

An attempt has been made at Madrid on the life of Alfonso, King of Spain. The assassin fired from a sidewalk in front of a house. He aimed too low, as the ball passed through the hand of a soldier on the opposite side of the street. The King saw the flash and checked his horse involuntarily. He then rode tranquilly onward towards the palace. The criminal was easily secured, not having attempted to escape. General Grant was standing at the window of an hotel, watching the royal cavalcade, and distinctly saw the flash of the assassin's pistol.

Turkish reforms proceed but slowly. Not much of importance appears to have been done as yet besides a quantity of talk. It is proposed for Asia that a gendarmerie under foreign instructors should be established, with a partly foreign administration, a court of appeal, partly foreign in its composition, and for the junior courts a foreign inspector in each vilayet. The officials at the head of the financial department are spoken of as likely to be appointed for five years and to be unremovable except for cause.

THE TWENTIETH SUNDAY AFTER TRINITY.

THE Kingdom of Christ cultivates all the festivity and joy of which human nature is capable; but the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of divine worship, which in great part consists of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," the offering, made especially in the Holy Eucharist to God the Father, in the name of our Lord Jesus Christ. Joy and gladness are abundantly suited to the character of Christ's Kingdom; for the transcendent blessings it contains are such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. It is eminently a kingdom of peace, which begins in the healing of the great breach which sin has made. With respect to its people the great controversy which had opposed earth to heaven is at an end; they are delivered from the cloud of wrath which overhangs the rest of the world. And the consequence of peace with God is peace with each other; a spirit which unites men together in a wonderful manner, and is an antidote against all the animosities and discords on the face of the earth. And endless life being the property of the subjects of this Kingdom, no suspicion of an end ever coming to the sources of their joy need cross their mind. To be the least and the lowest in such a Kingdom is more a source of congratulation and joy than to have attained the highest worldly eminence the earth can furnish.

The two favorite images under which the ancient prophets set forth the blessings of the new covenant and of all near communion with God are that of a festival and that of a marriage; and these are united in the parable of the marriage of the King's son. There appears indeed this inconvenience resulting from the inadequacy of things human to set forth things divine, that the members of the Church are at once the guests invited to the feast, and, in their collective capacity, they constitute the bride at whose marriage the feast is given. But in the progress of the narrative the circumstances of the marriage fall into the background, and the different conduct of the guests invited to the feast becomes the prominent feature in the account. In the second exhortation to the Holy Communion, our Church

has applied this parable to the Holy Eucharist; and in this way it ought doubtless to be interpreted, as well probably as of the call of the Jews and Gentiles, and the final marriage supper of the Lamb in Heaven. Whichever of these applications we may make of the parable, the situation and prospects of the man who is discovered without the wedding garment are most appalling. Nor can there be any difficulty in determining, with the aid of other parts of Holy Scripture, what is meant by this garment. Without a doubt it is righteousness in its largest sense. It is the whole advancement of the new and spiritual man, including the faith without which it is impossible to please God, and the holiness without which no man shall see Him, or, like the guest in the parable, shall only see Him to perish in His presence; it is the faith which is the root of all graces, the mother of all virtues, while it is also the graces and the virtues themselves. The guest, whether viewed as an ordinary sinner or as a self-righteous man in rejecting the true robe of his spirit, as Schleiermacher expresses it, which was freely given him at his baptism; he is a despoiler, counting himself good enough as he is in himself, to appear in the presence of God. A time, however, will come when every man will find that he needs another covering for his soul. And woe unto him, if, like the guest in the parable, he only discovers his need when it will be too late to provide himself with the required garment; and then stands confessed to himself in all his moral defilement.

THE CLAIMS OF THE CHURCH.

IN many respects it is a gratifying fact that in England about twenty or more Nonconformist ministers annually take orders in the Church; so that the proportion even there is by no means a small one of the clergy of the Church who have formerly belonged to one or other of the denominations. In this country the proportion is considerably larger, perhaps arising from the fact that here we have no State Church, no Church rates, no tithes—except such as may be perfectly voluntary. While in the Church of the United States, there is even a greater proportion still. The numbers indeed both in England and America that come over from the non-conforming bodies is so great that curiosity is sufficiently exercised to discover the reason or reasons that may have produced the change; and we may add too, that a great responsibility rests upon the Bishops who receive such candidates for ordination—not merely as to the motives which have led to the change; but as to whether there has really been any change at all in their creed or in their opinions, which has led them to embrace a system which, to every unprejudiced mind, must appear to be very different from the system upon which they have turned their backs. For it is an undeniable fact that a considerable number of those who come to us from other religious bodies bring with them many of the peculiar notions they had before they came to us. Many of them believe no more in the claims or in the authority of the Church, in the exclusive validity of Episcopal ordination and consecration, or in the general necessity of the sacraments as means of grace—that is, they believe no more in the prayer book or in the Church—than they did when they were actively engaged in the spread of nonconformity, puritanism or dissent: whichever may be the name by which they would have it called. There are unmistakable evidences around us, and indeed in our very midst, which show that much greater caution

should be exercised in requiring from candidates for ordination, who have come from other religious communions, that they have indeed changed their belief in those articles of faith which the sects themselves have thought of sufficient consequence to keep them aloof from the Church. For if we all believe pretty much the same thing, why did they separate from us? As the Apostle John says: "They went out from us because they were not of us." And, as honest men, if they wish to return to the fold of the Church, they must surely return to principles and to a creed which they have heretofore repudiated.

We have been led to these remarks by an announcement made in the public papers that a Mr. W. Robinson, of the Congregational Chapel, Runcorn, in a farewell sermon he preached to his congregation, October 6th, announced his intention to abandon non conformity and seek orders in the Church. He told his hearers that he had not come to that conclusion hastily, as all the ties in life most sacred to him were non-conformist ones. Indeed, he said that non-conformity had been to him a passion, and his enthusiasm for its heroes had been unbounded; but he was going where he believed he could work more freely for his Master. One of the reasons why he was leaving Independency was on account of its inner working. He thought a minister of Christ was very much degraded by the system of preaching on approval, to say nothing of the cruel torture exercised by the gentleman spoken of some time ago by John Angel James, of Birmingham, as "my lord deacon." He said the greatest curse of their denomination was their "church meetings," which beggared description. He does not appear to have been aware that Diocesan Synods are sometimes not much better; nor that a *lay rector* may exercise as much tyranny as a "lord deacon." But the fact is, that if no other principle influenced this gentleman than such as might be referred to the ignoble position in which he had been placed, it is to be feared that he will scarcely find the Elysium he seems to desire. There is a broad and essential difference between the Church and other religious bodies, and we can scarcely expect to find the Gospel of the Son of God honestly preached in its purity by a convert who has not been led to perceive that difference.

LAMBETH DEGREES.

AMONG numerous English anomalies the so-called Lambeth degrees hold a prominent place. A good many people know that the Archbishop of Canterbury possesses the right of granting degrees which, whatever their value or significance, are as authentic in their way as those of any University, ancient or modern. The privilege is a remnant of the far more extensive rights and powers which the Archbishop originally possessed, but which were curtailed and re-arranged in the reign of Henry VIII. It has usually been supposed to extend to all the four ancient faculties as well as to music, though the legislation of late years as to practising medical men has made a Lambeth degree in medicine an even more purely ornamental dignity than its fellows. Practically theology and arts, with an occasional incursion into law, have been the principal fields of the degree-giving powers of the Archbishops.

A serious alteration in the arrangements of these diplomas is now announced. Archbishop Tait intends, we are told, to dispense doctorates as before at his will and pleasure; but the degree of M.A. is from December next to be a matter of examination, thus making a yet further step