Had this statement been made in any Convention but that of Illinois, it would perhaps have attracted more attention. But as in the same Convention there was also "information" that Dr. Rudder of Philadelphia, and Dr. Andrews of Virginia, were satisfied with Dr. DeKoven's explanation at the last Convention! and as a great deal of other "information" was possessed and volunteered by other people in that Convention, of a character quite startling to their brethren, it was probably inferred that the Chancellor's "seizure" was not quite as secure on this point as it might be.

And yet the matter has been published far and wide, and the Chancellor has a high, and we believe (in this country) an unique ecclesiastical office, and certainly ought not to be supposed to speak without warrant.

Who are these Bishops? Which are these Dioceses? At present we may charge the proposed secession upon any Bishop and any Diocese. In fact the Chancellor's charge, while he shuns specification, is a charge of disloyalty upon each Bishop and each Diocese. Till he tells us whom he means, he makes his charge on all.

That none may be improperly suspected, we respectfully ask the Chancellor of the Diocese of Illinois to inform the Church on this subject. The matter is very grave. In truth we never heard a graver charge deliberately flung to the four winds. Will the Chancellor please specify?

NOTES AND QUERIES.

A correspondent writes as follows:

Can it be said that any gain to the Church, or devotion to the worshipper, follows after the flower-show in the churches at Easter? The papers of the day, last year, said that not less than a hundred thousand dollars was the cost of that glorification in New York and Brooklyn alone! And for our part, if any "fruit in its season" has been borne, our Missionary Committee will tell you that "it cost more than it came to." What a pity it had not been saved to respond to their heart-stirring appeals. And is the same thing to be done again this Easter, and from year to year? Is there no hope that our wealthy congregations will ever come to their right mind, and calculate the waste of treasure that is in all such "vain show"?

Christ said nothing of flowers, but he did say, "Herein is My Father glorified that ye bear much fruit: so shall ye be My disciples."

Our correspondent asks a question. Here is his answer: John xii. 3, 4, 5: Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment.

Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him:

Why was not this ointment sold for three hundred pence and given to the poor?

Mark xiv. 6: And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on Me.

Book Notices.

A COMMENTARY, Expository and Devotional, on the Order of the Administration of the Lord's Supper or Holy Communion, According to the Use of the Church of England. By Edward Meyrick Goulburn, D.D., Dean of Norwich. Rivingtons, London, Oxford, and Cambridge. 1875. New York: Pott, Young & Co. Sixth edition.

This work of Dean Goulburn is so well known that we are scarcely called to do anything except note the issue of a new edition.

It is a calm, wise, moderate, and sound exposition, written with deep devotion and much loving simplicity. There can be no better book on this subject for the hands of clergy or laity, to allay heats, and dissipate half views, and recall men's minds to the sacred heart of the Great Mystery.

SERMONS ON THE SACRILEGIOUS SACRIFICE, and Subjects connected with it. By Berdmore Compton, Vicar of All Saints, Margaret street. Rivingtons, London, Oxford, and Cambridge. 1875.

As Dean Goulburn represents the views of High Church Anglicans, so Mr. Compton in these fervid and eloquent sermons, sets out those of the most extreme party in the Church of England, and our own.

He discards the Fathers and Tradition, and claims to draw his doctrine direct from the Holy Scriptures. Like all who do so, he is troubled with no doubts about his own interpretation.

Nevertheless the sermons are really powerful and spiritual, and full of unction and deep personal devotion, and in the hands of wise and thoughtful people, notwithstanding what we must consider serious doctrinal error, will yield fruit to the reader.

THE STORY OF A FELLOW-SOLDIER. By Frances Awdry. London: Macmillan & Co. Price, \$1.50.

The noble career and the heroic end of Bishop Patteson, will long occupy a high place in the annals of the Church. While the life of this self-sacrificing prelate will be perused with eager interest by fathers and mothers, this thought will often arise—What a splendid example to place before the youth of the present day! It was, no doubt, this thought which prompted the author of this volume to give, in "The Story of a Fellow-soldier," those incidents in the career of Bishop Patteson—his adventures and labors, his perils and escapes—which the young mind would most eagerly seize upon, and which could not well be read without leaving an impression of the loftiness of Christian as compared with worldly heroism, and perhaps arousing an ambition which is not sinful: for its goal is to "drink the Cup, and be baptized with the Baptism" that Christ was baptized with.

We have been so highly pleased with this little volume, that we at once obtained permission of the publishers to reproduce it entire in our columns. We accordingly begin the "serial" this week. We cannot reproduce the fair pages, the toned paper, the excellent engravings, and the beautiful binding—these must be sought in the volume itself, as it came from the press of Macmillan & Co. But we purpose to give our young friends a first-class story of adventures in a strange land among strange people, as interesting as a novel, and yet every word true, and which will convey some idea of what an honest consecration to God in the missionary work, means. Parents will find this an excellent tale to read to the assembled household, old and young.

PLAIN SERMONS. Preached at Brighton. By George Moberly, D.C.L., Bishop of Salisbury. New edition. Rivingtons, London, Oxford, and Cambridge. 1874. For sale by Pott, Young & Co.

A new, cheap, and convenient edition of the well known "Brightstone Sermons." Among the very best specimens of the modern English pulpit.

THE MYSTERY OF TEMPTATION. A course of lectures by the Rev. W. H. Hutchings, M.A., Sub-Warden of the House of Mercy, Clewer. Rivingtons, London, Oxford, and Cambridge. 1875.

A course of seven Lent lectures on the Temptation in the Wilderness, delivered from the pulpit, and afterward rewritten and arranged. They are very good indeed.

BIBLE READINGS FOR FAMILY PRAYERS. By the Rev. W. H. Ridley, M.A. The Acts of the Apostles. Rivingtons, London, Oxford, and Cambridge. 1875.

THE MIRACLES OF OUR LORD IN RELATION TO MODERN CRITICISM. By F. L. Steinmeyer, D.D., Ordinary Professor of Theology in the University of Berlin. Translated with the permission of the author, from the German, by L. A. Wheatley. Edinburgh: T. & T. Clark. 1875. Price \$3.75, and for sale in New York by Scribner, Welford & Armstrong.

The translator says: "The method of treatment employed by the author is a new one in this country. He does not attempt to explain the miracles, still less does he exclude from them the supernatural element; but, as will be seen in his introduction, he takes the broad ground of the omnipotence of God, which no theist can deny, and then shows the probability of Jesus having performed miracles, by suggesting and explaining the motives which might have induced Him to put forth His almighty power."

We do not know that this line of treatment is so novel as the translator seems to suppose. It is at all events a good line and sound. At all events the author appears to have written a careful and able book upon the subject, which thoroughly examines and disposes of the stock objections.

'Via Sacra, or Footprints of Christ,' is the title of a little volume of 200 pages, written by the Rev. W. A. Leonard, rector of the Church of the Redeemer, Brooklyn, with an introduction by the Rev. Chas. H. Hall, D.D., rector of the Church of the Holy Trinity, Brooklyn. It is a counterpart in appearance of 'Spina Christi,' by the last named author, and is designed as an accompanying volume to that work, though entirely distinct and original in its treatment of the great themes of Holy Week, being illustrative and descriptive, more than hortatory. These volumes will prove, year by year, valuable aids to all who earnestly desire to improve that solemn season by devotional reading which will bring vividly to the mind all the sacred incidents and surroundings of the last days of the work of the Redemption.

The authors have generously given their works for the interests of the Church Charity Foundation of Brooklyn. E. P. Dutton & Co. are the publishers.

We are happy to announce that Messrs. Dutton & Co. have issued in a very neat tract form, Bishop Huntington's paper "Secularism and the Church." May it be circulated by the thousand. That document should be regarded as a plan of a campaign for the Church militant to enter upon. It points out the strong points of the enemy, and our own weak places.

THE FLYING BIRDS.

O wise little birds, how do you know

The way to go,

Southward, northward, to and fro?

Far up in the ether piped they:

"We but obey

One who calleth us far away."

"He calleth and calleth, year by year,

Now there, now here;

Ever He maketh the way appear."

Dear little bird, He calleth me

Who calleth thee:

Would that I might as trusting be.