

tismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unflinching use of Christ's words of institution, and of the elements ordained by Him.

(d) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The liberality of these propositions will appear when we consider that the rites, customs, fasts and festivals, associated with the long use of the Prayer Book, all of them very dear to Churchmen, are not even mentioned as essential to Church union. What denomination has shown half the willingness to ignore things precious to them for the sake of a united Christendom? The time certainly has come when Christianity should present a united front to heathenism, worldliness and infidelity.

Almsgiving

The Bishop of Vermont made Almsgiving the subject of his Lenten pastoral. He uses the word in its wide and proper sense, "to include all offering of our worldly goods to Almighty God for the support of His worship, the extension of His Kingdom, or the relief of those in need," and gives his people some principles for guiding their practice. The Bishop makes the vital, but not always recognized, distinction, between "different methods of *collecting* offerings" and "the duty of *making* offerings, and the spirit in which they should be given." The six principles treated are these:

1. "Almsgiving must be recognized as a bounden duty. We owe to Almighty God the dedication of a certain portion of our means, as of our time, to His special service, as an acknowledgement that all is received from Him, and is to be used in obedience to Him and for His glory."

2. "Our offerings should be in proportion to our means."

3. "Our offerings should cost us something in the way of self-denial. Unfelt they are unblest."

4. "Our offerings should be made deliberately and on principle, not at haphazard, nor simply when our feelings are moved by a special appeal. In this, as in all matters of Christian life and duty, we should have some rule."

5. "To be acceptable before God our offerings must be given with a pure intention. The motive of our giving must not be to gain applause from others as liberal, nor must we look to receive a return in the way of entertainment or purchase."

6. "Our offerings should show a wide range of sympathy and interest. They should not be limited to our own parochial needs, or those of our immediate surroundings (though these will rightly

first claim our attention), but we ought to desire to have our share in the different parts of the Church's work, at home and abroad, missionary, educational and charitable."

Bishop Hall truly says that if these principles were generally acted upon, "there would no longer be need of repeated entreaties to make up a deficit for this or that important work; nor would people be driven to resort to all sorts of questionable and inappropriate methods for raising the funds required for various religious purposes."—*St. Andrew's Cross*.

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