

At last he came to a shady part of the garden, where grew Forget-me-nots and Pansies, and Lilies of the Valley, and sweet Mignonette. Although these had seen the Angel coming through the garden, and know his errand, it had not disturbed them. But they said: "We will continue in quietness to fulfil the object with which we were planted here, for we are not worthy of Paradise." So the blue Forget-me-nots continued to gaze upwards into the sky, and as they gazed they became constantly more like the blue overhead. And the Lilies of the Valley continued to ring their tiny bells, and to make sweet music for the rest. The Pansies continued to cheer their companions with comforting and kindly words: while the sweet Mignonette, having no beauty of garb to boast, constantly sent forth such rare fragrance for the Refreshment of those around, that the subtle odour stole far out into the garden.

Then the Angel drew near, and stooping low, looked wistfully to see if the canker-worm had marred these fair flowers also. But to his joy he saw that the delicate petals were perfect, and at length he had found some blossoms fit for a nosegay for Paradise. So he gathered of the blue Forget-me-nots, for he said, "They will grow more celestially blue in Paradise;" and he took of the kindly Pansies, for he said, "They will thrive yet more luxuriantly above." He gathered also of the gentle Lilies of the Valley, as he whispered, "They shall ring a peal of joy in Paradise"; and gathering largely of the fragrant Mignonette the Angel rejoiced, saying, "This shall be the incense of Paradise." Then, clasping his sweet-scented nosegay, the Angel flew home, and lo! as the gates of Paradise swung open to receive him, a soft, sweet chant stole forth upon the air, "He hath exalted the humble and meek."—E. M. DAWSON, in *Penny Post*.

CANON LIDDON ON EPISCOPACY.

There are in the last analysis two, and only two, coherent theories of the origin and character of the Christian ministry. Of these one makes the minister the elected delegate of the congregation: in teaching and ministering he exerts an authority which he derives from his flock. The other traces ministerial authority to the Person of our Lord Jesus Christ, who deposited it in its fulness in the College of the Apostles. 'All power is given unto Me in heaven and in earth: go ye therefore and make disciples of all nations.' 'As my Father hath sent Me even so send I you.' The Apostles thus invested with the plenitude of ministerial power detached from themselves in the form of distinct grades or orders of ministry so much as was needed at successive epochs for building up and supporting the Church.

"When we say that Bishops are successors of the Apostles, we are not formulating a theory but stating a fact of history. In one sense indeed every Presbyter succeeds the Apostles: like them he ministers the word and sacraments. In another the Apostles have no successors; they alone were privileged to found the Church of Christ, and while founding it to wield a world-wide jurisdiction. But substantially and in a sense all its own Bishops do in the phrase of St. Cyprian—'Apostolis vicaria ordinatione succedunt.' If they do not singly share in the world-wide jurisdiction which belonged to the Apostles, and which could only now be wielded by the whole Episcopate acting together, they do in other respects reproduce from age to age among men the fulness of the Apostolic authority."

"It is indeed a solemn question whether we

hold the Episcopate to be enjoined by the revealed will of God, or, like Archdeacons and Capitular bodies, to be a feature of our Church arrangements, which, however admirable, may conceivably be dispensed with without sacrificing anything organic in the conditions of communion with Christ. If by suppressing deans and chapters we could reconcile all the separated Protestant Bodies to the unity and doctrine of the Church, who of us would not gladly make the sacrifice? And if Bishops are not of Divine obligation, is it right to maintain a cause and symbol of division with which essential Christianity could dispense? The Protestant historian Ranke has drawn attention to the barrier which is raised by the Episcopate between the English Church and Lutheran and Reformed communities on the continent. The maintenance of such a barrier is more than intelligible if we believe that upon a true Episcopal succession depends the validity of the Eucharist—our chief means of Communion with our Lord. But when we consider the present pressure of infidelity upon all reformed Christendom, is such an obstacle to unity even defensible if in our hearts we deem the Episcopate to be only an archaeological treasure, or only, as the phrase goes a very interesting form of Church government.—*From the Irish Ecclesiastical Gazette.*

LOVE AND LABOR.

The time is once more at hand when Mother Church calls upon us to show our love for her loving Head by special acts of sacrifice with Him. Lent ought not to be to those who are called by His name a season of outward show in holy works. We ought to consider how we are to enter into it, and how to apply it to all the blessed purposes for which it is meant. Each Christian should ask himself this question, "Lord, what wilt thou have me to do?" That question should be an honest and searching one, calling the heart and the hands and the soul to solemn account. There will be special services and peculiar lessons. There will be unusual calls for acts of devotion and charity. Let a man, each one, examine himself, and so let him enter into this time of watching and sacrificing with the High Priest of his profession. One person's soul may not be suited nor benefitted by what is good for another. Some can fast in more or less severity. Some can make self-denial of a thing which another cannot. Some can go regularly to holy worship, while to others the chance is not allowed. Some can offer money in sacrifice out of what they have to spare. Others must work and stint themselves to give. Some have time and ability to study the Holy Bible and read books of devotion, while to others these opportunities are not given. But there are acts of self-denial, a time to think and pray and do some kind of work which may come to all. The main thing is, by doing God special service in the name and strength of His holy Son, to fight the flesh and enlarge the soul, to fill the heart more and more with meekness and gentleness and peace, to kindle and increase the spirit of good-will and charity toward all men, to help in every way possible our Mother Church's divine longing to impart the heavenly life of our gracious Lord to the children of men.

Your missionary brother begs you all who may read this to think of these things, sometimes on your knees, for you may be sure that if you use all the opportunities of this solemn season well, and apply its lessons, you will know far better, when Easter comes, what it means to be buried with Christ, in sharing with Him His sacrifice for us, so that you may rise with Him and seek those things that are above, where He sitteth at the right hand of God.—*Church Messenger.*

THE INERRANT SCRIPTURES.

"If there is such a thing as the Church Universal, to which Christ has promised His presence and His Spirit; if there are such words as the following in the New Testament, 'Lo, I am with you always, even unto the end of the world,' 'The Comforter shall teach you all things, and guide you into all the truth,' 'The Church of the Living God, the pillar and ground of the truth;' if Christ has given us the Holy Scriptures by the Inspiration of the Holy Ghost, and if He has delivered the Scriptures to the keeping of the Church Universal, and appointed her to be its Guardian and Interpreter; if he has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect, that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of writings delivered by them."—*Bishop Chr. Wordsworth.*

"I HAVE, learnt, I confess, to pay such deference to the Books of Scripture, and to them alone, that I most firmly believe that none of their writers has ever fallen into any error in writing. And if I meet with anything in them, which seems to me to be contrary to truth, I doubt not that either the manuscript is in fault, or that the translator has missed the sense, or that I myself have not rightly apprehended it. I read the books of other writers in such a spirit, as not to deem a thing true, because they think so, however holy and learned they may be; but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine, my dear brother, that you differ from me in this, or desire your own books to be so read, as if they were writings of Prophets and Apostles; to doubt concerning which, whether they are altogether free from error, is impiety."—*St. Augustine, Ep. ad Hieron, lxxvii.*

OFTEN parents have been bitterly disappointed in their children; when young they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus. How different the result is when this coming to Jesus is, in a right spirit, fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity. We need to be kept from right hand as well as from left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abid-