

right in the sight of the Lord,' v. 3. 'He cleaved to the Lord.' 'The Lord was with Him.' The payment of 'a tribute' to Sennacherib a sign of that 'frailty of man' which the Collect deprecates. The effect of this 'compromise was to encourage the enemy to fresh demands and greater insolence of bearing. (See conduct and words of Rab-Shakeh, v. 17-37.) The heart of the king of Judah quailed before the assaults of the Assyrians instead of resting on Him Who 'keepeth' Israel with unceasing vigilance, Ps. 121, 3, 'O ye of little faith wherefore did ye doubt.' 'Because thou hast kept the Word of My patience I will keep thee in the hour of trial (temptation.)' Rev. iii, 7, et. sg.

*The Second Morning Lesson, I Cor. xii. to v. 28.*—A right use to be made of every 'spiritual gift'—the supernatural gifts of the Church which have in no sense passed away, as some would explain, but are with us still if we had faith to use them: languages, healing, miracles, prophecy, etc. A united Church might reasonably expect to have the original powers of 'the Body' when there was 'no schism,' and when the members had 'the same care one for another,' v. 25. O pray for the 'oneness' of Jerusalem—our Zion; glorious things are spoken of thee, thou city of the living God. But alas! we are no longer 'one,' but many churches; hence the weakness of the Israel with whom are 'the promises' and the strength and insolent aggressiveness of evil, e.g. movement for secular education, divorce, class and faction wars. The decline of morals in society—the defection of the intellectual and thinking orders from Apostolic ethics and faith in the supernatural in religion. The work of the Holy Spirit to reveal to man that 'Jesus is the Lord.' Do we lean for success on organisation or social position, or mere power of intellect, trying to argue Christ into the human mind; or do we cast ourselves and our work upon the 'Holy Ghost?' The perfect figure of 'the body' sets forth our duty as 'members one of another.' It reveals: i. The oneness, ii. The equal honour of every part, v. 23. iii. 'The body' complete only when every member co-operates for the good of the whole. iv. The honour or suffering of one member the joy or loss of the whole.

*The First Evening Lesson, II. Kings xix.*—The destruction of the Host of Assyria, the reply of Jehovah to the prayer of his faithful servant Hezekiah. A fearful testimony to the vigilance of the Almighty, who never fails to keep 'his own.' 'I will defend this city to save it, for My own sake and for My servant David's sake saith the Lord,' v. 33.

*The Second Evening Lesson, St Mark vi. to v. 14.*—The mission of 'the twelve' without money, bread or scrip, a testimony of the Christ to the Providence of 'the Father.' 'The Lord is mindful of his own.' The history of the Church since Pentecost prove this. 'The mercy of God over his Church has been 'perpetual.' In spite of 'the frailties of man' with poor and imperfect instruments the world is being won for Christ. The machinery of the Church, plain and often inadequate in a sense, the fishermen of Galilee, the long and glorious order of 'Evangelists,' including slaves, freedmen, converted heathen, with many imperfections, reaching down to Livingstone, and Judson, and Horden (our own pioneer of the Arctic circle) yet 'verily their sound has gone out into all lands, and their words to the end of the world.' And He who has so far 'kept' his own, will 'keep' them to the end. To whom be glory in the churches for His Name's sake. Amen.

#### CHURCH RESTORATION.

It is the work of God. He is the author and finisher of it. Our dependence first to last must be on Him. We must trust Him under all Church trials. God's loving providence has

most marvelously been with the Anglican Communion. "He who spared us in the lukewarmness of the last Century," says Dr. Pusey, "will not abandon our Church in the more devoted earnest service which he has given her the wish to render. He has not upheld her in every hour of trial, and raised up sons for her in every variety of need, to abandon her now. He does not supply fresh grace, suddenly to withdraw it; give the fresh oil of His Holy Spirit to our lamps in order to extinguish them." And "However we may see our present decay and negligence, restoration must not be rashly compared. Healthy restoration is a work of humility, and not to be essayed as though we could at our own will replace what, by our forefather's negligence, was lost. Sound restoration must be the gift of God to be sought of Him, in humiliation, in prayer, in mutual forbearance and charity, with increased strictness of life and more diligent use of what we have, we need no organic change in the Church, no laws, no enforcement of outward directions. They were to begin at the wrong end, we need it, that men's hearts should be restored, the longings after a more inward, more devoted life fostered; the desire of greater strictness with self and conformity to the will of God strengthened, the feeling after a higher standard confirmed and more defined.

Begin anew daily. Pray for perseverance, and thou wilt persevere. Consider nothing you can do for Him in self-denial as too little. Take up thy cross. Make it a rule to deny thyself in something daily. Deny thyself at one time a little in sleep. Rise earlier than thou mayst pray. Deny thyself in some luxury, some permitted enjoyments, that thou mayst give. School thy tongue and bring it under the Christian law of restraint and self-denial. Observe the weekly fast of the Church in humble memory of His sufferings. United to Him, in growing holiness, He will bless and strengthen the Church through thee, however seemingly hidden, or little or weak.—*Selected.*

#### THE HOLY COMMUNION.

[*Extract from the Primary Charge of the Bishop of Norwich.*]

There can, I suppose, be no question that, with regard to the theory of religion, held and practised by professing churchpeople, the most defective part of it is that concerning the place of the Lord's Supper in the Christian system. By multitudes of our people it is regarded as an additional supernumary part of divine worship, which may be edifying to those who think proper to attend it, but which may, with perfect safety, be dispensed with. And so there is a considerable number of our more or less frequent churchgoers who never have communicated, have no intention of doing so, and yet believe that they are as good Christians as need be. Whereas we know, and probably they know theoretically, what is the teaching of the Word of God upon this subject. We know, and they may know, what is the will of our Divine Lord—that His dying invitation—yea, His command, was that we should all of us do this in remembrance of Him. We know from St. Paul and the author of the Acts, how this command was acted upon by the Christians in Apostolic times. We know how our Divine Master, beside commanding this to be done in memory of Him, for His honor and glory, instituted this Holy Sacrament also in love to us, as a chief means of grace and perseverance by the nourishment of our spiritual life through the maintenance of our union with Him. . . . And I may add that we of the clergy know right well that the ideas of a considerable proportion of professed Church people upon this Holy Sacrament, to which I

have alluded, are entirely out of harmony with the belief and practice of the Catholic Church in those ages, which nearest to the Apostolic times must have been imbued with the actual teaching of the Apostles. . . . Now it is obviously our bounden duty to do everything in our power to remedy this state of things, so obviously contrary to the Divine will. What are the means then that we should adopt?

I. That we must give them sound, Scriptural instruction on this subject. I do not mean that we are to be continually preaching upon it, still less that in our sermons we should be perpetually making allusions to it.

II. The zealous pastor will also have his "communicants' union" and a class for periodical instruction and devotional preparation for the reception of the Sacrament; and will also occasionally, especially before the great Christian festivals, speak upon the subject at cottage meetings and meetings of the parochial guild. At confirmation time he will impress upon his catechumens the fact that confirmation is a step to Holy Communion, and will point out to them their duty in this respect, and will endeavor to stimulate their desire to become partakers at the Lord's Table. If he sees that his people are negligent in this matter he will remember that the Church has provided a special exhortation for the purpose of remedying this sad neglect, and will, perhaps, before Easter and Christmas Day, read this powerful and moving exhortation to his congregation. Keeping a list of his communicants, he will observe when any of them are becoming slack in their duty, and will not omit to use private admonitions to recall them to a sense of what they owe to our dear Lord. And, perhaps, yearly, before the great Easter Communion he will take care to give a loving, personal invitation to each communicant! not pressing the matter; not, perhaps, seeking for a definite reply; but laying the invitation before them as God's minister, and then leaving the response to their own individual consciences. By these and other means, such as lending books and tracts upon the subject, the zealous pastor will endeavor to teach the people committed to his charge, not putting undue pressure upon them, but desiring to instruct them in the true doctrine, and induce them by lawful, godly persuasions to perform, in the spirit of faith and obedience, with a deep consciousness of their own unworthiness, and yet with thankful joy, that which is their "bounden duty" to their Saviour and their own souls.

Nor will he be content only with oral teaching upon this matter. He will also let his people see, in a tangible way, the importance he attaches to this highest act of worship. How is it likely that our people should entertain a high idea of this ordinance if they perceive that it is only occasionally administered, and then, perhaps, in such a manner as insensibly to convey the notion that it is not of the same importance as other parts of divine service? . . . . Much, beyond doubt, could be effected by a more frequent celebration of the sacrament. It seems to me hardly likely that the bulk of our people will entertain a high idea of the Lord's Supper so long as it is administered only once a month, and then sometimes after a bare and cheerless fashion. I refrain from saying that in every parish a weekly communion should be at once begun. But in my judgment there should certainly be a weekly celebration in every parish of fair size; and every clergyman, whatever may be the population of his parish, should aim at a weekly celebration, according to the custom in Apostolic times. Assuredly, when we remember our dear Lord's own words, we feel sure that it gives joy to His loving heart to see His own people, in no formal spirit, but with loving and grateful hearts, in glad response to His own gracious invitation, drawing near to "do this in remembrance" of Him.—*Irish Ecclesiastical Gazette.*